



Lutheran School of
Theology *at* Chicago

CALLED INTO THE WORLD

2023-24
Masters Programs Manual

The 2023-24 Masters Programs Manual and the information it contains supersedes and replaces any earlier manual versions.

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Welcome from the Director of MDiv and MA Programs and Director for Candidacy

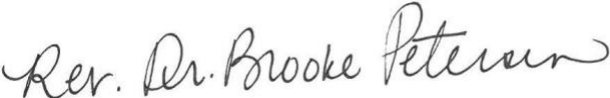
Welcome to the 2023-24 academic year at LSTC! There are distinctive resources to help you keep information about LSTC and your degree program at your fingertips.

- The 2023-24 LSTC All-Students Handbook offers information that pertains to all students in all degree programs (e.g., offices and personnel, academic and financial policies and procedures, policies regarding conduct and student life).
- The 2023-24 LSTC Catalog contains the rationale and course requirements for the MAM, MA, and MDiv curricula oriented to serving a public church, as well information about other degree programs, photos and information about the faculty, and a list of frequently-offered courses.
- MyLSTC is where you will find information about registration, the latest course schedules and course profiles, tips about how to pay your student bill, and electronic copies of the All-Students Handbook & Programs Manuals, Catalog, ACTS courses, the LSTC Photo Directory, various kinds of student petitions, and other up- to-date materials.

This manual is particularly for MAM, MA, and MDiv students, and contains information that pertains especially to your degree programs: a description of the academic advising system; fuller information about academic emphases, concentrations, independent studies; the contextual education program and ELCA Candidacy; and the academic policies and procedures that are unique to the MAM, MA, and MDiv programs (see the table of contents for a complete list of matters covered in this manual).

As your Degree Program Director I work alongside your academic advisors to help you navigate academic life at LSTC. As the Candidacy Director I will help you navigate the candidacy process for rostered ministry in the ELCA. It is my hope that you will find in this manual the resources you need in planning what your seminary process will look like for you. For questions or challenges related to either candidacy or degree requirements, please feel free to reach out to me. I am here not only to help navigate challenges, but also to celebrate steps in your academic and candidacy journey! Each of you is an important and valued part of this community, and I look forward to working with you.

Again, welcome (or welcome back!) to LSTC!



Brooke N. Petersen, MDiv, LCPC, PhD
Director of Master's Programs, Director of Candidacy
John H. Tietjen Chair of Pastoral Ministry and Assistant Professor of Pastoral Care

Section 1: Academic Information, Policies and Procedures

A. Introduction

There are many people who stand ready to assist students with matters that require consultation. For questions about the curriculum, the first contact is normally with one's academic advisor. If academic advisors are not sure of the answer, they will contact the degree program director who would be most likely to know the answer, or with whom to speak to get the question addressed.

The Academic Cabinet, which bears responsibility for course planning and oversight of curricula, is composed of the Chairs of each Division, together with the Dean of Academic Affairs (hereafter "Academic Dean"), the Director of the MDiv and MA Programs/Director for Candidacy, the Director of Advanced Studies, and the registrar.

The 2023-24 Division Chairs and Program Directors are as follows:

- Dr. Barbara Rossing serves as Chair of the Bible Division (Division I).
- Dr. Linda Thomas serves as Chair of Theology Division in which history, systematics, ethics, anthropology, mission, and world religions departments are housed (Division II).
- Dr. Brooke Petersen serves as Chair of Ministry Division (Division III).
- Dr. Brooke Petersen serves as Director of the MDiv and MA Programs/Director for Candidacy.
- Dr. Mark Swanson serves as Director of Advanced Studies.

B. Advisor/Advisee Relationship

The advisor-advisee relationship is an important part of the student's relationship to LSTC. The general goals of the advising process include:

- Developing a course of study that takes into account the student's educational and ministry goals, as well as prior educational and work experience;
- Reviewing progress and/or obstacles toward attaining the degree and evaluating personal and professional growth and development;
- Offering guidance and support, helping students integrate their reflections on courses, field studies, vocational interests, spiritual formation, and personal growth; and
- Working collaboratively with others who may play pivotal roles in a student's educational process depending on the advisee's program of studies (e.g., the Director of Contextual Education, the Coordinator for Candidacy, the director of an academic emphasis chosen by the advisee, the Dean of Student Services, and the Pastor to the Community).

Students, as adult learners, are expected to take responsibility for maintaining contact with their advisors, initiating appointments prior to registration days, attending registration workshops, and other meetings as necessary. Advisors, in their pastoral capacity, are expected to be attentive to the tenor of students' participation in classroom and community life and willing to follow up on questions and concerns expressed by their student advisees, faculty colleagues, or others.

Pivotal times in the advisor-advisee relationship include:

- An initial conversation, which is a time for deepening understanding of the student's background and goals; exploring the student's involvement in community life; reviewing language and writing recommendations, if any; and hearing any concerns that may have arisen. Students who are candidates for rostered ministry in the ELCA develop a plan for completion of both academic and candidacy requirements that is called the "Candidacy Accompaniment Plan."
- Consultations (in person and by email) in advance of/close to registration time, to review academic progress and consult about any concerns;
- The First Year Assessment;
- The Endorsement Interview for students in candidacy, at which the advisor participates as a supportive presence, knowledgeable about the student's development and academic work;
- The senior interview, during which students and advisors review and assess students' journeys through seminary and reflect on capstone experiences, including the masters thesis for MA students and field evaluations for students in professional ministry degree programs (MDiv and MAM). Advisors of candidates for rostered ministry in the ELCA prepare a report and recommendation for ministry called the "Form D."

i. Change of Advisors:

Advisors are assigned to all entering MDiv, MAM, and MA students by the Director of MDiv and MA Programs, who works collaboratively with the Academic Dean and the Director of Admissions to match students with faculty members.

Although advisors are assigned to all students initially, each student is expected to arrive at a mutual decision with the faculty member as to whether this relationship should continue or whether the student feels a greater affinity with another faculty member. Like each student, each faculty member is unique and has a particular style of advising that works well for many but not all students.

Faculty sabbaticals may also require temporary changes in advisor-advisee relationships. For the benefit of students and faculty members alike, a more or less equal distribution of advisees among the various faculty members is maintained, affected, in any given year, by sabbaticals and other leaves. Leaves and other workload issues may limit the ability of a faculty member to accept new advisees at a particular time.

Students and advisors may request a change in the advising assignment by completing the “Petition for Change of Advisor” form found on MyLSTC. Advisees desiring to change advisors secure the signature of their current advisor as well as the consent of a faculty member to become the new advisor. The former advisor will be asked to provide the new advisor with pertinent information about the student’s situation. The completed form is submitted to Dr. Brooke Petersen, who forwards the form to Cheryl Hoth, Assistant to the Academic Dean, who shepherds the advisor/advisee database.

C. Faculty Availability: Supporting LSTC Students Academically, Emotionally, and Spiritually

Several people and processes are in place to support LSTC students in their academic studies, vocational discernment, and spiritual and mental health.

If you are struggling academically and/or need help deciding how to approach a professor to share a concern or ask for help, start with your academic advisor. Each faculty member cares deeply that students will thrive in their academic studies. Supporting each advisor is a degree program director who may be contacted if your advisor is away or if the difficulty involves your academic advisor. Supervising the entire academic program is the Academic Dean, Dr. Esther Menn. There are many sources of academic support at LSTC, and many people eager to help you.

All faculty members are expected to provide instructions about their office hours and about the best times to reach them. If faculty preferences are not clearly stated, it is appropriate to inquire how best to make contact. Email, voice mail, and campus mail are appropriate options for contacting faculty members to schedule an appointment.

If you encounter academic difficulty or have made choices that require disciplinary action (e.g., plagiarism or problematic behavior that puts your student status in jeopardy), your degree program director, working directly with you, your advisor, and others involved, will initiate consultation with the Academic Dean, who leads in who leads in making decisions regarding disciplinary matters according to LSTC’s policies.

There are non-academic factors that can affect your ability to successfully complete your degree programs at LSTC. The Dean of Student Services is available for conversations about everything from finances to housing challenges to struggles with adapting to life either on campus or as a distance student.

For spiritual and pastoral care or conversations about the worship life of the community, please contact the Pastor to the Community and Director of Worship, the Rev. Erik Christensen. For matters concerning spiritual formation and referral to a spiritual director, go to MyLSTC and click on the Student Services groups, and then the

“Spiritual Directors” topic, and you will find profiles of local spiritual directors. If you have additional questions about how to start this process, please contact the Pastor to the Community and Director of Worship, Erik Christensen. LSTC is able to subsidize the first \$70 of each session for up to six sessions. Providers can bill the seminary directly or students can get reimbursed with receipts. If you have any questions about the payment process contact the Dean of Student Services, Scott Chalmers.

The Pastor to the Community and Director of Worship provides pastoral care to members of the LSTC community, working collaboratively with members of the LSTC staff and faculty to provide community-building activities and resources for conflict negotiation. The Dean of Student Services maintains a list of professionals outside the seminary community who can provide consultation, counseling, advocacy, or mediation for students. LSTC is able to subsidize a total of \$150/student for these services each year.

D. Curricular Competencies

On the following pages the curricular competencies for each program are identified, providing guidelines that advisors will use in determining the progress of students through each program.

Master of Divinity Competencies:

LSTC-Master of Divinity Competencies										
Learning Competencies		Beginning/Developing 1 2 3			Adequate/Good 4 5 6 Building on competencies at Beginning/Developing			Exemplary/Excellent 7 8 9 Building on competencies at Adequate/Good		
		1	<p>Personal and Spiritual Formation Conveys a developed sense of being a person created and called to live ethically in community.</p> <p>(ELCA) Conveys a developed sense of being created and called to give witness to Jesus Christ, Trinitarian faith, care for creation, and community with human neighbors.</p>	<ul style="list-style-type: none"> • Articulates basic understandings of the spiritual practices and theological accents of one’s religious heritage; • Describes ways these practices and theological accents shape one’s daily life and decisions; • Assesses one’s spiritual gifts and vulnerabilities; • Identifies and accepts a call to some form of ministerial leadership; • Connects personal faith and public witness. 	<ul style="list-style-type: none"> • Interprets human life through the narratives and concepts of one’s religious heritage; • Evaluates strengths and limitations of one’s own spiritual experiences and practices, and faith heritage; • Describes the spiritual experiences and practices, religious traditions, and/or denominational frameworks shared by others; • Reflects upon God’s grace, justice, and mercy in one’s own life and the life of the world. 	<ul style="list-style-type: none"> • Guides and supports communal participation in activities that renew relationships, justice, truth, and wholeness in local contexts; • Accepts and overcomes challenges to accomplish goals; • Practices gratitude for the gifts of life and joy in doing ministry; • Testifies to God’s particular call to ministerial leadership; • Demonstrates commitment to doing justice, loving kindness, and walking humbly with God. 				
2	<p>Scripture Draws the wisdom of our forebears in the faith in Scripture into active engagement with emerging challenges.</p>	<ul style="list-style-type: none"> • Applies basic information about the Bible (composition, key figures and narratives, other genres of scriptural literature); • Discusses the history of the Bible; • Recognizes the Bible’s diverse genres and cultural contexts; • Compares and contrasts biblical texts/contexts with contemporary challenges/contexts. 	<ul style="list-style-type: none"> • Reflects and communicates Bible content well and knowledgeably on the various genres and variety of perspectives in the biblical canon; • Analyzes the text within its original context using research tools and different interpretive methods; • Relates biblical texts/contexts to contemporary challenges/contexts. 	<p>Draws on the meta-narrative of Scripture to:</p> <ul style="list-style-type: none"> • Builds the narratives of one’s own life and communities; • Expresses one’s faith in the language, imagery and narrative of biblical texts; • Internalizes and expresses the history of the biblical worlds and the complexity of biblical texts and practices of the Christian faith to exigent questions and issues in contemporary contexts. 						
3	<p>History & Theology Draws the wisdom of our forebears in the faith in history and theology into active engagement with emerging challenges</p>	<ul style="list-style-type: none"> • Describes key turning points, movements, events, debates, and institutional developments in the history of Christianity, as well as their social/ideological contexts; • Locates and assesses classical and contemporary theological and historical resources. <p>ELCA Candidates:</p> <ul style="list-style-type: none"> • Incorporates key tenets of the Lutheran confessional heritage and their meaning into one’s life and the life of the world. 	<ul style="list-style-type: none"> • Connects Christian tradition with contemporary knowledge and experience; • Reflects and argues the connection between Christian tradition and contemporary knowledge and experience; • Creates and presents oral/written presentations that interpret the Christian heritage and its Lutheran expressions in ways responsible to their central texts; • Identifies criteria/norms used in own analysis and assessment; • Connects past texts and contexts to present ones; 	<p>Helps persons and communities strengthen their faith formation, theological identity, and vocational clarity by:</p> <ul style="list-style-type: none"> • learning and teaching, • preaching and presiding, • caring and administering, • engaging in public witness <p>in ways that creatively relate the foundational theological texts, traditions and practices of the Christian faith to exigent questions and issues in contemporary contexts.</p>						

			<ul style="list-style-type: none"> ● Imparts results of historical and theological analysis. 	
4	<p>Ministry Arts and Public Leadership Guides and supports communities that discern and develop the gifts of all people.</p>	<ul style="list-style-type: none"> ● Demonstrates promise and initial proficiency in the core practices of the ministry of word and sacrament; ● Appraises the interrelationship between the arts of ministry; ● Specifies the link between ministerial leadership, the Christian life, and God's great work. 	<ul style="list-style-type: none"> ● Exhibits confidence/gracefulness in exercising ministry; ● Articulates a sense of self as leader; ● Demonstrates understanding of own strengths and limitations that is congruent with feedback from others; ● Pronounces a personal and communal/ecclesial call to ministry and basic vision for ministry, informed by theological studies and vibrant personal faith. 	<ul style="list-style-type: none"> ● Oversees the gifts and resources of the people of God in the service of the common good; ● Communicates and models embodiment of the gospel in ways that are culturally sensitive, inclusive, and responsive to the personal and public dimensions of people's sorrows and hopes; ● Demonstrates and supports a deep sense of the ministerial or pastoral vocation to which one has been called to shepherd the souls in one's care and to equip people to convey God's great work.
5	<p>Cultural Context Manifests the ability to know, interpret, and affect particular situations, values, and meanings through methodologically grounded historical, socio-cultural, ethical readings/analysis of one's own denomination and broadly cultural-historical traditions within and around each of these competencies.</p>	<ul style="list-style-type: none"> ● Examines a neighborhood; ● Builds local relationships; ● Empathizes with the meanings and values others share; ● Develops a pastoral/theological hermeneutic as a public theologian and leader through the use of resources of Christian/Lutheran traditions; ● Creates, implements, and progresses a plan to increase level of cultural competence using the Intercultural Development Plan as a guide. 	<ul style="list-style-type: none"> ● Analyzes and assesses social locations and cultural/religious contexts; ● Speaks theologically and pastorally about structural inequalities present in society; ● Recognizes and grets difference with understanding while persuasively presenting the Christian heritage in multi-religious contexts; ● Discusses and assesses progress on the Intercultural Development Plan. 	<ul style="list-style-type: none"> ● Oversees the gifts and resources of the people of God in the service of the common good. ● Articulates and models faithful embodiment of the gospel in ways that are culturally sensitive and inclusive ● Internalizes, assesses, and reconstructs contemporary and broadly cultural-historical traditions.

