

## THE DEGREE PROGRAMS

5.2.17

### Master of Divinity (MDiv)

**Goals:** This degree program prepares persons for service in a variety of pastoral settings as ordained pastors in the Evangelical Lutheran Church in America (ELCA) or for service in similar leadership positions in other denominations. The program provides the necessary tools and resources for the spiritual, vocational, professional, and theological requirements of pastoral leadership. In the ELCA, the program works in conjunction with the student's candidacy committee in preparation for rostering as a minister of Word and Sacrament. The degree, normally a four year program when taken full-time, requires a total of 72 academic credits, as well as non-credit contextual formation experiences. Courses will be offered on both campuses in various formats: residential, hybrid, intensive, and online. Students may complete the degree using a "residency" track or a "distributed learning" track. If the degree is not completed within eight years, the student must petition the faculty for continuance in the degree program.

**Competencies:** A graduate of this degree program:

1. Proclaims faith in the Triune God
  - a. Empowers others to live out their baptismal vocation and helps others identify and affirm their spiritual gifts
  - b. Builds up the whole community by the Word of God
  - c. Integrates core biblical, theological and historical tenets into the daily life of the community
  - d. Equips people to share their faith stories and experience the gospel in their lives
  - e. Guides communities in reading and engaging the Bible
2. Nurtures the community through worship of the living God
  - a. Demonstrates an ability to lead a community in worship, including ecumenical and interfaith settings
  - b. Equips lay leadership in worship
  - c. Designs and implements various worship services in a variety of styles and settings
  - d. Nurtures an environment of hospitality, particularly through a proper use of the means of grace
  - e. Incorporates the worship traditions of the church in a contextually appropriate manner
3. Equips and leads communities to participate in God's ongoing work in the world
  - a. Engages in advocacy and social/ecological justice
  - b. Demonstrates awareness of the critical societal issues of a specific community
  - c. Engages in ecumenical and interreligious partnerships
  - d. Establishes opportunities to walk with people who are marginalized
  - e. Empowers the congregation to enact in word and deed the promises of the Reign of God.
  - f. Engages contexts both local and global in ways that invite dialogue
4. Fosters communities of Christian care

- a. Provides pastoral care and nurtures relationships through a variety of means
  - b. Engages in counseling appropriately
  - c. Engages local/national/global events pastorally, theologically and publically
  - d. Fosters reconciliation both individually and congregationally
5. Administers the life of the community of faith
- a. Stewards the congregation's resources and encourages all congregants to share their time, gifts and talents
  - b. Develops and equips volunteers and staff
  - c. Facilitates congregations to function in a healthy manner
  - d. Organizes the life the church through budgeting, policy and communications
6. Leads communities through transformative change grounded in the gospel
- a. Assesses the local context and its inherent assets, challenges, and opportunities
  - b. Helps congregations discern, articulate and implement a shared vision
  - c. Understands the dynamics of conflict and leads individuals and groups toward honest dialogue and constructive action
  - d. Articulates a theological basis for an inclusive community that transcends boundaries of race, class and sexual orientation
7. Practices wellness in one's personal and professional life
- a. Practices Christian Spiritual Disciplines, including Sabbath rest
  - b. Integrates healthy practices, including diet, exercise, mental and physical health, into one's lifestyle and encourages others to do the same
  - c. Maintains and cultivates clear and healthy boundaries
  - d. Engages in and promotes lifelong learning
  - e. Engages the biblical, theological and historical Christian teachings around consumerism

MDiv course requirements are:

I. Required courses (54 credits)

A. Biblical Studies (18 credits)

The Language of Early Church and the Church Today  
 Reading and Telling the Story  
 The Story of Israel  
 The Story of Jesus and the Early Church  
 The Bible at the Crossroads of Church and Culture  
 Biblical Studies Elective

B. History and Theology (18 credits)

Creation, Sin, and New Creation  
 Dynamic Faith of the Church  
 Lutheran Foundations (or denominational equivalent)  
 The Gospel and Freedom

Globalizing Christianity  
Doing Theology in a Religiously and Culturally Diverse World

C. Praxis

Worshipping Community  
Presence and Community  
Church in Society  
Preaching the Gospel  
Congregational Formation and Education for a Changing Church  
Equipping the Saints

II. Free electives (18 credits)

III. Contextual Formation is an intentional process involving contextualized experiences, reflection, integration, feedback, and assessment. In the MDiv degree program Contextual Formation consists of three required components. All Contextual Formation components will be assessed as Successfully Completed (Pass) or Not Successfully Completed (Fail).