Ministry Arts and Public Leadership Competency Areas:

LSTC				
Student Learning Assessment Form Competency Area 4 by Ministry Area: Ministry Arts and Public Leadership				
Competency Area 4: Students demonstrate leadership skills for service in the following ministries:	Beginning/Developing 1 2 3	Adequate/Good 4 5 6 Building on competencies developed in Beginning/Developing	Exemplary/Excellent 7 8 9 Building on competencies developed at Adequate/Good	
1	Worship	<ul style="list-style-type: none"> • Collects and applies diverse denominational worship resources for planning worship; • Correlates the liturgical assembly, the Christian life, and wider horizons of human and creaturely existence; • Illustrates promise and initial proficiency in core practices of word and sacrament worship leadership. 	<ul style="list-style-type: none"> • Chooses and applies denominational resources for planning worship with confidence; • Evaluates compelling connections between the liturgical assembly, the Christian life, and wider horizons of human and creaturely existence; • Develops a confident/graceful disposition and a solid repertoire of skills for worship leadership. 	<ul style="list-style-type: none"> • Examines, evaluates, and implements denominational worship resources in lively, informed engagement with ecumenical partners, theological heritages, and diverse cultures; • Synthesizes (in academic and conversational discourse) profound connections between the liturgical assembly, the Christian life, and wider horizons of human and creaturely existence; • Constructs a depth and breadth of skill in the practices of worship leadership; • Improvises wisely and gracefully within Lutheran/ecumenical patterns of worship; • Contributes to liturgical leadership that clearly serves and empowers the assembly for the life of the world.
2	Preaching	<ul style="list-style-type: none"> • Manifests the spiritual and intellectual discipline required for faithful preaching; • Employs learning from courses in Scripture to create sermons that evidence growing skill in biblical interpretation; • Exemplifies poise and grace in sermon delivery; • Identifies own style of preaching and the contexts that have influenced that style. 	<ul style="list-style-type: none"> • Cultivates a responsible method of sermon preparation; • Interprets Scripture in ways responsible to text and context; • Proclaims the gospel in Christ, or God-centered way; • Composes and delivers sermons that emphasize God's initiative and grace; • Presents the gospel as good news that addresses people's lives and are related to the liturgical year and the rest of the service; • Delivers sermons effectively; • Demonstrates comfortable with preaching task yet humble regarding call to represent the Gospel. 	<ul style="list-style-type: none"> • Claims preaching as a call from God through the church that evokes joy and awe; • Defines and displays preaching as spiritual discipline/form of prayer; • Interprets scripture in ways that generate new insights into text and context; • Expresses the Gospel in sermons as good news that addresses people's lives in timely, particular way; • Motivates assembly to act and experiences Christ as present and active; • Creates and preaches a unified message that builds anticipation in hearers through artistically using story, image, and metaphor. • Practices diverse methods of delivery.
3	Leadership for Mission	<ul style="list-style-type: none"> • Initiates conversations with people; • Shows genuine interest in their lives; • Extends a warm welcome to newcomers to church; • Invites inactive members; • Articulates how their faith formation influences their understanding of evangelism/mission; 	<ul style="list-style-type: none"> • Cultivates a genuine interest in others; • Listens and empathizes with personal and interpersonal dynamics in their conversations; • Identifies cultural and community dynamics as they impact the church and engage in dialog between church and culture; 	<ul style="list-style-type: none"> • Engages and converses with others in significant conversations, particularly about their faith; • Embodies graciousness in welcoming and including strangers; • Devotes time to visit those who are estranged from or unfamiliar with the church;

		<ul style="list-style-type: none"> ● Identifies their own vulnerabilities around interaction with the community; ● Organizes own life as a student to meet classroom and fieldwork tasks and manage own finances. 	<ul style="list-style-type: none"> ● Affirms how their theological heritage informs their practice of evangelism, hospitality, outreach and mission; ● Responds to varying levels of cultural interaction, a nuanced understanding of their own, and other people's vulnerabilities; ● Implements own plan for cultural growth; ● Appraises and argues key issues in administration and finance of local churches/NPOs. 	<ul style="list-style-type: none"> ● Articulates a compelling theology of evangelism, hospitality, mission and outreach; ● Commits to hospitality and the diversity of their context; ● Interprets and navigates varying levels of cultural interaction to identify other people's level of interaction and to help them identify a plan for growth; ● Assists others to think strategically and to negotiate conflicts in life together.
4	Pastoral Care	<ul style="list-style-type: none"> ● Listens and provides a ministry of graceful presence with those in need of care; ● Distinguishes own needs/views from needs/views of others; ● Identifies major life events and the sociocultural context(s) that have influenced own understanding of pastoral care; ● Formulates how religious heritage influences practices of pastoral care; ● Displays comfort with action/reflection processes; ● Discloses vulnerabilities ● Implements/provides constructive feedback from/to others. 	<ul style="list-style-type: none"> ● Employs ways of listening to lives/faith journeys of others which others describe as helpful; ● Earns trust from others; ● Recognizes relational, cultural, and systemic dynamics in groups; ● Distinguishes how theological heritage and faith deeply inform the practice of pastoral care; ● Examines one's own and others' pastoral care ministry; ● Discerns appropriate levels of disclosure. 	<ul style="list-style-type: none"> ● Establishes an empathic imagination and presence; ● Describes and reflects upon ministry situations; ● Acquires trust as a skilled practitioner of pastoral care; ● Initiates both collegial and helping relationships within and across diverse populations; ● Integrates theological heritage/faith and the lived practices of ministry in a dynamic and reciprocal relationship; ● Offers and receives collegial encouragement and constructive feedback.
5	Education	<ul style="list-style-type: none"> ● Utilizes pedagogies from one's own experience; ● Describes a variety of learning styles and intelligences; ● Selects resources from religious, particularly denominational, publishers in a rudimentary gathering mode; ● Characterizes the influence of contextual factors on teaching and learning; ● Explains one's status and role as a teacher of the gospel. 	<ul style="list-style-type: none"> ● Examines and utilizes a variety of pedagogies with significant skill; ● Instructs to a variety of learning styles and intelligences. ● Navigates human, textual and internet networks and repositories to find needed resources [teachers, curricular materials, spaces, etc.]; ● Questions adequacy and authoritativeness; ● Modifies teaching to serve the needs of contextual factors; ● Embodies the status and role of a teacher of the gospel in a variety of venues and occasions. 	<ul style="list-style-type: none"> ● Integrates a variety of pedagogical approaches creatively and effectively; ● Instructs to a variety of learning styles and intelligences skillfully and spontaneously; ● Navigates human, textual, and internet networks and repositories to find, evaluate and use these resources in teaching and learning about the gospel; ● Assesses and adjusts teaching and learning to serve complex and evolving contexts; ● Convinces all people to embody the status and role of a teacher of the gospel in a variety of venues and occasions.

Master of Arts in Ministry Competencies:

LSTC-Master of Arts in Ministry Competencies

Learning Competencies		Beginning/Developing			Adequate/Good			Exemplary/Excellent		
		1	2	3	4	5	6	7	8	9
		Building on competencies at Beginning/Developing			Building on competencies at Adequate/Good			Building on competencies at Exemplary/Excellent		
1	<p>Personal and Spiritual Formation Conveys a developed sense of being a person created and called to live ethically in community.</p> <p>(ELCA) Conveys a developed sense of being created, justified, sanctified, and called to manifest faith in loving service by giving witness to Jesus Christ and the Trinitarian faith, fostering community with human neighbors, and caring for creation.</p>	<ul style="list-style-type: none"> • Articulates basic understandings of the spiritual practices and theological accents of one’s religious heritage; • Describes ways these practices and theological accents shape one’s daily life and decisions; • Assesses one’s spiritual gifts and vulnerabilities; • Identifies and accepts a call to some form of ministerial leadership; • Connects personal faith and public witness. 	<ul style="list-style-type: none"> • Interprets human life through the narratives and concepts of one’s religious heritage; • Evaluates strengths and limitations of one’s own spiritual experiences and practices, and faith heritage; • Describes the spiritual experiences and practices, religious traditions, and/or denominational frameworks shared by others; • Reflects upon God’s grace, justice, and mercy in one’s own life and the life of the world. 	<ul style="list-style-type: none"> • Guides and supports communal participation in activities that renew relationships, justice, truth, and wholeness in local contexts; • Accepts and overcomes challenges to accomplish goals; • Practices gratitude for the gifts of life and joy in doing ministry; • Testifies God’s particular call to ministerial leadership; • Shares the gospel, or other religious perspectives; • Demonstrates commitment to doing justice, loving kindness, and walking humbly with God. 						
2	<p>Scripture Draws the wisdom of the forebears in the faith in the Scriptures into active engagement with emerging challenges.</p>	<ul style="list-style-type: none"> • Applies basic information about the Scriptures (composition, key figures and narratives, other genres of scriptural literature); • Discusses the history of Scriptures; • Recognizes Scriptures’ diverse genres and cultural contexts; • Compares and contrasts scriptural texts/contexts with contemporary challenges/contexts. 	<ul style="list-style-type: none"> • Implements scriptural content; • Reflects on the various genres and variety of perspectives in Scriptures; • Analyzes the text within its original context using scholarly research tools and various interpretive methods; • Relates scriptural texts/contexts to contemporary challenges/contexts. 	<p>Examines the meta-narrative of the Scriptures to:</p> <ul style="list-style-type: none"> • Build the narratives of one’s own life and communities; • Express one’s religious convictions in the language, imagery, and narrative of scriptural texts; • Internalize and declare the history of the scriptural worlds and the complexity of scriptural texts and practices of particular religious traditions to exigent questions and issues in contemporary contexts. 						
3	<p>History & Theology Draws the wisdom of the forebears in the faith in history and theology into active engagement with emerging challenges for the sake of transformational ministries of word and service in the church and the world.</p>	<ul style="list-style-type: none"> • Describes key turning points, movements, events, debates, and institutional developments in the history of Christianity or other religious traditions within their social/ideological contexts; • Locates and assesses classical and contemporary theological and historical resources. <p>ELCA Candidates:</p>	<ul style="list-style-type: none"> • Connects Christianity, or other religious traditions, with contemporary knowledge and experience; • Reflects and argues the connection between Christianity, or other religious traditions, and contemporary knowledge and experience; • Creates and presents oral and written presentations that interpret particular religious heritages in ways responsible to their central texts; 	<p>Helps persons and communities strengthen their faith formation, theological identity, and vocational clarity by:</p> <ul style="list-style-type: none"> • learning and teaching, • committing to a ministry of service in the church and the world, • caring and administering • ELCA Candidates: engaging in public witness of Christ and the Gospel in ways that creatively relate the foundational theological texts, traditions and practices of the 						

		<ul style="list-style-type: none"> • Demonstrates a basic historical and theological understanding of the Diaconate; • Incorporates key tenets of the Lutheran confessional heritage and their meaning into one's life and the life of the world. 	<ul style="list-style-type: none"> • Identifies criteria/norms used in own analysis and assessment. <p>ELCA Candidates</p> <ul style="list-style-type: none"> • Identifies and explains the history and theological foundations of the Diaconate. 	Christian faith or other faiths to exigent questions and issues in contemporary contexts.
4	<p>Ministry Arts and Public Leadership Guides and supports communities that discern and develop the gifts of all people.</p>	<ul style="list-style-type: none"> • Demonstrates promise and initial proficiency in the core practices of the ministry of word and service; • Appraises the intersections of church and world; • Formulates a specific call to the ministry of word and service; • Specifies the link between ministerial leadership, the life of faith, and God's great work of bringing the world to abundant life. 	<ul style="list-style-type: none"> • Exhibits confidence and gracefulness in exercising ministry; • Articulates a sense of self as leader; • Demonstrates understanding of own strengths and limitations that is congruent with feedback from others; • Pronounces a personal and communal/ecclesial call to ministry and a basic vision for ministry that is informed by theological study and a vibrant personal faith. 	<ul style="list-style-type: none"> • Oversees the gifts and resources of the people of God in the service of the common good; • Communicates and models the Gospel, or other religious convictions, in ways that are culturally sensitive, inclusive, and responsive to the personal and public dimensions of people's sorrows and hopes; • Demonstrates and supports a deep sense of the vocation to care for God's people and to equip them to participate in God's great work of bringing the world to abundant life; • Reflects, analyzes, and reevaluates own call and ministerial gifts; • Chooses to lead a life of faithful service; • Reinforces the importance of community and collegiality in public ministry.
5	<p>Cultural Context Manifests the ability to know, interpret, and affect particular situations, values, and meanings through methodologically grounded historical, socio-cultural, ethical readings/analysis of one's own religious community and broadly cultural-historical traditions within and around each of these competencies.</p>	<ul style="list-style-type: none"> • Examines a neighborhood; • Builds local relationships; • Empathizes with the meanings and values others share; • Develops a ministerial/theological hermeneutic as a public theologian and leader through the use of resources of Christian/ Lutheran or other religious traditions; • Creates, implements, and progresses on a plan to increase level of cultural competence using the Intercultural Development Plan as a guide. 	<ul style="list-style-type: none"> • Analyzes and assesses social locations and cultural/religious contexts; • Speaks theologically and empathically about structural inequalities present in society • Responds to the needs of those who are marginalized; • Listens to differences with empathy while persuasively presenting the Christian, or another religious heritage, in multi-religious contexts; • Discusses and assesses progress on the Intercultural Development Plan. 	<ul style="list-style-type: none"> • Oversees the gifts and resources of the people of God in the service of the common good; • Articulates and models faithful embodiment of the gospel or other religious traditions in ways that are culturally sensitive and inclusive; • Internalizes, assesses, and reconstructs contemporary and broadly cultural-historical traditions; • Identifies ministerial opportunities that are on the boundaries between church and world, especially ministries affecting human need, and seeks to pursue those ministries in meaningful and relevant ways.

Master of Arts (Theological Studies) Competencies:

LSTC-Master of Arts Competencies									
Learning Competencies	Beginning/Developing			Adequate/Good			Exemplary/Excellent		
	1	2	3	4	5	6	7	8	9
	Building on competencies at Beginning/Developing			Building on competencies at Adequate/Good			Building on competencies at Adequate/Good		
1	<p>Personal and Spiritual Formation Conveys a developed sense of being created and called to live ethically in community and to care for creation.</p>	<ul style="list-style-type: none"> • Recognizes the need for care of self, others, and creation; • Articulates basic understandings of the spiritual practices and theological accents of one's religious heritage; • Describes ways these practices and theological accents shape one's daily life and decisions; • Assesses one's spiritual gifts and vulnerabilities; • Connects religious commitments, public witness, and academic pursuits. 	<ul style="list-style-type: none"> • Attends to care of self, others, and creation in a flexible, balanced manner; • Interprets human life through the narratives and concepts of one's religious heritage; • Evaluates strengths and limitations of one's own spiritual experiences and practices and one's faith heritage; • Describes the spiritual experiences and practices as well as religious traditions of others. 	<ul style="list-style-type: none"> • Guides and supports communal participation in activities that renew relationships and promote justice, truth, and wholeness in local contexts; • Explains the purposes, values, and convictions that are foundational for the academic study of theology; • Demonstrates commitment to doing justice, loving kindness, and walking humbly with God when relating to other human beings and the rest of creation. 					
2	<p>Scripture Draws the wisdom of the forebears in the faith in the Scriptures into active engagement with emerging challenges.</p>	<ul style="list-style-type: none"> • Applies basic information about the Scriptures (composition, key figures and narratives, other genres of scriptural literature); • Discusses the history of the Scriptures • Recognizes Scripture's diverse genres and cultural contexts; • Relates scriptural texts/contexts and contemporary challenges/contexts. 	<ul style="list-style-type: none"> • Reflects and communicates scriptural content well and knowledgeably reflects on the various genres and variety of perspectives in the Scriptures; • Analyzes the text within its original context using scholarly research tools and a variety of interpretive methods; • Compares and contrasts scriptural texts/contexts to contemporary challenges/contexts. 	<p>Draws on the meta-narrative of the Scriptures to:</p> <ul style="list-style-type: none"> • Build the narratives of one's own life and communities; • Express one's religious convictions in the language, imagery and narrative of scriptural texts; • Internalize and declare the history of the scriptural worlds and the complexity of scriptural texts and practices of particular religious traditions to exigent questions and issues in contemporary contexts. 					
3	<p>History & Theology Draws the wisdom of the forebears in the faith in history and theology into active engagement with emerging challenges for the sake of scholarly endeavors in religious communities and beyond.</p>	<ul style="list-style-type: none"> • Describes key turning points, movements, events, debates, and institutional developments in the history of Christianity or other religious traditions within their social/ideological contexts; • Verbalizes key tenets of own theological and religious heritage; • Locates and assesses classical and contemporary theological and historical resources. 	<ul style="list-style-type: none"> • Connects religious traditions with contemporary knowledge and experience; • Reflects and argues the connection between religious traditions and contemporary knowledge and experience; • Creates and presents oral and written presentations that interpret particular religious heritages in their diverse expressions in ways responsible to their central texts; • Identifies criteria /norms used in own analysis and assessment; • Connects past texts and contexts to present ones; • Imparts results of historical and theological analysis. 	<p>Helps persons and communities strengthen their faith formation, theological identity, and vocational clarity by:</p> <ul style="list-style-type: none"> • learning and teaching, • committing to a ministry of service in the church and the world, • caring and administering • ELCA Candidates: engaging in public witness of Christ and the Gospel <p>in ways that creatively relate the foundational theological texts, traditions and practices of the Christian faith or other faiths to exigent questions and issues in contemporary contexts.</p>					

4	<p>Cultural Context Manifests the ability to know, interpret, and affect particular situations, values, and meanings through methodologically grounded historical, socio-cultural, ethical readings/analysis of the Christian or another religious heritage and broadly cultural-historical traditions within and around each of these competencies.</p>	<ul style="list-style-type: none"> ● Examines a neighborhood; ● Builds local relationships; ● Empathizes with the meanings and values others share; ● Develops a theological hermeneutic as a public theologian and leader through the use of resources of the diverse Christian or other religious traditions; ● Creates, implements, and progresses a plan to increase the level of cultural competence using the Intercultural Development Plan as a guide. 	<ul style="list-style-type: none"> ● Analyzes and assesses social locations and cultural/religious contexts; ● Speaks theologically about structural inequalities present in society; ● Acknowledges religious difference with understanding while persuasively presenting the Christian or another religious heritage in multi-religious contexts; ● Discusses and assesses progress on the Intercultural Development Plan. 	<ul style="list-style-type: none"> ● Oversees the gifts and resources of the people of God in the service of the common good; ● Articulates and models faithful embodiment of the gospel or another religious tradition in ways that are culturally sensitive and inclusive; ● Internalizes, assesses, and reconstructs contemporary and broadly cultural-historical traditions.
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E. Course Planning and Course Load

i. Course Planning:

A summary of course requirements and course descriptions for MA, MAM, and MDiv students is contained in the 2023-24 LSTC Catalog. The Catalog and other resources for course planning are available at orientation and on the LSTC website (<http://www.lstc.edu>).

Note: Faculty teaching schedules have to be planned well in advance, and not every class can be offered in every term.

ii. Course Load:

MDiv students are expected to complete nine courses per year and generally only nine courses per year are eligible to be considered for financial aid. MDiv students frequently take four courses each semester and a J-Term course. Students may also take advantage of the summer term, a brief period post-graduation when a select number of intensive courses are offered. Thus students might choose to take, for example, four courses in the fall, one course in the J-Term, three courses in the spring, and one summer intensive course, totaling nine courses. Students may take up to five courses per semester, provided that they have demonstrated strong academic work (3.0 GPA or higher) in their prior coursework. Taking five courses in one term is normally not recommended. Students planning to graduate in May are not permitted to take a summer course for credit toward graduation—all courses must be completed in advance of graduation.

Full-time MA and MAM students take eight courses per academic year, either by taking four courses per semester or reducing the number of courses in one semester to three in order to take a course in the January term and/or summer term. Students may take up to five courses per semester, provided that they have demonstrated solid academic work (3.0 GPA or higher) in their prior coursework. Taking five courses in one term is normally not recommended.

F. Advanced Standing and Transfer of Credits

i. Advanced Standing:

According to ATS Standards, no advanced standing may be granted with credit unless the school is able to determine by appropriate written and/or oral examination that students have the knowledge, competencies, or skills that would normally be provided by the specific courses for which they have been admitted with advanced standing.

Advanced standing with credit cannot be automatically granted on the basis of ministerial or life experience or the content of undergraduate work (ES.7.4.2, Degree Program Standards). Thus, students who desire advanced standing with credit must demonstrate competency through some form of examination or evaluation process. Students requesting advanced standing based on previous ministerial or leadership experience should contact the Masters Level Degree Program Director for details about our advanced standing policy.

LSTC has developed a policy regarding the potential acceptance of some undergraduate work or work finished in other degree programs. This policy may be obtained from the Degree Program Director, Dean of Student Services and the Director of Admissions, since it pertains to the process of admission to seminary.

ii. Transfer of Credits:

The Degree Program Directors in consultation with Academic Dean have responsibility to review requests and render decisions about transfer credits. Courses completed at another ATS-accredited institution may transfer toward one of LSTC's first theological degree programs and be credited for up to two-thirds of the credits of the LSTC degree, according to the following additional criteria:

- Each course for which a student seeks transfer credit is demonstrably related in subject matter to the work required for the LSTC degree. Students may be asked to submit syllabi for courses they seek to transfer in order to help determine their transferability.
- Students have demonstrated success in the courses they wish to transfer. A grade of B or above is accepted as an adequate record of success.
- Before transfer credit is awarded for any course, an official transcript from the school where the course was taken must be submitted to LSTC. These transcripts are normally submitted to the Admissions Office at the time of admission.

Eligible courses for transfer need to have been completed within the last decade.

G. Transfer between Degree Programs; Shared Degree Programs

i. The Integrity of Degree Programs:

Certain courses are required for all the Masters level degree programs at LSTC. However, each degree program has its own distinctive purposes and curricular logic.

Some examples:

- The two LSTC Master of Arts programs each share many similar course requirements, but the MA degree is designed for students primarily interested in the academic study of theology and the MAM degree is designed for students pursuing lay rostered ministry in the ELCA or forms of ministry in other faith traditions. Each program has a unique discipline and focus, although both share a strong foundational core. The predominant number of courses for the MA should be in the RHS, RHTH, and CC competency areas (though some ML and SF courses are certainly permissible).
- ELCA candidacy students affirmed by their synods ("entranced") for theological studies choose the degree program that is best suited to their ministry goals. From time to time, students decide to alter their ministry plans, and sometimes this necessitates a change in degree programs. All ELCA candidates for rostered ministry undertake fieldwork and internships in order to develop competencies and to aid in formation for the particular ministry roster they wish to enter. However, a fieldwork or internship experience undertaken in preparation for

one roster cannot be assumed to substitute for a fieldwork program that prepares one for another roster. Each road to rostered ministry has its own purposes and integrity.

These are examples to demonstrate the distinctiveness and integrity of the different degree programs students may pursue at the Masters level. In short, transfer is possible, but not every course or requirement completed in one academic program or candidacy process automatically transfers to another. According to ATS Standards, not more than half of the credits required for one completed degree program may be transferred to another degree program (ES.7.3.1).

Students considering a change in their degree program are advised to first contact their academic advisor and the director of the degree program into which they desire to transfer.

ii. Processes for Transfer:

Transfers involve different processes, depending on the situation of the student. Step-by-step “to do lists” are provided below for a number of situations.

Transfer from the MDiv to MAM or MA Programs:

- After the initial consultation with your advisor and the Director of MDiv and MA Programs/Coordinator for Candidacy, complete the “Petition for Change of Degree Program,” which also requires the signature of the Director of Contextual Education and the Dean of Student Services before it goes to the Dean’s Office.
- If you are an ELCA candidate for ordination, attach a copy of the communication you sent to your candidacy committee that specifies whether you seek to (a) continue candidacy through completing the MAM program designed for candidates for lay rostered ministry, or (b) withdraw from candidacy. If you wish to continue in candidacy, documentation of support from the candidacy committee for this change is expected to accompany the Petition for Change of Degree Program. If you are withdrawing from candidacy, a copy of the email/letter communicating to the candidacy committee your decision to withdraw from candidacy and, if possible, the committee’s written response to your communication, will suffice.
- If the petition is approved, the Registrar will notify you and the Director of the MDiv and MA Programs/Coordinator for Candidacy will formally assign transfer credit.

Transfer from the MAM or MA Program to the MDiv Program:

Entranced or endorsed ELCA candidates for the Word and Service roster who seek to transfer into the MDiv—ELCA ordination track program:

- After the initial consultation with your advisor and the Director of MDiv and MA Programs/Coordinator for Candidacy, complete the “Petition for Change of Degree Program, which also requires the signature of the Director of Contextual Education and the Dean of Student Services before it goes to the Dean’s Office.

- Attach to this petition notification of the candidacy committee's support for this change.
- If the petition is approved, the Registrar will notify you and the Director of the MDiv and MA Programs/Coordinator for Candidacy will formally assign transfer credit.

Newly-entranced candidates for rostered ministry in the ELCA:

- After the initial consultation with your advisor and the Director of MDiv and MA Programs/Coordinator for Candidacy, complete the "Petition for Change of Degree Program," which also requires the signature of the Director of Contextual Education.
- Attach the notification of your candidacy committee's positive entrance decision to the petition.
- If the petition is approved, the Registrar will notify you and the Director of the MDiv and MA Programs/Coordinator for Candidacy, who will formally evaluate your transcript and assign transfer credit.

Transfer from MAM or MA program to the MDiv Program:

- Apply to the Admissions Office for admission to the MDiv Program.
- If accepted, the Admission Office will notify you and the Director of the MDiv Program/Coordinator for Candidacy, who will then formally evaluate your transcript to assign transfer credit to the MDiv Program.

ELCA candidates for rostered ministry who lose candidacy status through denial at the endorsement interview or at any other stage in the candidacy process:

- Students admitted to an ELCA candidacy track degree program may no longer continue in that particular MDiv or MAM program track.
- Students who face this challenge will contact the Director of MDiv and MA Programs/Coordinator for Candidacy, who will convene a consulting team that includes the academic advisor and, Director of Contextual Education, as well as any peer or faculty member or administrator (e.g. the Pastor to the Community, Dean of Student Services) whom students desire to be with them to discuss options.

ELCA candidates for rostered ministry who are postponed at entrance or endorsement:

- Students who face this challenge will contact the Director of MDiv and MA Programs/Coordinator for Candidacy, who will convene a consulting team that includes the academic advisor and Director of Contextual Education, as well as any peer or faculty member or administrator (e.g., the Pastor to the Community) whom students desire to be with them to discuss options.
- It is vital to engage in this consultation because continuing studies without the candidacy committee's support for this choice and a clear plan of action that involves the partnership of seminary and candidacy committee may work against students' hopes for a future positive entrance or endorsement decision by the candidacy committee.

ELCA candidates in good standing who choose to put candidacy on hold and wish to continue their studies:

- Students who want to make this decision will contact the Director of MDiv and MA Programs/Coordinator for Candidacy, who will convene a consulting team that includes the academic advisor and Director of Contextual Education, as well as any peer or faculty member or administrator (e.g., the Pastor to the Community, Dean of Student Services) whom students desire to be with them to discuss options.
- It is vital to engage in this consultation because continuing studies without the candidacy committee's support for this choice and a clear plan of action that involves the partnership of seminary and candidacy committee may work against students' hopes for a future positive entrance or endorsement decision by the candidacy committee.

iii. Shared Credit in Degree Programs:

Some students may consider earning two masters degrees while at LSTC. For example, students pursuing the MDiv degree might seek to enroll in a Master of Arts program in order to develop a much larger cadre of coursework in a particular area of interest (e.g., interfaith studies, religion and science, environmental ministry, Bible) in preparation for a possible advanced studies degree or specialized ministry. "Students may be either simultaneously or sequentially enrolled in two masters programs as long as each degree program has a clear integrity and meets the stated standards. The programs may in some instances use the same resources and be overlapping. The total time required will be determined by the demands of the two degrees combined but must conform to the stipulations on shared credit in degree programs in section ES.7.3.1" (ATS Standard ES.7.3.2). An example of shared credit in degree programs is the longstanding dual degree program that LSTC offers in partnership with the University of Crown Family School of Social Work, Policy, and Practice.

H. Teaching and Learning

i. Conduct:

As the All-Students Handbook sets forth in more detail, instructors and students exercise mutual accountability in classroom teaching and learning. Practices of hospitality, mutual respect, confession, forgiveness, and reconciliation are an integral part of life together and impact the tone and conduct of life inside and outside the classroom.

LSTC expects of all its students conduct befitting ministerial leadership. Conduct unbecoming to a Christian may be grounds for dismissal from the seminary or may lead the faculty not to approve the granting of a degree.

ii. Course Requirements:

Instructors will inform students of all course requirements, standards of assessment, and what can be expected in the way of feedback for students' work in writing, normally before the second week of the course. This is usually accomplished by the syllabus for the course which provides course rationale, outcomes/competencies, strategies, and assessments (ROSA). If occasion for complaints should arise in this connection, they should be taken up first with the instructor. Students are encouraged to contact the Degree Program Director if help or advice is needed in these matters. The Academic Dean, in consultation with the Academic Cabinet, is the final arbiter of academic complaints.

iii. Grading Scale:

A+ or A = 4.0	C+ = 2.25
A- = 3.75	C = 2.0
B+ = 3.25	C- = 1.75
B = 3.0	D = 1.0
B- = 2.75	

Courses must be passed with a grade of C- or better. No student may graduate with a GPA of less than 2.0.

iv. Pass/Fail Option:

Unless a student is on academic probation, an MA, MAM, or MDiv student may request to be granted a Pass/Fail grade (P/F) instead of a letter grade in any course. Students who wish to be evaluated on this basis must go to the Registrar's office no later than the end of the second week of classes and record this decision in their registration file. The Registrar does not inform faculty members which students are taking their courses for grades and which are on a Pass/Fail basis. If a student has chosen the Pass/Fail option, the Registrar will automatically change the professor's grade into the appropriate Pass/Fail mark.

Some faculty members have chosen to offer a particular course on a Pass/Fail basis. Students participating in such a course may, if desired, communicate to the professor the request to receive a letter grade. It is best that such communications are made in writing no later than the second week of the semester.

Pass grades do not affect the grade point average, which is based on those courses in which the student has received a letter grade. Fail grades are counted as an F and impact the grade point average accordingly. Students contemplating study for a further degree may find it to their advantage in applying to graduate schools if they have taken many courses for a letter grade. All course grades turned in to the Registrar are final and cannot be changed unless there was an error in calculation.

v. Student Retention Profile:

One of the purposes of theological education is to assist students to discern their calling to ministry. “Attrition” that is in the service of greater vocational clarity is not perceived as a negative result of the investment of time in the educational process. LSTC maintains Retention Profiles of LSTC MDiv, MAM, and MA Students, containing statistics about students who begin and graduate from the MDiv, MAM, and MA programs at LSTC. This report fulfills certain United States Department of Education requirements regarding the school’s participation in the Stafford Loan Program. See “Graduation Rates” may be found at this site:

<https://www.lstc.edu/about/resources/disclosure>

I. Independent Studies, Theses, and Summative Evaluations

i. Independent Study:

An independent study may be arranged between a student and a faculty member on any subject appropriate to the theological curriculum that is not dealt with in a regular course. The privilege of taking independent studies (reading courses) is reserved for students with a Grade Point Average of 3.0 or better.

Independent studies are not offered over material covered in the basic required courses. Students wishing to study these subjects outside the normal class framework should register for Credit by Examination.

Independent studies require exceptional initiative on the part of a student, who identifies and refines a subject of interest, develops a bibliography, has explored the biographical material on faculty available on the LSTC web site to identify faculty members whose areas of expertise coincide with the student’s interest, and can articulate the purpose of the study before seeking a faculty member’s support. In essence, a student is engaged in designing a course for one person that meets the time requirements of a full semester course.

Forms for Independent Study proposals are available on MyLSTC. The form requires the student and faculty supervisor to state the ways they will work together (number of meeting times, etc.) and describe the product that will be received for evaluation. Once prepared and signed by the advisor and the faculty supervisor, the proposal is submitted for approval. Independent studies for MAM, MA, and MDiv students are approved by the respective Program Directors.

Except by special permission, a student may not register for more than one independent study per semester and may not undertake another independent study in a subsequent semester if the work for the previous term’s independent study remains incomplete.

There are two options for independent studies at LSTC:

- 1) Reading course: A reading course is an independent study in which the primary work is focused on reading and research, and normally culminates in a major paper or project. A reading course is planned in advance of the term for which it is registered, and a substantial bibliography, study plan, and agreement about the material that will be submitted for evaluation is required at registration. The course is undertaken for a specified time (usually one semester) for one course credit.
- 2) Field research course: With the assistance and supervision of a faculty instructor, a student (or group of students) may design a course that utilizes contact hours (gained from workshops, seminars, or other forms of experiential learning) in conjunction with reading and reflection over an extended period of time. For example, students may undertake to engage in pericope studies over an extended period of time, supplementing the contact hours gained from such language study with other exegetical workshops and a project or paper. Students interested in exploring the role of church music in theological expression and community life may seek to combine contact hours gained through participating in faculty/staff-supervised musical groups with reading or ministry practice with a particular form of music, culminating in a project or paper. Students interested in the relationship between theology and ethnography may desire a field research project in which some of the skills of ethnographic study (participant observation, field research notes/journals, interviews, cultural description and reflection) are practiced under faculty guidance and supervision. Only one course credit may be earned through pursuing Independent Study Option 2.