1. Ministerial Leadership

In either the first or second year of study, a student normally will be assigned to a congregation for two semesters to engage in many practices of ministry in order to develop skills and vision related to ministerial leadership. For students who are employed in a congregational setting, it is possible for such a setting to serve as their initial contextual formation site with the permission of the Director of Contextual Formation.

2. Critical Reflection on Praxes of Ministry

This is a peer group-based action-reflection program in which students foster their theological understandings of pastoral ministry as they intentionally integrate their praxes of ministry, systematic theology, and the formation of their personal and ministerial identity. For students whose denomination requires a unit of Clinical Pastoral Education (CPE) as an ordination requirement, they would use such an experience to fulfill this contextual formation requirement. For students whose denomination does not have such a requirement, they will work with the Director of Contextual Formation and the Director of Field Formation to establish a peer group-based action-reflection program. Normally a student will complete this requirement prior to beginning their Ministerial Immersion experience, though exceptions may be granted by the Director of Contextual Formation.

3. Ministerial Immersion

Students will immerse themselves in a parish-based setting for up to 2,000 accumulated hours to allow them to develop and demonstrate competencies for a number of established outcomes as outlined in the Contextual Formation manual. For ELCA students this is accomplished through an assigned internship. For non-ELCA students this could be accomplished in a variety of ways that involve immersion into the leadership roles and workings of a congregation. These students will work with the Director of Contextual Formation and the Director of Field Formation to establish appropriate settings that would allow them to develop and demonstrate the stated competencies.

IV. Non-credit requirements

Sexual Abuse Prevention Workshop

Anti-Racism Workshop

Spiritual Formation

For students choosing a ‘residency’ track, the following sample grid illustrates one way of fulfilling the degree requirements, assuming full-time study for three academic years and one year of ministerial immersion.

Year 1			
August Intensive	Fall	January Intensive	Spring
The Language of the Early Church and the Church Today	Reading and Telling the Story	Free elective	Story of Jesus and the Early Church
	Creation, Sin, and New Creation		Lutheran Foundations
	Dynamic Faith of the Church		Presence and Community
	Worshipping Community		Free elective
Ministerial Leadership			
Year 2			
August Intensive	Fall	January Intensive	Spring
	Story of Israel	Free elective	Bible Elective
	Church in Society		The Gospel and Freedom
	Preaching the Gospel		Globalizing Christianity
	Free elective		Congregational Formation and Education for a Changing Church
Summer or Extended over Year: Critical Reflection on Praxes of Ministry			
Year 3 or 4			
Ministerial Immersion			
Year 3 or 4			
August Intensive	Fall	January Intensive	Spring
	Bible at the Crossroads of Church and Culture	Free elective	Free elective
	Doing Theology in a Religiously and		Free elective

	Culturally Diverse World		
	Equipping the Saints		Free elective
	Free elective		Free elective

For students choosing a ‘distributed learning’ track, the following sample grid illustrates one way of fulfilling the degree requirements, assuming study for four academic years and one year of ministerial immersion.

Year A			
August Intensive	Fall	January Intensive	Spring
Creation, Sin, and New Creation	The Language of the Early Church and the Church Today	Worshipping Community	Reading and Telling the Story
	Dynamic Faith of the Church		Presence and Community
Year B			
August Intensive	Fall	January Intensive	Spring
Church in Society	Story of Jesus and the Early Church	Preaching the Gospel	Story of Israel
	Lutheran Foundations		Globalizing Christianity
Ministerial Immersion			
Year C			
August Intensive	Fall	January Intensive	Spring
Congregational Formation and Education for a Changing Church	The Gospel and Freedom	Equipping the Saints	Bible elective
	Free elective		Free elective
Summer or Extended over Year: Critical Reflection on Praxes of Ministry			
Year D or E			
Ministerial Immersion			
Year D or E			
August Intensive	Fall	January Intensive	Spring
Doing Theology in a Religiously and Culturally Diverse World	Free elective	Bible at the Crossroads of Church and Culture	Free elective
	Free elective		Free elective

## Degree Concentrations

Students bring a rich diversity of gifts to the task of theological education. To create the maximum potential for students to grow in their gifts for ministry, in addition to the standard outline of the curriculum, we offer concentrations in a specialized field of study. Normally, at the end of their first year of study, a student, in consultation with his or her advisor, may select a concentration. A concentration includes twelve credits that enable the student to take active direction in his or her learning for the flourishing and deepening of their gifts for ministry.