All such field research independent study courses, however they are designed, must have a faculty supervisor who is responsible for monitoring the construction of the initial proposal, working with the student to ensure that the project has been approved by the committee that monitors all proposals for research on human subjects, and for insuring that the student has completed sufficient hours (no fewer than 117 hours) of work for course credit. Unlike the reading course, the student works with the faculty supervisor until the faculty supervisor believes that the project is close to culmination, and the Independent Study form for Field Research is submitted during registration for the term in which the course will be completed.

ii. Thesis – Master of Divinity:

Master of Divinity students may write a thesis in fulfillment of curricular requirements under the following guidelines:

- The thesis will count as the equivalent of one elective.
- The topic of the thesis may be a specialized subject of research in any theological discipline or may have an interdisciplinary character.
- A thesis proposal is to be prepared and submitted on a form available for this purpose. This calls for a clear statement of the topic, the method of inquiry to be used, and the resources available.

- The advisor will normally serve as the student's principal source of advice and guidance concerning the thesis. With the advisor's approval, the student may select another faculty member to serve as thesis director or second reader and secures this person's consent to serve, with the advisor indicating whether or not he/she will serve as a second reader.
- The thesis must use scholarly methods of research and must measure up to acceptable standards of excellence.
- The expected length of the thesis cannot be stated precisely; however, it would normally approximate 30-40 typewritten pages.
- *A Manual for Writers of Term Papers, Theses and Dissertations*, by Kate L. Turabian (paperback, University of Chicago Press), or the *Chicago Manual of Style*, latest edition, is the authority on all questions of format and mechanical preparation of the thesis.

The following deadlines apply for the (optional) MDiv thesis:

- Mid- October: Proposal submitted to the student's faculty advisor, and, if determined after consultation with the advisor, another faculty member who will serve as thesis director or 2nd reader, on a form available from the Registrar's office.
- February: Preliminary copy of entire thesis submitted to advisor/thesis director (and 2nd reader, if any).
- March: Advisor/thesis director (and reader) returns thesis with any suggestions for improvement.
- April: Student submits final copy to advisor/thesis director (and reader, if any).
- May: Commencement

iii. Thesis – MAM Ministry Projects and MA Thesis (Summative Evaluation):

Master of Arts in Ministry students engage in summative reflection on their professional and academic work through supervisory and self-evaluation of their supervised ministry experiences. Processes for that work are outlined in the Contextual Education section of this manual.

MA students compose an academic thesis as the Summative Evaluation of their degree program. Successful completion of this paper is a prerequisite for graduation and will result in one course credit.

- During the spring semester of their first year of study (or while completing their eighth course), students, in consultation with their academic advisor and the Director of MDiv and MA Programs, choose a faculty supervisor and a topic for the Summative Evaluation. Students may also request other consultants and readers to assist them in their work.
- Specific guidelines for each project are determined in consultation with the advisor of the Summative Evaluation.

Students register for their Summative Evaluation in the Fall Semester of their final year, using a form provided by the Registrar. They will receive grades for this course after the Summative Evaluation is written, usually in the Spring Semester.

MA students fulfill the Summative Evaluation requirement by registering for the Summative Evaluation in the fall semester, meeting with their advisor and First Reader to identify a topic and bibliography; thereafter writing a thesis of between 30 and 40 pages. The paper may be written in any academic field represented by the LSTC faculty. With the guidance of a faculty First Reader, students refine the topic, develop an appropriate bibliography and complete their research during the fall semester of the final year of study. Since the summative evaluation is a major research paper, the general scholarly expectations for a research paper are operative. Kate Turabian or the latest edition of the *Chicago Manual of Style* serve as resources for footnotes, bibliography, etc. The paper will be graded by the First Reader. A student may ask a faculty Second Reader to be involved in thesis process, usually a consultant on a specific portion of the paper, or as a reader and responder to the final draft. The Director of the MDiv and MA Programs may be consulted in the evaluative process.

The following dates apply for the Summative Evaluation:

- Fall Registration: Students register for the Summative Evaluation in the Fall Semester of their final year, using a form provided by the Registrar. They will receive grades for this course after the Summative Evaluation is written, usually in the Spring Semester.
- September: Proposal submitted to the First Reader and, if applicable, to a Second Reader or other consultants. October 12 is the latest the proposal may be submitted.
- End of January/early February: Preliminary copy of entire thesis submitted to the First Reader. February is the latest the preliminary copy may be submitted. 2-3 weeks following student's submission of the preliminary copy – First Reader returns paper/project with any suggestions for improvement. March 15 is the latest return for suggestions for improvement.
- March: Student submits final copy to First Reader, Second Readers (if applicable), and Director of the MA Programs (or faculty member designated by the Director). Late March is the latest the final copy may be submitted. The Director of MDiv and MA Programs files the Summative Evaluations in the student portfolios.
- May: Commencement

J. Concentrations and Emphases

LSTC's curriculum allows freedom and flexibility for students in MA, MAM, and MDiv programs who desire to focus their study in areas of personal interest while preserving a well-rounded program of theological study. An emphasis is more formalized and more structured than a concentration.

i. Concentrations:

Students may develop a concentration in a particular discipline (e.g., preaching, ethics, history) or a particular ministry interest that draws on multiple disciplines (e.g., how resources from different theological disciplines contribute to a vibrant youth and family ministry). The professor or professors in a specific field determine which courses are essential for a concentration in that field and identify pertinent related courses, usually six courses. At least four of these courses must be electives at the 400 level or above.

ii. Emphases:

LSTC has developed particular curricular emphases, which are faculty-approved integrative programs of study in a given field of inquiry. Students who choose an emphasis will be supervised by faculty member(s) and will work with other interested peers in a more structured program of studies. Each emphasis delineates course requirements, field education/ practicum ideas, and optional features that will enhance the growth in perspective and competence of the student. A student's advisor can help students explore and settle on an emphasis, if appropriate. Here is an overview of current emphases:

- LSTC's curricular offerings in biblical studies provide unique opportunities for students who desire to do concentrated study in Bible from beginning to advanced levels.
- Four multicultural ministry emphases—Hispanic, African Descent, Asian, and American Indian/Alaska Native—prepare Masters students for ministry in specific cultural communities. Students are introduced to the whole range of the religious and theological experience related to a particular culture.
- LSTC is one of the leading seminaries in the United States for the study of religion and science and environmental ministry.
- An interfaith emphasis equips students who desire to develop knowledge about and skills for interfaith dialogue and relations. LSTC's special strength is Muslim Christian relations.
- LSTC's rich urban, multicultural environment makes it an ideal place to explore and gain skills for the practice of urban/metropolitan ministry.

A. Biblical Studies Emphasis

This curricular emphasis enables MDiv, MA, and MAM students to acquire knowledge and expertise in biblical interpretation that goes beyond the basics of the core curriculum and aids the student to gain the confidence and discipline to make Bible study a lifelong activity.

Elements of the Biblical Studies Emphasis

The student may request one member of the Bible division as emphasis advisor. This academic emphasis includes the following elements:

- A meeting each academic year with the Biblical Studies Emphasis group.
- A total of five courses in Bible (either or both testaments) or in biblical languages

beyond the required courses in the M.Div Program (Pentateuch, Jesus in Judaism).

- Regular participation in a pericope study or in courses using biblical languages.
- A contextual education component.
- A senior project with concluding evaluation.

MDiv students should elect this option no later than the fall semester of their middler year by filing out a Biblical Studies Emphasis application available from any of the members of the faculty in Bible. MA and MAM students should elect this option by the end of their first year.

Course Requirements for the Biblical Studies Emphasis

A minimum of three elective courses in either or both testaments or in biblical languages beyond the required courses, selected from the following categories:

- A Hebrew or Greek language course.
- An advanced exegetical course.
- An additional course among the biblical offerings at LSTC, ACTS, or the Divinity School at the University of Chicago.
- An independent study in a selected topic in biblical studies, including those not covered extensively in required courses, such as archaeology, feminist biblical interpretation, rhetorical criticism, etc.
- A travel seminar to the Holy Land offered through LSTC, CTU, or MTS.
- A doctoral biblical seminar (either testament) pending approval of the instructor.
- Another option, determined in consultation with the emphasis advisor, such as: attend a biblical conference (e.g., national or regional SBL, three sessions of CSBR) with subsequent evaluative report and discussion with emphasis advisor; participate in an archaeological dig at a biblical site; attend the summer session of the American School of Classical Studies in Athens; etc.

Language Requirement for Biblical Studies Emphasis

Students should ideally include study of Hebrew and Greek as part of their education at LSTC and participate for the time of at least 2 semesters in one or both of the language practica on next Sunday's pericopes in Hebrew and Greek offered by the LSTC faculty, or make arrangements to employ Greek or Hebrew in one of their courses each semester.

Contextual Education Project for Biblical Studies Emphasis

Complete one of the following options:

- Teach a Bible class at a Ministry in Context site.
- Offer a Bible studies series on internship.
- Serve as a teaching assistant for an LSTC faculty member in Bible.
- Another option to be determined in consultation with the emphasis advisor.

Senior Project with Concluding Evaluation for Biblical Studies Emphasis

Students complete one of the following projects and meet with the emphasis advisor for a concluding evaluative discussion (Note: items 1-4 may be used to meet requirements in a course, subject to the approval of the professor):

- Lead a four-week Bible study program in a parish (with appropriate materials and evaluation).
- Prepare the syllabus and course materials for a four-week adult forum on a biblical topic for the parish.
- Keep an action/reflection log of biblical learnings during the program in a format agreed on with the emphasis advisor.
- Present a portfolio of exegetical/homiletical notes for a series of sermons.
- Write a major biblical paper for one course credit on an approved topic.
- Write a senior thesis on an approved topic under the appropriate faculty advisor (one course credit). Presentation and celebration of the project in a concluding Bible Emphasis meeting. This may be part of a course requirement, subject to approval of advisor.

Certification of Biblical Studies Emphasis

Upon completion of the requirements of this emphasis, a Certificate of Recognition will be awarded at the graduation ceremony in May and a statement will be noted on the transcript that the student has successfully completed the requirements for the emphasis.

Coordinator of Biblical Studies Emphasis

Lead Faculty: Dr. Barbara Rossing

B. Environmental Ministry Emphasis

Covenant Group Working with the Emphasis Director for Environmental Ministry

A covenant group will work with the emphasis director, meeting each semester to discuss environmental ministry and plan individual programs together in the larger context of a well-rounded program of education for congregational ministry. The covenant group participates in hands-on projects with LSTC's Green Zone to prepare for work in parish or community. This group provides students with the opportunity to share their experiences in the emphasis with the larger LSTC community.

MDiv students should elect this option no later than the fall semester of their middler year by filling out an Environmental Ministry Emphasis application available from the registrar. MA and MAM students should elect this option by the end of their first year.

Course Requirements for Environmental Ministry Emphasis

- Take one or more core courses from LSTC or ACTS schools, such as:
 - Environmental Public Ministry
 - The Future of Creation
 - Religious Responses to Environmental Injustice
 - Ecological Hermeneutics (Bible)
 - Liturgy and the Cycles of Creation
 - Greening the Parish
 - Environmental Science and Social Policy for Church Leaders
- Write papers or do projects on environmental issues in three or more classes in the MDiv, MA, or MAM program, potentially in any of the required courses as

well as electives. Arrangements will be worked out between the student and individual faculty in conformity with the nature and goals of the course. (No more than two courses in any one division.)

Field Work for Environmental Ministry Emphasis

Complete one or more of the following options:

- Urban CPE in Environmental Ministry.
- Internship half- or part-time in an Environmental Agency, the other portion in parish ministry.
- Internship Parish Project on Environmental Ministry.
- Project in Ministry in Context during one semester.
- Field placement for course credit under an agency supervisor and in consultation with Coordinator.

Optional features for Environmental Ministry Emphasis

- Attend environmental conferences and workshops, excursions, retreats, etc.
- Take courses in environmental science at a university in Chicago for transfer to LSTC.
- Take courses at an offsite center, such as a rural ministry program.

Senior Project for Environmental Ministry Emphasis

Complete one of the following options:

- Write a senior thesis on environmental issue for one course credit.
- Write a senior paper or project for one course credit.
- Lead a conference or workshop.
- Develop a guidebook or educational materials for the parish.
- Other options may be considered in consultation with emphasis director.

Certification for Environmental Ministry Emphasis

Upon completion of these requirements, a Certificate of Recognition will be awarded at graduation ceremony in May, and a statement will be noted on the transcript that the student has successfully completed the requirements for the emphasis.

Coordinator of Environmental Ministry Emphasis

Lead Faculty: Dr. Ben Stewart and Dr. Barbara Rossing

C. Interfaith Emphasis

This curricular emphasis provides a structure within which MDiv, MAM, and MA students may (a) acquire some acquaintance with at least one religious tradition besides their own, (b) build relationships with people of other faiths, (c) explore and articulate their own faith commitments in the context of respectful interfaith encounter, and (d) engage constructively with others in the service of religiously diverse communities.

We invite students to indicate their interest in the Interfaith Emphasis as early as possible in their seminary careers, and to state their intention to complete the emphasis by the beginning of their final year of on-campus study.

Components of the Interfaith Emphasis

- Participation in the occasional meetings of the Interfaith Emphasis group.
- Taking at least two classes (at LSTC or at other ACTS schools) that explicitly address matters of interreligious encounter.
- At least one additional “interfaith activity option” (to be explained below).
- A final gathering, informal but open to members of the LSTC community, at which you and other members of the Interfaith Emphasis have a chance to share some of your interfaith experiences and learnings while at LSTC.

Interfaith Activity Option

Students in the Interfaith Emphasis fulfill at least one additional interfaith activity option, in consultation with (one or both of) the coordinators of the Interfaith Emphasis. This requirement is very flexible, allowing for exploration of areas of interest and development of special expertise. Examples of ways to fulfill the interfaith activity option include:

- An approved travel/study program with an interfaith component.
- A project in interfaith relations during Ministry in Context or Internship.
- Attendance at an interfaith conference or major academic conference (with opportunities for debriefing and reflection afterwards).
- Visiting a number of Chicago-area places of worship and communities of faith, or some sort of practical involvement with a particular faith community.
- Help in running one of the projects/conferences organized by the Center of Christian-Muslim Engagement for Peace and Justice.
- Creating your own interfaith initiative.
- Regularly attending (and keeping a record of) some of the great variety of events and lectures on/related to interfaith matters that are readily accessible to us at LSTC – whether in person or online.

Successful completion of the Interfaith Emphasis is announced at Commencement and recorded on students’ transcripts.

Coordinators of the Interfaith Emphasis

Mark Swanson, lead faculty member

Sara Trumm, CCME director

[Note: The Multicultural Ministry Emphasis is currently under review and redevelopment. Students interested in African American Studies may contact Dr. Linda Thomas. Students interested in Hispanic/Latine Studies may contact Dr. Rafael Malpica-Padilla. Students interested in Asian Studies may contact Dr. Peter Vethanayagamony. For other inquiries, contact Dean Esther Menn.]

D. Multicultural Ministry Emphasis

Multiculturalism is one of the outstanding marks by which LSTC is identified and recognized. "Multicultural" means that we acknowledge and celebrate the different values and standards of acceptability, the spoken and unspoken language, the wisdom and the mores originating in the cultures in which our students have been formed. In

order for students to be prepared to be pastors to the whole church, to serve God's multiple cultures, LSTC offers each student the opportunity to learn about a particular cultural revelation of God's grace and how humans in that culture have responded to God's grace. In our Multicultural Ministry Emphases, students learn about expressions of piety practiced and valued in other cultures. Students are urged to celebrate and share these multicultural expressions of piety in a reciprocal fashion, demonstrating our unity in diversity.

D.1. Hispanic Emphasis

Course Requirements for Hispanic Emphasis

- Two or more courses in the following areas from LSTC, ACTS, Lutheran Affiliate Seminaries, or equivalent from another accredited institution in the United States.
 - OT/NT
 - Hispanic/Latino/a History
 - Hispanic/Latino/a Theology
 - Pedagogy/Methodology with Latin American or Hispanic/Latino/a emphasis
 - Immersion/Urban Class with emphasis in Hispanic/Latino/a ministry
- One or more courses taken at the Hispanic Summer Program.
- If the student has taken courses in Spanish from an institution of higher learning; the academic record of the student will be reviewed by the director to recommend if an equivalent for this three-course requirement can be granted.

Contextual Education/Practicum Requirements for Hispanic Emphasis

Two or more of the following Contextual Education opportunities or equivalent

- Urban CPE Site that has a Hispanic/Latino/a community.
- Ministry in Context and/or Internship/Residency.
- Immersion experience in a Latino/a/Latina American context.
- Independent Study with a strong practical component.

Optional Features for Hispanic Emphasis

- Attend Hispanic/Latino/a conferences, workshops, excursions, or retreats.
- Take courses in offsite center, such as the Austin ministry program.
- Do an intensive language residency in a semester or J-Term.

Language Requirements for Hispanic Emphasis

- Verbal proficiency (minimum) in Spanish and English languages established by a faculty of LSTC competent in this area, the Language Resource and Writing Center, or equivalent.
- Verbal, written & cultural proficiency preferred in Spanish and English established as above.

Advising Staff for Hispanic Emphasis
Lead Faculty: Dr. Rafael Malpica-Padilla

Summative Evaluation for Hispanic Emphasis

Students will write a 10-page (double spaced) integration paper that will be submitted to the designated advisor for the paper no later than the 15th of April of the year of students' graduation from their program of studies. Instructions on writing this integration paper and the evaluation of the paper will be given by the designated advisor. Upon the successful completion of all the above stated requirements, students will be awarded a certificate of recognition at the graduation ceremony stating that they met the requirements of this emphasis and will receive a notation on any academic transcripts about the completion of this emphasis.

D.2. African Descent Emphasis

Course Requirements for African Descent Emphasis

Two or more elective courses in the following areas from LSTC, ACTS, and Lutheran affiliate seminaries, and organizations:

- OT/NT
- African Descent History
- The Theology of James H. Cone
- Womanist Theology
- Pedagogy/Methodology with African Descent Emphasis
- The Theology of Martin Luther King, Jr.
- Ethics and Politics of the African American Community
- Black Theology/Womanist Theology
- Black Lives Matter: Theological Anthropology
- Black Women's Faith Stories
- Pastoral Care with African American Families

Contextual Education/Practicum Requirements for African Descent Emphasis

Two or more of the following Contextual Education opportunities or equivalent:

- Urban CPE Site in an African Descent community.
- Ministry in Context and/or Internship in an African Descent ELCA congregation.
- Independent Study in African Descent context.

Optional features for African Descent Emphasis

- Attend African Descent conferences (e.g., Samuel DeWitt Proctor Conference, etc.), workshops, excursions, or retreats.
- Take courses in offsite centers such as the Interdenominational Theological Center (Atlanta).

Advising Staff for African Descent Emphasis Lead Faculty: Dr. Linda Thomas and Dr. Marvin Wickware

Summative Evaluation for African Descent Emphasis

The student will write a 10-page (double spaced) integration paper that will be submitted to the designated advisor for the paper no later than the 15th of April of the year of the students' graduation from their program of studies. Instructions for writing this integration paper and evaluation of the paper will be given by the designated advisor for the paper. Upon the successful completion of all the above stated requirements, students will be awarded a certificate of recognition at the graduation ceremony stating that they met the requirements of this emphasis and will receive a notation on any academic transcripts about the completion of this emphasis.

D.3. Asian Emphasis

Course Requirements for Asian Emphasis

Two or more elective courses in the following areas from LSTC, ACTS, and Lutheran affiliate seminaries and organizations

- OT/NT
- Lutheran Confessions from an Asian Perspective
- Asian Theology or Lutheranism in Asia
- History of the Asian Diaspora in the US
- History of Christianity in Asia

Contextual Education/Practicum Requirements for Asian Emphasis

Two or more of the following Contextual Education opportunities or equivalent.

- Urban CPE in Asian American community.
- Ministry in Context and/or Internship in an Asian American ELCA Congregation.
- Independent Study in Asian American context.

Other requirements for Asian Emphasis

- Attend Biennial Assembly of the Asian Lutheran Association.
- Attend Asian American conferences (e.g., Asian Lutheran International Conference), workshops, excursions, & retreats.

Optional Features for Asian Emphasis

- Study of an Asian language is encouraged, but not required.

Advising Staff for Asian Emphasis

Lead Faculty: Dr. Peter Vethanayagamony

Summative Evaluation for Asian Emphasis

Students will write a 10-page (double spaced) integration paper that will be submitted no later than the 15th of April of the year of graduation from their program of studies. Instructions for writing this integration paper and evaluation of the paper will be given by the designated advisor for the paper. Upon the successful completion of all the above stated requirements, students will be awarded a certificate of recognition at the graduation ceremony stating that they

met the requirements of this emphasis and will receive a notation on any academic transcripts about the completion of this emphasis.

D.4. American Indian/Alaska Native Emphasis

Course Requirements for American Indian/Alaska Native Emphasis

Two or more courses in the following areas from LSTC, ACTS, Lutheran Affiliate Seminaries or equivalent:

- The Philosophy and Theology of Vine Deloria, Jr.
- Indigenous Methodologies and Pedagogies
- Survey of the Native American school of thought (Mathews, Deloria, Vizenor, Tinker, Warrior, Weaver, Allen, Smith, et. al.)
- Historical overview of the Christian Church in native contexts
- The corrective history of the White conquest of Native peoples
- Native American Biblical interpretation
- Pastoral Theology and Practice for Native contexts
- The History of Native American Religious Traditions (ACTS, CTS)
- The Spirituality of Lakota-Christian Dialogue (ACTS)

Contextual Education/Practicum Requirements for American Indian/Alaska Native Emphasis

One or more experiences in each of the following Contextual Education categories or equivalent:

- Community Service:
 - Volunteer 3-4 hours/week at the Kateri Center of Chicago for one academic year.
 - Volunteer 3-4 hours/week at an American Indian organization for one academic year (e.g., Chicago American Indian Center, California Indian Manpower Consortium, American Indian Association of Illinois, et. al.).
- Cultural Immersion:
 - Internship in an American Indian or Alaska Native ELCA ministry
 - CPE site in an institution that serves a predominantly AIAN population
 - Immersion experience of at least one week's duration in an AIAN (e.g., seminary- sponsored trip to reservation community; Lutheran Lakota Shared Ministry, SD; Our Saviour's LC, Rocky Boy's I.R.; Oaks Indian Center/Eben Ezer LC, Oaks OK; Navajo Evangelical Lutheran Mission, AZ).

Optional Features for American Indian/Alaska Native Emphasisiv. Advising Staff for American Indian/Alaska Native Emphasis

- Attend an American Indian/Alaska Native Lutheran Association Assembly.
- Participate twice each year in a Native American Pow-Wow.

Summative Evaluation for American Indian/Alaska Native Emphasis

Students will write a 10-page long (double spaced) integration paper that will be submitted to the designated advisor for the paper no later than the 15th of April of the year of the student's graduation from his or her program of studies. Instructions on writing this integration paper and evaluation of the paper will be given by the designated advisor for the paper. Upon the successful completion of all the above stated requirements, students will be awarded a certificate of recognition at the graduation ceremony stating that they have met the requirements of this emphasis and will receive a notation on any academic transcripts about the completion of the emphasis.

D.5. Religion and Science Emphasis

This curricular emphasis enables MDiv, MA, and MAM students to acquire knowledge and expertise in the field of religion-and-science. It will help students to establish competency in various aspects of the dialogue between theology and science. It will equip students to participate in public dialogue about the significance and impact of science, technology and religion on their own society as well as in a global perspective.

Goals of the Religion and Science Emphasis

- To gain knowledge about the history and the current status of the relationship between science and religion with special emphasis on Christian theology.
- To gain knowledge about scientific methodology and scientific theories.
- To gain knowledge about basic concepts and methods of dialogue and the ability to use them in scholarly and popular communication.
- To understand the dynamics and correlation between scientific and religious literacy.
- To grow in personal integration of faith in knowledge and the knowledge of faith and their common responsibility for the world.
- To develop skills to make this a field of life-long learning.

General Expectations for Religion and Science Emphasis

- MDiv students should elect this option no later than the fall semester of their middler year by (1) contacting the emphasis coordinator and (2) filing the proper application with the Registrar's office. MA and MAM students should elect this option by the end of their first semester.
- Regular participation is expected in religion and science activities offered by ZCRS or comparable institutions, including one meeting per semester with the coordinator and students in the emphasis.
- In light of varying levels of background knowledge in science and theology, students are encouraged to plan their studies individually with their advisor. The following five themes serve as guidelines for the planning process: science literacy, theological literacy, philosophical knowledge, ethical knowledge, and dialogue in religion and science.
- A senior project with concluding evaluation is expected.

- There is great flexibility in the emphasis for interested students to develop a program designed especially for their backgrounds, needs, and interests.

Course Requirements for Religion and Science Emphasis

- The Epic of Creation or Future of Creation;
- At least one advanced seminar in religion and science;
- One advanced course in theology pending approval of the instructor;
- Write papers or do projects on religion-and-science issues in two or more classes in the MDiv, MA, or MAM program, in any of the required courses as well as electives. Arrangements will be worked out between the student and individual professor in conformity with the nature and goals of the course. (No more than two courses in any one division.)
- Students are encouraged to take advantage of course offerings relevant to their emphasis at ACTS schools and at the University of Chicago.

Field Study Component for Religion and Science Emphasis

One or more of the following options:

- Active participation in a science-and-religion conference;
- Conduct a series of adult forums on religion-and-science;
- For students with backgrounds in theology and philosophy, a practicum in a laboratory (or equivalent) for a minimum of 40 hours.

Senior Project with Concluding Evaluation for Religion and Science Emphasis

The student is to complete a senior project for course credit (thesis or paper) in accordance with the guidelines established by the Lutheran School of Theology at Chicago. Other options may be considered in consultation with the coordinator of the emphasis. A concluding evaluation is aimed at helping students to integrate the experiences from different components of their program as well as reflecting on their vocational direction.

Certification for Religion and Science Emphasis

Upon completion of the program, students will receive a letter of recognition and a statement on the transcript that they have successfully completed the requirements for the Religion and Science Emphasis.

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[Note: The Urban Ministry Emphasis is currently under review and redevelopment. To convey your interest in this Emphasis and for current information, contact Dean Esther Menn.]

D.6. Urban/Metropolitan Ministry Emphasis

Purposes of the Urban/Metropolitan Ministry Emphasis

- To convey an understanding of the social, religious, structural, economic, and political dimensions of urban life today for all students at LSTC.
- To develop a cadre of intentionally prepared rostered persons for urban/metropolitan ministry in the ELCA.
- To assist students in developing skills for urban/metropolitan ministry in such areas as: social analysis, worship, evangelism, stewardship, teaching, pastoral care, preaching, community organizing, managing a small congregation, developing ministry opportunities, building relationships with community organizations and agencies, leadership styles, urban and suburban partnerships, various models of urban ministry, and self/family care.
- To provide interested laypersons an opportunity to engage in theological reflection on urban/metropolitan ministry.
- To work with the ELCA and other partners in providing continuing education in the area of urban/metropolitan ministry.

Courses and Other Options for the Urban/Metropolitan Ministry Emphasis

Students participating in this emphasis are strongly encouraged to take at least four elective courses with an urban emphasis. These courses should include the following dimensions: theology of urban ministry, ministering in an urban congregation, urban systems, leadership for public life, and faith-based or congregational-based community organizing. In order to foster the development of ecumenical relationships, students are encouraged to take two of these courses in other ACTS schools.

In addition to the four elective courses, there are many options for gaining competencies in urban/metropolitan ministry. These may include:

- A senior thesis or summative evaluation that makes a contribution toward strengthening congregational ministry in the urban/metropolitan context.
- A project related to some aspect of ministry in an urban/metropolitan context.
- A year-long (September to May with the exception of the January Term) adult forum on urban/metropolitan ministry.
- An independent study on a particular issue and its relationship to urban/metropolitan congregations.
- Papers/projects on urban/metropolitan ministry in three or more classes.
- Participation in special workshop opportunities in areas like conflict management, youth, health care, older persons, or gay, lesbian, bisexual, transgender & queer (GLBTQ) concerns.

Field Experience for Urban/Metropolitan Ministry Emphasis

Practical ministry (or field experience) is designed to provide students with an opportunity to integrate classroom learning with practical experiences. Students seeking rostered status within the ELCA must successfully complete the following:

- Ministry in Context experience at a seminary approved urban/metropolitan congregation.

- Participation in an urban Clinical Pastoral Education (CPE) program such as the Urban CPE Consortium, Inc. program. Students should consult with the coordinator for other urban CPE opportunities.
- Internship at a seminary or ELCA approved urban/metropolitan congregation (including the Horizon Program).

The seminary strongly encourages students participating in this emphasis to gain competencies in the area of leadership for public life (faith-based/congregational based community organizing).

Networking Opportunities for Urban/Metropolitan Ministry Emphasis

An essential factor in sustaining joy and nurturing leadership for urban/metropolitan ministry is relationships with colleagues. LSTC provides opportunities for students to gain the necessary skills and contacts for building and nurturing the necessary relationships that will sustain them for faithful ministry in an urban/metropolitan setting. Some of these opportunities include:

- An urban/metropolitan ministry support group at LSTC.
- ELCA ethnic association meetings.
- An ACTS urban ministry group.
- Opportunity for dialogue with ELCA staff in the area of urban ministry.

Evaluation for Urban/Metropolitan Ministry Emphasis

The following competencies would indicate successful completion of this emphasis:

- A theological sense of vocation about urban/metropolitan ministry.
- An awareness of the social, religious, economic, political, and structural relationships necessary for faithful urban/metropolitan ministry.
- An ability to do appropriate social analysis.
- An ability to work collaboratively with community organizations and agencies.
- A sensitivity to culturally appropriate servant leadership and facilitation of ministry.
- A willingness to faithfully participate in known support networks.
- An ability to articulate a self-conscious theological and ethical stance toward issues prominent in an urban/metropolitan setting.

Certification of Urban/Metropolitan Ministry Emphasis

Upon successful completion of the requirements of this emphasis, students will receive a Certificate issued by LSTC. Notation will also be made on the student transcript.

K. Student Learning Assessment Process for MAM, MA, and MDiv Programs

LSTC bases student learning assessment on the seminary's mission/vision/values statement, the strategic plan, and learning outcomes for each degree program. The Academic Assessment Committee (AAC) guides the learning assessment process for

LSTC. The committee is currently composed of the Academic Dean and two faculty members.

The assessment process is required of all students at LSTC. To minimize duplication and foster a sustainable assessment process, elements of the ELCA candidacy process have been incorporated into the assessment process. Regular interaction between students and their assigned faculty advisors is an important part of the assessment process. Students and faculty advisors are encouraged to meet and discuss students' progress as often as necessary but at a minimum once per semester. The advisor guides and monitors the student's academic progress and spiritual and leadership formation.

i. First Year Student Assessment:

The student assessment process begins with a first-year student review at the end of the first semester. The Director of the MDiv and MA Programs will review student progress with faculty members who teach courses for first-year students to assess any concerns about student progress. The Director will communicate with academic advisors or others as appropriate.

All first year MAM, MA, and MDiv students are required to participate in a process of assessment regarding their initial year of full- time studies at LSTC or, for part-time students, after completing six courses. A completed First-Year Assessment is required before classes may be taken the next fall.

- Students will sign up for a group assessment for a date in March or April to converse about the required documents:
 - A brief narrative reflection by the student on the progress made since entering seminary, based on the learning outcomes rubric of the student's degree program.
 - The student's reflection on vocational call and plans. For MAM and MDiv students in the ELCA candidacy process, this requirement is fulfilled by submitting a draft of the Endorsement Essay. For MDiv, MAM, and MA students who are not ELCA candidates for rostered ministry, this requirement is fulfilled by submitting a statement about the purposes and call that brought them to LSTC, how these purposes are being addressed in seminary education, and their future hopes and plans.
 - A copy of the student's academic record from LSTCNet.
 - The student also completes a self-assessment chart based on the learning outcomes rubric of the degree program, seals it, and submits it anonymously to the Academic Dean's office.
 - In light of the conversation, the assessment facilitator completes a First-year Assessment form and shares it with the student. Both student and assessment facilitator sign the form.

- The student submits to the Academic Dean's office the completed form, copies of the three documents, and the sealed assessment chart (which is kept separately from the other documents to preserve anonymity).

ii. Second Year Student Assessment:

- Initial planning for the Summative Evaluation Project is required of all MA students once they have completed 8 courses. For complete information on the Summative Evaluation, see above (page 28).
- Prior to internship, MDiv and MAM students in the candidacy process will have an Endorsement interview with their Endorsement panel (a subset of the candidacy committee from the synod with which the student is affiliated, with the student's faculty advisor). The Endorsement interview will review: 1) the Completed Endorsement essay, 2) the student's transcript, and 3) the Clinical Pastoral Education evaluation.
- The Endorsement form is completed for students in the ELCA candidacy process.

iii. Third Year Assessment:

MDiv students engage in a program review and assessment process that includes their advisor and one other faculty member of their choosing and is focused on their academic accomplishments/assessments and field assessments from CPE and Ministerial Leadership II/MIC. This normally takes place in the fall of the third and final year of studies unless students have requested to undertake an internship according to the expectations of their denomination or their own professional development plans.

For ELCA Candidates for Rostered Ministry:

A distinctive feature of Lutheran theological education for candidates for ordained ministry is a 12-month internship, usually taken in the student's third year of a four-year program. The goals of the internship experience are to:

- help students fine-tune the discernment of their call by identifying strengths and weaknesses of their preparation;
- explore various models and styles of doing ministry;
- determine what should be emphasized in the final year of study.

For MDiv students who are candidates for the deacon roster, the internship requirement for that roster substitutes for the internship that focuses on preparation for ordained ministry.

The internship year provides an external review process for students. At the completion of the internship year, an evaluation report on each student is received from the internship supervisor and internship committee.

iv. Fourth Year Student Assessment (Candidates for ELCA Rostered Ministry):

For students who complete internship in year three of their MDiv program, Approval and assignments take place during the student's senior year. A final essay is submitted to the candidacy committee by September.

In order to enter the assignment process in the ELCA, students must receive a positive evaluation of their internship work by the Field Education Office and a majority vote affirming their readiness for ministry from the seminary faculty. Candidacy committees conduct Approval interviews after the faculty decision and make recommendations regarding approval for ordination.

Approval Process:

- The senior interview takes place with the faculty advisor and an additional faculty member who discuss:
 - The student's Approval essay (includes sermon, exegetical statement, and theological reflection on questions provided by the ELCA);
 - The internship final evaluation reports from the intern, supervising pastor, and lay committee, and the internship project report. The senior interview results in the "Form D" – a report that goes to the faculty for acceptance and serves as the student assessment form for fourth year MDiv students in candidacy.
- The Approval interview takes place with the candidacy committee from the student's synod.

v. Other Evaluative Resources and Review of Data:

Course Evaluations:

Each student is required to complete an anonymous course evaluation for each course taken. Each faculty member receives a summary of the course evaluations for the class along with any comments students might have included. A summary document of key highlights is reviewed by the Faculty Academic Assessment Committee. The summary document will be used to track and analyze course effectiveness over a period of years. Plans are being developed for a faculty review process of course evaluations. Course evaluations will also be compared with trends in student course enrollment figures to track possible correlations.

Student Assessment Forms:

The AAC will take a blind sample of 20% of the first- year and fourth- year student assessment forms for review by external evaluators. The results will create an assessment of "sample" students, and ongoing reviews will indicate trends in degree program effectiveness. The AAC will report trends to the faculty.

Exit Interviews:

Graduating students in the first-masters degree programs and in the Advanced Studies degree programs are invited to an group exit interview, in which they share with faculty members what has been most valuable in their education at LSTC and what

improvements might be made. This information is compiled and shared with the Academic Cabinet and the rest of the faculty as a tool to continuously improve the curricula and courses offered by LSTC.

Section 2: Contextual Education

The Department of Contextual Education's role is to coordinate and oversee four programs: Clinical Pastoral Education, Ministerial Leadership II (Ministry in Context), Internship/Field Studies and Public Church Fellows. Every MDiv and MAM student will at some point take part in one or more of the programs of Contextual Education depending on their degree requirements. These programs are also open to other LSTC degree students (including MA, ThM, PhD), provided they have successfully completed the requirements for entry into them and, if an International student, have received the approval of the Advanced Studies Department.

A. Clinical Pastoral Education (CPE)

Clinical Pastoral Education is a supervised experience of pastoral ministry. Although commonly located in a hospital or medical center, CPE centers are also located within social service programs, hospices, prisons, parishes, and other agencies. Within the CPE experience, students undertake direct ministry with a defined group of people, reflect on, report, and evaluate these experiences, and receive feedback from peers and supervisors in a small group environment.

The CPE unit (no fewer than 400 hours) is typically completed during the summer following the first year of seminary. In the Chicago area there are also opportunities for students to take a full-time unit or an extended unit during the academic year. An extended unit requires fewer hours per week but is extended over a six to nine-month time period. Students may not take any classes during a full-time CPE unit or take more than two classes during an extended unit without written permission in advance from the Director of Contextual Education (CE) and their degree program director, and the approval of their CPE supervisor. Students are discouraged from doing CPE and Ministerial Leadership II (Ministry in Context) at the same time because of the heavy time commitments in both field experiences.

There are over 300 accredited CPE centers across the country. Any alternative programs or equivalencies outside of these accredited centers should be evaluated and approved in advance by the seminary and, in the case of ELCA Candidacy students, by the student's candidacy committee and the Domestic Mission Unit.

Early each fall semester, the CE Office will offer a CPE Orientation session. At that session, students will receive an overview of the CPE process, a sample application form, and instructions on where to find the online directory of accredited centers.

To prevent disruption at the end of a Spring semester, students may not apply to any summer CPE program that begins before May 15 unless granted permission by the Academic Dean.

In the semester following the completion of a CPE unit, students will debrief the experience with the Director. The student is responsible for setting up a debriefing conversation of approximately one hour in length at a time mutually acceptable to the

student and the Director. At least two business days prior to that appointment, the student will provide the Director with a copy of the CPE supervisor's final evaluation and the student's final report. During the debriefing, the student and Director will discuss the learning that took place and identify continuing education and ministry development goals for the student to pursue in the future. A record of the debriefing, along with the CPE reports, will be kept in the CE Office and the Director will notify the Registrar that a unit of CPE has been successfully completed. Depending on your degree and the number of units you complete, CPE will satisfy a requirement, count toward internship hours or fulfill one elective class for which you will be charged tuition.

Degree Specific Requirements that a unit of CPE fulfills:

- MDIV - fulfills a degree requirement
- MDIV ELCA CANDIDACY – fulfills a degree and ELCA ecclesial requirement
- MAM – may be used to fulfill the degree requirement of a 400-hour internship
- MAM ELCA CANDIDACY – fulfills the degree and ELCA ecclesial requirement
(**Note:** as a required course in the 16-course curriculum students enroll for it as a course and pay tuition for it.)

B. Ministerial Leadership II (Ministry in Context)

Ministerial Leadership II (Ministry in Context) is a course that consists of a field placement (normally in a congregation) and a three-hour monthly seminar under the supervision of the Director of Contextual Education. It is open to students in any degree program but is required for all MDiv students. Students in other degree programs may take ML II (Ministry in Context) for one elective credit or hours toward their field studies.

ML II (Ministry in Context) requires seven hours per week of the student's time in the parish (not including commuting time) in addition to any classroom work and reading assignments. This course follows a two-semester schedule (Fall and Spring) but counts as one course credit. Students are strongly encouraged to be at their ministry sites during the December/January break between semesters, although it is not required. Being absent from your MIC congregation for this length of time makes it hard to keep relationships current while December is the center of the Christian liturgical year and January brings the end-of-year congregational meeting.

The Contextual Education Committee, consulting the preferences of students and supervisors, makes the assignments to ML II (Ministry in Context) sites. A list of participating churches is posted on MyLSTC and students are invited to visit them prior to assignments. When listing preferences students should take into account family needs as well as new learning possibilities.

Please note that students are not usually assigned to sites in which they, or members of their families, hold membership or have been employed without prior permission from the Contextual Education Committee. Also, students should not approach congregations or pastors directly about being a ML II (Ministry in Context) site/supervisor but instead let the CE Office know so that they can approach the site.

Suggestions or requests for a specific site are to be made in writing to the CE Office for consideration.

The church experience is supervised by the pastor and students regularly meet with the pastor and the members of the lay committee. The CE Office recommends that students and supervisors meet weekly as a group for a one-hour supervisory session, and the students and lay committee meet as a group 3-4 times throughout the year. Students are also encouraged to give feedback to one another.

Degree Specific Requirements Fulfilled by Completing ML II (Ministry in Context):

- MDIV - fulfills the degree requirement and may be used to meet an ecclesial body's ministry experience requirement by increasing the number of weekly hours completed.
- MDIV ELCA CANDIDACY – fulfills the degree requirement
- MAM – may be completed for one class credit or MIC hours can be applied towards the degree requirement of a 400-hour internship.
- MAM ELCA CANDIDACY – may be completed for one class credit or MIC hours can be applied towards the degree and ecclesial requirement of a 1000- hour internship.

C. Internship

Internship is a contextual experience designed to enhance the learning competencies identified in the student's degree program. Students are matched with an appropriate congregation or agency, a supervisor is determined, learning goals are set, a project is completed and evaluations are gathered. Consultation with the Contextual Education Office in setting up an internship is key.

i. Pre-Internship

- Attend an LSTC Healthy Boundaries Workshop – these Workshops are offered once each Fall and Spring so you have multiple opportunities to complete this before internship. It is a free daylong event held at LSTC or McCormick Seminary.
- Complete a certain number of classes – depending on your degree program, a specific number of classes must be completed before starting internship and you can't have any incompletes on your transcript.
- Completion of CPE and ML II (Ministry in Context) – depending on your degree program, if CPE and ML II are required or you choose to complete them, you need to complete them before your internship can start.
- Clearance from the Finance Office and JKM Library -a reminder that finances must remain in good order to proceed through LSTC. This is in keeping with seminary policy that students may not register for a new semester of study until the indebtedness from the previous semester has been resolved. It also applies to JKM Library to prevent outstanding dues or balances on borrowed books.

The lists of internship pre-requisites according to degree are posted on *MyLSTC* under Contextual Education.

We strongly encourage students to participate in anti-racism training before internship. Anti-racism trainings are sometimes offered during the school year by Chicago Regional Organizing for Antiracism (CROAR) through LSTC's connection with them. You might also check the offerings of your home synod, our local Metropolitan Chicago Synod or the ELCA Churchwide.

ii. During Internship

- **Forms** - It is the student's responsibility to keep the internship paperwork up-to-date. Forms for all MDiv and MAM internships can be accessed on MyLSTC under Contextual Education. Past experience says that it is most helpful to go over all of the forms with your supervisor and lay committee early-on so they know what to expect. At that meeting put dates on the calendar for when you will meet to exchange and sign off on each other's forms. Copies of all paperwork completed during the internship is turned in to the CE Office and the student's ecclesial body, if necessary.
- **Staying Connected** - Past experiences demonstrate that staying connected is very important for the student's emotional health so stay in touch with family and friends. Be in contact with other students that are also on internship and reach out to clergy in your area. Social media is a good way to stay connected and update friends and family about how you are doing during internship but please remember to keep appropriate boundaries around the information that you make public.
- **Problems** - We expect that problems of a varying degree will come up on internship. What is important is not that problems come up, but the manner in which the student chooses to handle them. When in doubt, call the CE Office early so that we can coach and support you through the next steps. Early attention to difficulties can turn problems into learning opportunities.
- **Site visit** - Students may receive a site visit from the CE Office depending on the office budget and the availability of the office staff. If a student/site will be visited, the staff member will contact the student to negotiate a date and time. At a site visit, the staff member will meet with the student and supervisor and then with the student and members of the lay committee. We may ask the student for assistance in making arrangements for transportation, meals, and/or lodging.
- **Ending** - Before students leave their internship site, they should make sure that all of the Final Evaluation forms (from the Intern, the Supervisor and the Lay Committee) have been signed and sent to the CE Office. Students should keep copies for themselves and submit copies to their ecclesial body, if necessary.
- **Leave taking** - One important skill a student should practice on internship is how to say good-bye in a healthy manner. Be sure to take the time and opportunity to appreciate the internship experience. One of the most helpful ways to do this is to share with those persons most important to you all that your time there has meant—both positively and negatively. Remind your site that, in keeping with good professional leadership practice, you will not be returning to that site to visit until after you have received your first call. Also, since you are no longer one of their identified leaders, you may not do any pastoral acts in the congregation or participate in the direction and scope of their ministry.

iii. Post-Internship

- Internship Approval - Approval of an internship is based on learning and growth, both in terms of skills and professional identity. This approval is determined through the Final Evaluation reports submitted to the CE Office from the Intern, Supervisor and Lay Committee. If major issues impacting readiness for ministry were identified at the site or during the site visit, these will need to be addressed before the student moves forward for approval. Addressing of any major issues will be done in consultation with the student, the student's advisor, and the Director of CE. If the student disagrees with the assessment, the student may file a formal appeal through the Academic Dean's Office to be heard by the Academic Cabinet.
- LSTC Senior Interview - After students complete their internship requirement, the CE Office will set up Senior Interviews which are one hour in length and conducted by two faculty members, one of whom must be their advisor. Material needed for this interview are the student's three Final Evaluation Reports, written Project Report, and, if ELCA Candidacy, the written Candidacy Approval Essay, which you will have previously submitted to the CE Office. Unless major issues impacting readiness for ministry have been identified previously, the Senior Interview usually provides an affirming opportunity for reflection on the internship experience(s) and for conversation about the student's gifts and sense of calling for future ministry.
- Approval from the LSTC Faculty – After the Senior Interview takes place, the Coordinator of Candidacy will bring your name to the next LSTC Faculty meeting for a vote of approval. Getting this approval means you are ready academically to graduate and/or move forward in your ecclesial process.

Degree Specific Requirements Completing Internship:

- MDiv – Not required for the degree. Check with your ecclesial body about ministry experience they may require beyond ML II (Ministry in Context).
- MDiv ELCA Candidacy – degree requirement of 12 months, full-time (50 hours/week) and ecclesial requirement of a minimum of 2000 contact hours for internship. See Section D for details about an ELCA Word and Sacrament internship.
- MAM – degree requirement of a 400-hour internship which may be completed through one unit of CPE, ML II (Ministry in Context) and an additional field assignment or one field assignment for all 400 hours.
- MAM ELCA Candidacy – degree and ecclesial requirement of a minimum of 1000 contact hours internship which can be fulfilled sequentially and or concurrently. See Section E for details about an ELCA Word and Service internship.

D. ELCA Word and Sacrament Internship

The Evangelical Lutheran Church in America (ELCA) requires its candidates for Word and Sacrament to satisfactorily complete a minimum of 2000 contact hours, or one year, of internship. Internship provides candidates with educational experiences that will solidify pastoral identity and teach and adapt ministry skills in a site different from other sites of which the student may have been a part. To facilitate the internship

program, the ELCA Domestic Mission Unit has adopted standards and guidelines. (See separate document: ELCA Candidacy Manual, for a complete listing.)

Definition - The standard internship required by LSTC is full-time (50 hours per week) for twelve months done in the third year of seminary study at an ELCA parish. Note: Any other circumstances require agreement from all of the partners. Please stop and talk with the CE Office about any other options or plans you are considering BEFORE beginning discussions elsewhere.

Placement in an academic program - Normally, internship is done between the second and the fourth year of a four-year academic program. Due to the processing and reflection time required to enable internship to be a successful learning experience, LSTC expects students to return to the seminary campus for a minimum of one semester of study following internship. Internship done as the Final Year of the degree program requires prior approval from the Contextual Education Committee and the student's Candidacy Committee. Please note that in keeping with LSTC policy, students may not work or take classes during the internship year unless their internship is part-time or they have received permission from the CE Office and their supervisor.

Length - For LSTC, internships are one year in length (full-time, twelve months) stretching from summer to summer. In very rare circumstances the seminary may accept an internship of nine, ten, or eleven months but only with prior permission of the student's candidacy committee, the LSTC faculty, and the internship site. Although it may be helpful in academic planning, January to December internships are rare and require rationale from the student requesting it. Under certain circumstances (illness, family concerns, etc.) a student can petition for a concurrent or part-time internship which would take place over two years. A student must get prior approval from the Contextual Education Committee and their candidacy committee for this to be put in place.

Settings - Internships are done in ELCA parishes located domestically and sometimes in international contexts. They can be rural, urban, town and country, suburban, or occasionally a mission congregation. Some sites are half-time parish and half-time agency (elder care, CPE, shelter, campus ministry, etc.). A student should get approval from their candidacy committee at the time of Endorsement if they desire to serve in such a context. All sites must be open to all of our students. All sites are reviewed and evaluated each year by the seminary in consultation with synodical bishops. Students may nominate sites for consideration, but the CE Office must do ALL negotiations. Students are not eligible for internship assignment to any site in which they have been a member, held employment, or done their CPE or Ministerial Leadership II (Ministry in Context) work without permission from the Contextual Education Committee.

ELCA Horizon International - For the ELCA Horizon International Program, students apply directly to the ELCA Global Mission Unit and interviews are done at the ELCA Churchwide Ministry Offices. Matching a student with an international site is done by the Global Mission Unit so students must be open to serving anywhere. Application material for the Horizon International Program is located on the ELCA website. A copy

of your completed Horizon application should also be submitted to the Contextual Education Office at the same time that it is turned in to the ELCA. Because this process moves faster than the LSTC internship process, CPE needs to be debriefed before the end of the fall semester in which you are applying for an internship. The LSTC Student Data Placement Form also needs to be filled out and submitted by the deadline listed on the Middler Calendar, with advisor and MIC supervisor signatures signifying readiness for internship. If a student applies to this program but does not receive an assignment, they will then interview with the LSTC internship sites. Internship sites of the International Program have their own financial funding formula, which covers transportation, adequate housing, a pro-rated stipend, and ministry expenses. Please note that if you are seeking an international assignment, you must have the summer preceding internship free in order to participate in the missionary orientation sponsored by the Global Mission Unit.

Supervisors - A supervisor is normally an ordained ELCA pastor who has served a minimum of three years in a parish and at least one year in the internship setting (Candidacy Manual, pg. 97). Only in rare circumstances will exceptions be granted to these minimum candidacy requirements. LSTC strives to have a good ethnic and gender mix in its pool of supervisors. If possible, new supervisors attend an internship supervisor's training workshop in February.

Lay Committee - While internship may take place in a variety of settings, it must include an internship committee. This committee should be about 5-8 people in size and represent the diversity of the congregation.

Finances - All domestic unrestricted sites must meet ELCA financial guidelines. Unrestricted sites are responsible to pay a monthly stipend to the student (currently at \$1,800), provide adequate housing (own kitchen, bathroom and sleeping room that can accommodate a married couple) and utilities (gas, electric, water, garbage, internet and cable), and pay \$500 to LSTC for the student travel pool along with a \$1,000 seminary/administrative fee. Housing may be a pre-arranged site covered by the congregation or it may be in the form of a cash payment with the student responsible for finding their own living site. Both the stipend and housing are taxable. Many sites will not accept pets. If a student plans to take pet(s) on internship, they should not interview at sites whose applications state NO PETS. Historically, this has proven to be a non-negotiable item for these sites because they are providing a parsonage and do not want pets inside. Sites will pay mileage connected to ministry tasks, but not home to church commuting expenses.

Sites for students who are restricting geographically are asked to provide some amount of a stipend and reimburse mileage for ministry. Housing or a housing allowance is typically not covered. Students requesting a restriction for any reason should understand that their site might be completely unfunded because the site we are negotiating with may not have the extra finances to support an intern.

Internship Assignment Process at LSTC - The entire internship assignment process takes about one school year, usually Fall to Spring semester of the middler year (middler

means two years of full-time classes have been successfully completed). There are several required workshops which are offered only once during the year. Students will receive the dates of these required sessions at the beginning of the school year. It is the student's responsibility to pay close attention to their personal calendars.

Orientation meeting - The MDiv Internship Orientation for Middlers preparing for internship takes place in mid-September and is presented twice in one day with a lunch time and evening choice for attendance. Spouses are welcome to attend. To make the meeting successful, students and spouses should come to the meeting with a list of questions they would like answered regarding internship and the internship process.

Restrictions - Students requesting a restriction of any kind must file a Restricted Data Form (available online on MyLSTC under Contextual Education or pick up a copy in our office) with the Contextual Education Office by the last day of October. Students will then meet one-on-one with the Director of CE to discuss their restriction and their internship learning goals. A student requesting a restriction for any reason must understand that their site may be unfunded (no stipend, no housing allowance and no travel money).

Workshop on Ministry I - All students must attend this required Workshop which is held in early February. At this workshop, we discuss goals of the internship year, review interviewing techniques/skills and confirm readiness for the internship year. Students will also sign up for interviews with internship site supervisors. At this meeting, students will receive the names of one to two "preferred" sites for which they must interview. Students then sign up for four to five additional interviews of their choosing. There will be times when interviews conflict with class schedules. Students need to work this out with their class professor and/or fellow students if time slots need to be traded. Students are reminded to bring their personal calendars to this meeting in order to schedule interviews.

Site interview process - All internship site applications are posted to MyLSTC under Contextual Education/Internship. Although many applications are not received until late January due to needing congregation-wide approval, students are encouraged to begin acquainting themselves with the available applications before the end of the Fall semester.

During the last two weeks of February, the CE Office invites internship supervisors to come on campus for interviews with students. Supervisors who are not able to come on campus will conduct their interviews by video conference. During the interview there will be an opportunity for students to get their questions answered as well as to respond to questions from the supervisor.

If a supervisor declines a student's possible assignment to their parish, we will notify the student as soon as possible in order that additional interviews may be added and, if necessary, to practice their interviewing skills. It is possible that a student could be repeatedly declined by interviewing supervisors and not be accepted for an assignment

to a parish. Under those circumstances, the CE Office will work with the student to determine their future course of action.

Site assignment process - After the completion of the interview process, the Contextual Education Committee reviews the students' preference forms and the supervisors' preference forms and attempts to make matches. This first attempt sometimes results in gridlock. Students may then be asked to do additional interviews. After the second round of interviews the Contextual Education Committee works to make final match recommendations. This list of proposed assignments is taken to the faculty for their approval. Barring unforeseen difficulties, the assignments are shared privately with the students via mailboxes or at a specifically planned worship service. No composite list is posted at that time and students are given a period of time to accept or decline their assigned internship. Students may naturally experience the assignment process as a stressful time so we encourage students to be in touch with the CE Office anytime they have questions or concerns.

Workshop on Ministry II - During the required Workshop on Ministry II held in mid-April, we discuss the supervisory relationship, strategies for a healthy internship, paperwork to be completed during the year and seminary expectations.

Sending service - During a Wednesday Eucharist at the end of the Spring semester, the CE Office will conduct a sending rite for those students heading on internship. Students are encouraged to invite their Ministerial Leadership II (Ministry in Context) pastor and lay committee, CPE supervisor, mentors, spouse, friends, family, and upcoming internship supervisor to join in this event.

E. ELCA Word and Service Internship

Ministers of Word and Service serve at the interface of church and society. As a result, they must understand the dynamic relationships within and between congregational and societal systems, providing leadership in connecting these systems. Internship placements should reflect the range of diaconal purpose and still be specific to the candidate's unique characteristics and specializations. Each internship assignment must also include a significant engagement in a congregational context. With all these pieces, there must be flexibility on the part of all the partners in choosing and approving internship sites (ELCA Candidacy Manual, pg. 98).

Length - An internship will normally consist of a minimum of 1000 documented contact hours. Various ministry experiences may be arranged sequentially and/or concurrently to achieve these hours.

Settings - Seminaries may structure the Word and Service internship in a variety of ways and may use more than one setting. Settings such as agencies, ELCA parishes, hospitals, etc. can be employed but the overall internship must include a significant engagement in a congregational context and be specific to the candidate's specialization and various ministry experiences.

Placement in an academic program – In the past, an internship experience was engaged after a student had been endorsed by their candidacy committee. Now some candidacy committees allow the internship experience to begin before the step of Endorsement. Students should contact their candidacy committee to inquire about their policy for when internship hours can begin. This means that an internship could start during the second year of a degree program while taking classes or saved for the third year following the completion of classes. Discussions with the CE Office about the student's interests/specialization and plans for carrying out the degree requirements can start as early as the first year of seminary but should definitely be started by the beginning of year two. Remember that CPE must be completed before a student can come before their candidacy committee for the step of Endorsement.

Specialization – The ELCA requires students under Word and Service to identify one area of specialization which they will explore more fully during internship. Identifying this area of specialization normally comes at the step of Endorsement with the candidacy committee.

Placement in an internship setting - Students will work with the CE Office and their candidacy committee to ensure quality internship placements and supervision. The structure of the internship should take into consideration previous work experience and specialization(s). The configuration of an internship may vary according to the candidate and site circumstances, including the following possibilities:

1. A full-time internship (40 hours per week) in a site for a minimum of 6 months.
2. A part-time internship (10-20 hours per week) during the academic year and completed over two to three years.
3. Part-time work during the school year combined with a full-time summer position.

Finances – We believe that students in Word and Service should be compensated monetarily for their internship hours so the CE Office will work with the identified internship setting to negotiate a monthly stipend of at least \$1,800 for full-time internships. This stipend will be taxable as you will be considered an employee of the internship site. Any benefits considered necessary in addition to a stipend need to be negotiated by the CE Office with the internship setting.

Supervisors – If the internship supervisor is an ELCA pastor, they must have been ordained for a minimum of three years and have served at the internship setting for a minimum of one year (Candidacy Manual, pg. 97). Only in rare circumstances will exceptions be granted to these minimum candidacy requirements. If the chosen site supervisor is not an ELCA pastor (such as the director of an agency), the student needs to identify an ELCA rostered minister (a Deacon is optimal) as a mentor and schedule regular sessions during the internship for theological reflection. When a student begins significant engagement in a congregational context where an internship project will be carried out, the identified supervisor must be an ELCA pastor. Depending on the start date of an internship, the supervisor will be invited to attend an internship supervisor's training workshop or to have a conversation with the Director of CE.

Lay Committee - While internship may take place in a variety of settings, it must include an internship committee. The committee is composed of four to six persons who have a particular interest in the ministry of Word and Service and the candidate's area of specialization (such as rostered Deacons), and may include representatives of the sites and congregations related to the service of the candidate.

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Section 3: The ELCA Candidacy Process

This section was prepared by the Rev. Dr. Brooke Petersen, the Director of MDiv and MA Programs/Director for Candidacy, and reviewed by the Rev. Ramie Bakken, Region 5 ELCA Candidacy and Leadership Manager.

Candidacy in the Evangelical Lutheran Church in America is the churchwide process of preparation and formation leading to approval for the public ministries of the church.

The candidacy process is essentially the same for persons seeking admission to either the Office of Word and Sacrament (pastors) or the office of Word and Service (deacons). All persons seeking rostering are expected to fully participate in all steps of this process. Most candidacy documents are also available in Spanish. The webpage where the candidacy manual and other resources may be found is <https://elca.org/resources/candidacy>

A. Candidacy at LSTC

At LSTC, work with the candidacy process is understood to be a collaborative enterprise involving the candidate, the candidate's academic advisor, the entire faculty, and the Candidacy Office. Although each of us has our own tasks, it is understood that our goal is to participate collegially in the process so that we can prepare the best ministry leaders possible.

i. Candidate:

The candidate is the one most involved and most affected by the process. Expectations of a candidate include:

- Familiarization with the candidacy process
- Participation in each step of the process
- Contact with candidacy committee *at least quarterly*
- Openness to suggestions for areas of growth made during the candidacy process
- Filing paperwork in a timely fashion
- Attendance at candidacy events
- Collaboration with advisor, Candidacy Office, and synodical Candidacy Committee regarding any issues or concerns involving the process.

ii. Candidate's Academic Advisor:

Academic advisors are responsible for shepherding students through the candidacy process. Expectations of an academic advisor include:

- Familiarization with the candidacy process
- At least semi-annual review of student's progress in candidacy and in seminary
- Be present at the student's endorsement panel
- Be present at the senior interview and prepare the Form D
- Collaboration with the candidate, Candidacy Office and Candidacy Committee regarding any issues or concerns involving the process.

iii. Faculty:

The faculty's support of the candidacy process and LSTC students in candidacy is crucial for the partnership to work. Expectations of the faculty include:

- Familiarization with the candidacy process
- Speak well of the process
- Participation in endorsement panels and senior interviews as well as Theological Review Panels of candidates ordained in other church bodies and TEEM candidates
- Provide students with honest feedback in a timely manner
- Serve on synodical candidacy committees if at all possible
- Collaborate with the candidate, the candidate's advisor and the Candidacy Office about any candidacy concerns
- Allow adequate time and appropriate venues for discussion of candidacy matters.

iv. Candidacy Office:

- Know the candidacy process and all its fine points, especially any updates or changes mandated by the ELCA Candidacy Process of the ELCA Churchwide Organization.
- Maintain a candidacy file for each candidate.
- Periodically review with each candidate their progress in the candidacy process.
- Provide annual workshops on each step of the candidacy and assignment process for candidates.
- Provide workshop opportunities for faculty around the candidacy process.
- Establish and maintain good working relationships with all of the candidacy committees with which our students' work.
- Organize the on-campus endorsement process.
- Organize review panels for candidates ordained in other church bodies and TEEM candidates when requested.
- Collect Form Ds from faculty advisors and send the forms to synod offices.
- Provide faculty representatives serving on candidacy committees with updates on our students before each meeting.
- Advocate for our candidates at the ELCA Assignment Process.
- Collaborate with the candidate, the candidate's advisor, and the candidacy committee regarding any issues or concerns involving the process.

B. Participants in the Candidacy Process

i. Candidate:

A deep personal faith and a commitment to Christ must be at the heart of one's decision to serve in rostered ministry. The candidate should involve others in a process of discernment and reflection about gifts, abilities and passions for a particular ministry. All candidates must be willing to serve in response to the leadership needs of this church, wherever that call may be.

ii. Congregation:

It is the congregation's responsibility to uplift and identify persons for ministry. Each candidate needs to be registered by an ELCA congregation. That congregation is asked

to maintain a relationship with the candidate throughout the entire time of the candidacy process and, wherever possible, provide financial assistance.

iii. Synod:

On behalf of the ELCA, each synod constitutes a candidacy committee which has the responsibility of making decisions about the public ministry of candidates from their synod. To do this, they rely upon church wide standards, requirements and expectations. Each candidacy committee can establish its own guidelines within this framework. In some regions, synods join together in multi-synodical committees to share the responsibility of decisions for the endorsement and approval steps. Each committee is made up of laity, clergy, and a seminary faculty representative along with the synod staff member who has candidacy oversight in their portfolio. The synodical bishop and the ELCA Candidacy Manager from the respective region are ex officio members.

iv. ELCA Seminaries:

ELCA seminaries provide evaluative materials and make recommendations to candidacy committees in the endorsement and approval steps of the candidacy process. Students from non-ELCA seminaries are required to participate in structured Lutheran learning and formation through affiliation with an ELCA seminary.

v. Domestic Mission Unit:

Members of the ELCA Candidacy Team of the Domestic Mission Unit of the ELCA are responsible for the development and management of candidacy standards, procedures, and policies. They receive written reports of all decisions and recommendations taken by a candidacy committee, and they are the final arbitrators of an appeal of a candidacy committee decision.

C. Range of Decisions in the Candidacy Process

Each decision in the candidacy process has three possible outcomes: to grant, postpone, or deny. Candidacy decision appeals are made to the ELCA Candidacy Team and can be based only on the grounds of unfair process. Guidance for handling a disagreement with a candidacy decision can be found in the candidacy manual. Each outcome is explained below:

Grant:

To indicate that a candidate has met the requirements for that step of the candidacy process, the committee acts to grant (entrance, endorsement, or approval) This decision includes a statement about the candidate's identified gifts as well as recommendations for growth. Candidates are provided a written copy of all decisions and recommendations.

Postpone:

To indicate that a candidate demonstrates gifts and abilities but lacks sufficient readiness, the committee acts to postpone (entrance, endorsement, or approval). In acting to postpone, the committee will identify developmental or situational issues that

need to be addressed and/or conditions that must be met before the candidate may be reconsidered. The candidate is asked to develop a plan for addressing the issues. The committee and the candidate will then determine how the plan is to be monitored, when reconsideration may be scheduled, and what procedures will be followed for reconsideration.

Deny:

Denial at any step of the candidacy process indicates that the individual is no longer deemed an appropriate candidate for rostered ministry. Reasons for this decision must be clearly stated. A minimum of one year must pass before a person who was denied may reapply. Consultation with the ELCA Candidacy Team is required for all reapplications to determine the point of re-entry.

D. Steps in the Candidacy Process

i. Entrance:

Entrance is a process which identifies an individual's potential for rostered ministry in the ELCA. The key components leading to an Entrance decision are discernment and readiness. Individuals begin the entrance process by establishing contact with a synodical candidacy committee. This decision is required before a candidate may be fully accepted at an ELCA seminary. Although those who have not completed the Entrance process may be provisionally entranced by a seminary, this provisional entrance is withdrawn if the process is not completed by the end of the first term of study or special permission is given by the candidacy committee. A positive entrance decision does not guarantee admission to a seminary.

The components of an Entrance Decision include:

- The applicant's home congregation completes a Congregational Registration Form based on active ELCA membership for a minimum of one year.
- The applicant completes a Candidacy Application Form and writes an Entrance Essay.
- The applicant participates in a psychological evaluation.
- The Candidacy Committee requests a background check for each applicant.
- The Candidacy Committee conducts an Entrance interview with the applicant.
- The applicant completes a Personal Health Assessment.
- The applicant prepares a financial worksheet.
- The Candidacy Committee receives copies of all post-secondary education transcripts and continuing education certificates.

ii. Endorsement:

Endorsement is a second major point of discernment for both a candidate and a Candidacy Committee. Endorsement focuses on the type of rostered leadership for which a candidate is best suited and a candidate's readiness to complete candidacy successfully. The areas of development addressed in the endorsement process are:

- Understanding of call to ministry
- Spiritual growth and faith commitment
- Educational and theological ability

- Personal and interpersonal skills

Normally, a candidate is granted endorsement before participating in an ELCA internship.

The final decision concerning endorsement is made by the synodical or multi-synodical committee. However, the initial recommendation concerning Endorsement of candidates attending an ELCA seminary comes from an endorsement panel composed of two candidacy committee members, at least one from the candidate's home synod, and an ELCA seminary faculty person. Since COVID-19, meetings have taken place via Zoom or other electronic platforms.

At LSTC, the dates and times of the endorsement panels from any given synod are negotiated between the Coordinator for Candidacy and the synodical candidacy committee. The Coordinator then notifies candidates and they notify their advisors. If the advisor is unavailable at the established time, the student and advisor will collaboratively choose another faculty person to sit in on the endorsement Interview. At times it is possible to change times of the interview to accommodate faculty schedules, but not always. Some candidacy committees may accommodate special requests for an endorsement panel at another time of the year to assist candidates in moving through their seminary education in a smooth and timely manner.

Generally, candidates are expected to go through endorsement when they have completed a minimum of nine classes. Some candidacy committees require that a candidate complete their CPE prior to endorsement. The Candidacy Office offers a brief workshop on the endorsement panel process every spring semester.

Candidates seeking endorsement must supply their candidacy committee with a copy of their endorsement essay, CPE final reports from both the supervisor and the candidate (if CPE has been completed), and a current transcript reflecting all academic work **by the start of the semester in which they are seeking endorsement.** (For example, By September 1 for a fall semester endorsement, by Feb. 1 for a spring semester endorsement). Also, candidates with special requests about internship must have filed a letter of request with their candidacy committee and the Candidacy Office. The Candidacy Office will provide a letter of response.

The synod will mail this material along with the Entrance Decision and other file materials as appropriate to each member of the endorsement panel. The endorsement panel generally meets with the student for about an hour. Following the meeting the panel informs the candidate of their recommendation to the committee. Immediately following the panel, the candidate provides an initial copy of the decisions and recommendations to the Candidacy Office. A copy of the synodical or multi-synodical committee's final recommendation will be sent to the candidate and the seminary. If the decision differs significantly from the panel recommendation, the Candidacy Office will contact the candidacy committee chair for details and notify the advisor. A consultation will then be set up with the office, the candidate and the candidate's advisor.

iii. Approve:

When a Candidacy Committee grants Approval, it is acknowledging that a candidate is qualified and competent to serve under call in a specific rostered ministry. While the candidate's complete file is available for review, the following material is of primary importance for the Approval Decision:

- The Approval Essay
- The Report of the ELCA Seminary Recommendation (Form D)
- The Report of Internship or Supervised Field Experience (Form D)
- Academic Report
- CPE Reports, especially if completed after Endorsement date

The Approval Essay is prepared each year by the ELCA Candidacy Team in consultation with lay and ordained candidacy committee members and seminary representatives. Although the specific questions may change each year, the basic components are Scripture, theology, the practice of ministry, and the person in ministry. The questions carry a different emphasis for persons from the different rosters. Candidates preparing for an approval interview should be prepared to supply their candidacy committee with a copy of their approval essay, CPE final reports from both the supervisor and the candidate (if this has not been provided at endorsement), and a current transcript reflecting all academic work **by the start of the semester in which they are seeking approval.** (For example, By September 1 for a fall semester interview, by Feb. 1 for a spring semester interview).

An ELCA seminary faculty is responsible for recommending each candidate for rostered ministry. This faculty approval Interview (the Senior Interview) is a time for candidates and seminary faculty representatives to reflect on the whole of the seminary experience. This conversation focuses on the candidate's personal, spiritual, vocational, theological, intellectual, and professional development during the seminary years and offers a space to debrief the internship experience. At LSTC each candidate works with the Contextual Education Office to schedule an hour-long conversation with the advisor and another faculty member chosen by the candidate. Following the conversation, the advisor writes the Form D and clears it with the second faculty member and the candidate. A copy of the Form D is then given to the Candidacy Office so it can be submitted for vote by the entire faculty. After the faculty vote, the Candidacy Office sends a copy of the Form D to the candidate's candidacy committee and the original is sent to the ELCA Department for Leadership for Mission.

After the candidacy committee receives the Form D, they meet with the candidate for a final Approval Interview. The committee sends the meeting report to the ELCA Candidacy Team. A candidacy committee approval is good for one year. If the candidate has not received and accepted a call within one year the candidacy committee must renew the approval decision. If three years have elapsed without the acceptance of a call the candidate makes a request for re-approval. Minimally, re-approval involves writing a new approval essay and taking part in another Approval Interview. Approval may be withdrawn by action of the candidacy committee at any time prior to the receipt of a call if the committee believes the candidate is no longer qualified to serve in Rostered Ministry.

E. ELCA First Call Process

In 2021, the Conference of Bishops and the ELCA Candidacy Team rolled out a new process for the assignment of candidates to regions and synods. The following is information taken from the ELCA First Call process form, which can be found at:

[https://download.elca.org/ELCA%20Resource%20Repository/ELCA_First_Call_Process.pdf?](https://download.elca.org/ELCA%20Resource%20Repository/ELCA_First_Call_Process.pdf?_ga=2.105777802.84629854.1645048450-795670749.1615342010)

[_ga=2.105777802.84629854.1645048450-795670749.1615342010](https://download.elca.org/ELCA%20Resource%20Repository/ELCA_First_Call_Process.pdf?_ga=2.105777802.84629854.1645048450-795670749.1615342010)

Phase 1: Preapproval Conversation With Candidate

Trusting that the Holy Spirit works through candidates as well as through synods and churchwide bodies, synod bishops and/or synod staff meet individually with each candidate a few months before approval. The purpose of this conversation is to share with candidates the number of first-call opportunities throughout the church and to listen for candidates' needs and concerns regarding their first call so that bishops can enter the regional consultation knowing what can work for each candidate.

Phase 2: Preapproval — Regional Consultation

The purpose of the Preapproval Regional Consultations is to seek the workings of the Holy

Spirit for the missional needs of the church along with the intersection of the availability of calls and the hopes of candidates. Bishops and/or designated synod staff members for candidacy and mobility and the CALM for the region will meet on a regular basis.

These regional consultations will help to clarify the pathway forward for each candidate. There will be three possible outcomes from these consultations:

- a) The candidate would be open to serving in the wider church.
- b) The candidate would remain available for call within the synods of their home region.
- c) The candidate would remain available for call in their home synod.

Phase 3: Post-approval — Working the Plan

Upon approval by a synod candidacy committee and preferences being agreed upon by the regional consultation, all candidates (including Mission Development and TEEM candidates) will be available to begin call processes. The candidate cannot accept a call until the bishop has verified with the seminary the candidate's successful completion of their studies.

All candidates will be connected to a region for their first-call process. Should a candidate be connected to a region other than their home region, the receiving region's consultation should agree on a priority process for call interviews. Normally, first-call candidates can be in the process within only one region at a time.

Home-synod bishops are responsible for the care of each candidate of their home synod until their candidates are called and rostered in a synod. At that time, candidates join the roster of the synod their call.

Appendix A: MSA Constitution

I. Name: The name of this organization shall be Masters Student Association (MSA).

II. Purpose

- a. MSA exists to serve the Master's level students and their families by:
 - i. Promoting community among the students, faculty, staff and administration;
 - ii. Providing a forum for the expression of student concerns;
 - iii. Advocating for concerns of the student body to the faculty, staff and administration;
 - iv. Distributing student activities fees;
 - v. Assisting in organizing student groups.
- b. MSA in fulfilling its purpose of addressing student concerns shall work with the faculty, staff and/or administration including but not limited to the Office of the President, the Office of the Academic Dean, and the Office of Community Life.
- c. MSA in fulfilling its purpose of community building will work primarily with the Office of Community Life.

III. Membership

- a. MSA shall consist of twenty-two voting members: Three from each M. Div. class, three from the Special/MA student body, two spouse representatives, two student representatives of from the LGBTQA (Lesbian, Gay, Bisexual, Transgender, Queer, Asexual) community, two representatives of commuter students, two representatives student from of the community of students who have a disability and two representatives of students from the communities of color. With the exception of spouse representatives, all voting members of MSA shall be Master's level students.
 - i. The class conveners shall be included in the three representatives from each class.
 - ii. Student representatives from each class shall be elected during a class meeting according the following guidelines:
 1. The Junior class shall elect its representatives no later than the first two weeks of the fall semester. These elections will typically take place in a meeting at the end of the new student retreat.
 2. The Middler class shall elect its representatives during the spring semester of their Junior year. At least one of these representatives should have previously served on MSA. The returning MSA member(s) shall convene the new Juniors and facilitate their elections.
 3. The Senior class shall elect its representatives no later than the first two weeks of the fall semester.

- iii. Representatives of the Special/MA class, spouses, commuters, LGBTQA community, community of students who have a disability, and students of color shall be elected at meetings of those students no later than the first two weeks of the fall semester.
 - iv. During elections, classes should seek diversity. This includes, but is not limited to, gender, ethnicity, nationality, age, sexual orientation, persons with disabilities and commuter students.
 - v. Advisory members may be appointed by the MSA President to represent specific concerns or students who are not represented on MSA. Advisory members shall have voice, but no vote.
 - vi. Should a vacancy occur, the electing class or body shall fill the position within two weeks of the vacancy's occurrence.
- b. Members of MSA shall be responsible for the following:
- i. Commitment to the goals of MSA (see Article II).
 - ii. Regular attendance at MSA meetings.
 - 1. Members with three unexcused absences from meetings shall be removed from MSA.
 - iii. Serving as a liaison to the various student committees and groups at LSTC
 - 1. Member shall be given the opportunity to volunteer for which group or committee they wish to work with. In the event that no volunteers are found, MSA shall assign its members as liaisons.
 - 2. Each liaison shall be responsible for maintaining open lines of communication with his or her respective group.
 - 3. Liaisons will be expected to periodically report on the current status of their groups at MSA meetings.

IV. Officers

- a. MSA shall have four officers: President, Vice President, Secretary, and Treasurer.
- b. These officers shall be elected by MSA.
 - i. No student may simultaneously hold the positions of class convener and MSA president.
 - ii. At the end of each year, MSA representatives shall serve over the summer and lead the class meetings in the fall where new representatives are elected.
- c. Responsibilities of Officers
 - i. President
 - 1. Prepares agenda and chairs MSA meetings
 - 2. Calls for agenda items from the community prior to forming the agenda. Posts an agenda on bulletin board no later than the day before MSA meetings

3. Serves as a liaison between MSA and the faculty and administration
4. Appoints advisory members to MSA
5. Ensures the Constitution of MSA is followed

ii. Vice President

1. Collects agenda items
2. Posts the agenda on the bulletin board
3. Chairs meetings in the absence of the President

iii. Secretary

1. Records minutes of each meeting
2. Distributes minutes to MSA members and Office of Community Life
3. Posts minutes on MSA bulletin board
4. Looks over old minutes at beginning of year to follow-up on unfinished business
5. Updates archives with MSA minutes
6. Publicizes MSA news and events to the community (i.e. The Door, bulletin boards, email lists, etc.)
7. Prepare summary of the year report at the end of the academic year

iv. Treasurer

1. Presides over budget meeting
2. Keeps up-to-date records of all MSA accounts
3. Prepares a monthly financial report for meetings
4. Receives reports from the Office of Community Life about the status of the Emergency Loan Fund
5. Replenish request forms
6. Update archives for the next year
7. Reports back to students requesting funds regarding MSA's decision on that request
8. Attend financial meetings with finance office personnel when necessary

V. Conduct of Meetings

- a. Meetings shall be held at least once a month, starting with the first month of classes in the fall. Returning members of MSA shall convene the first MSA meeting. If there are no returning members, the Conveners of the returning classes shall convene the first meeting.
- b. The President of MSA shall lead MSA meetings and set the agenda.
- c. Meetings are to be open to all members of the community.
- d. A quorum is necessary to conduct official business. A quorum is one more than a simple majority of the official members. At least one member from each class is required for a quorum.

- e. As often as possible, decisions shall be made by consensus. When consensus is not possible, a motion may be won by a simple majority vote. If there is a tie vote and further discussion does not break the tie, the issue is tabled until the next meeting.
- f. If a non-MSA member wishes to make a presentation to MSA, he or she should contact the President to be put on the next meeting's agenda. Non-MSA members' presentations should be scheduled early in the meeting but may be given a time limit.
- g. MSA will report back to students voicing concerns within six weeks of receipt of the concern.

VI. Budget and Finances

- a. MSA is financed through the LSTC Student Activity Fee, a fee collected by the business office from all regularly enrolled students. This fee can be changed by referendum of two-thirds vote of the enrolled students. The moneys collected for this fee are credited to MSA's account.
- b. MSA is charged with distributing or spending its finances according to the purposes outlined in Article II.
- c. Students and other community members or groups may apply to MSA for funds.
- d. MSA will advertise and hold a budget meeting at the end of the second month of each semester. At the budget meeting, MSA will review all financial requests and earmark funds accordingly. All community members are invited and those requesting funds should be present to answer questions about the financial request. MSA may reserve a portion of the available funds to grant requests later in the semester.
- e. Requests for funds should generally be made by the end of the second month of classes each semester in order to attend the budget meeting and insure that adequate funds will be available for consideration.
- f. Financial request forms should be made available in visible places on campus, such as the MSA bulletin board or other convenient locations. The name and contact information of the treasurer, or other member of MSA responsible for receiving financial requests, should appear with the request forms.
- g. Money collected from student fees in previous years and not spent by MSA shall be administered separately in accordance with the following guidelines:
 - i. Funds are to be used on projects that will benefit the student body over several years.
 - ii. Funds are to be used on projects that benefit a wide spectrum of the student body.

VII. The Emergency Loan Fund

- a. The Emergency Loan Fund is a separate account established yearly from MSA's operating budget to assist students in time of need. MSA shall budget funds so as to:
 - i. Bring the total of the account to \$2,500 or

- ii. Equal 10% of MSA's operating budget, whichever is the least expensive.
- b. Loans drawn upon the account are granted at the discretion of the Dean of Students based upon guidelines approved by MSA and the Office for Community Life. Guidelines shall be given to MSA each year before budgeting. These loans remain confidential. It is the Office for Community Life's responsibility to relay the terms for repayment of the loan and send out reminders at least once a year.
- c. MSA shall receive a report from the Dean of Students at the beginning of each semester outlining loans granted, payments received, loans outstanding and loans converted to grants.

VIII. Board of Directors

- a. MSA shall from time to time pass resolutions to be presented to the Board. Resolutions may address issues relevant to concerns of the student body and MSA.
- b. Every other fall, MSA shall hold elections for a student representative and alternate to the board. This representative and alternative shall be full-time Master's level students able to fulfill obligations of a two-year term.
 - i. All Master's level students shall be eligible to vote. Provisions shall be made to insure that students on internship may participate in the election.
 - ii. The student representative will attend the MSA meeting preceding and following any general meetings of the Board.
 - iii. If the elected representative and/or alternate does not or is unable to fulfill their obligations, elections shall be held to fill the vacant post for the remainder of the term.

IX. The Constitution: The Constitution shall be printed in the Student Handbook [Masters Programs Manual] each academic year.

X. Amendments to the Constitution

- a. Students may propose amendments at any time. Ratification of student proposals requires a two-thirds majority of votes cast in a student body referendum administered by MSA. MSA shall consider all amendments and present those that they deem appropriate for referendum.
- b. In the case of updating the Constitution in order to align it with LSTC changes, which have already been implemented by the administration without ratification by the student body, MSA shall approve such changes without the required two-third's majority of the student body's vote.

Spring 2014: Increased number of Voting Members from 18 to 22; added Vice President's job description.

Fall 2013: The format of outline was updated.

Spring 2013: Budget meetings held at end of second month of semester.

Fall 2012: Name change from CORE to MSA.

Spring 2007: Revised and updated



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