### Concentration in Black Church Ministry

The Concentration in Black Church Ministry offers students a specialized program of study to equip persons for ministry in a Black Church context. A student who wishes to pursue the concentration should confer with the director of the concentration to choose at least 12 credits, typically from among the following:

- African American Church History
- African American Theology
- Worship in the African American Tradition
- Preaching in the African American Tradition
- A Bible course designated for the concentration
- A Free Elective course designated for the concentration

### Concentration in Town and Country Church Ministry

The Concentration in Town and Country Church Ministry is rooted in the Town and Country Church Institute (TCCI), an endowed program of the Seminary. The purpose of the concentration is to enhance ministry study with focus in specific settings (open country to towns of 10,000 in population), but it is not intended to narrow studies to the exclusion of other contexts, nor to inhibit broad preparation for ministry wherever God and the church might call one to service. A student who wishes to pursue the concentration should confer with the director of the TCCI to choose at least 12 credits of course offerings and learning experiences from the categories below.

1. Rural & Small Church Ministry (3 credits; required; also fulfills Church in Society core course)
2. Immersion in a rural setting (3 credits or equivalent)
  - a. Environment & Religion in Northern Appalachia
  - b. Small Town and Rural Ministry Immersion with Wartburg/Luther Seminaries
  - c. Other immersions from the Appalachian Ministries Educational Resource Center
3. Other courses elected by the student in consultation with director of CTCCM (6 credits)
  - a. Additional immersion from #2, above, if so desired
  - b. Other relevant offering from the Theological Praxis area of curriculum: for example, Ecological Christianity & Stewardship; Green Preaching; Urban Ministry courses for broadening and comparative experience, etc.
  - c. Contextual Formation in a rural or small town setting

Other concentrations may be available, including, but not limited to, Interfaith, Metropolitan/Urban Ministry, Multicultural Ministry, Public Leadership, Theology and Public Life.

### Master of Arts in Ministerial Leadership (MAML)

**Goals:** This degree program prepares persons for leadership service in the church. In the ELCA, the preparation for service is in conjunction with the student's candidacy committee in preparation for rostering as a deacon, a minister of Word and Service. The degree, normally a two year program when taken full-time, requires a total of 51 academic credits, as well as non-credit contextual formation experiences. Courses will be offered on both campuses in various formats: residential, hybrid, intensive, and online. If the degree is not completed within four years, the student must petition the faculty for continuance in the degree program.

**Competencies:** A graduate of this degree program:

1. Nurtures communities grounded in and able to witness to the Word of God
  - a. Proclaims the gospel through one's chosen modes of expression—which may include preaching, teaching, and leading worship, and/or writing, speaking and presenting one's results of inquiry—to stimulate discourse and discernment in communities of faith and the public at large
  - b. Invites and equips others to participate in the proclamation of the gospel within the community in order to prepare them to share their faith stories and witness to the good news of Christ in their daily lives
  - c. Demonstrates an ability to lead thoughtful discourse across ecumenical and interfaith settings that draws people more deeply into relationship with God and each other
  - d. Strengthens an environment of hospitality, particularly complementing use of the means of grace
  
2. Equips and leads communities to participate in God's ongoing work in the world
  - a. Helps others to identify and affirm their intellectual, spiritual and practical gifts so they may live out their baptismal vocation in the world for the sake of their neighbor
  - b. Demonstrates awareness of and ability to articulate critical societal and contextual challenges and opportunities confronting a specific community
  - c. Empowers others to enact in word and deed advocacy on behalf of social and ecological justice
  - d. Establishes opportunities to walk with people who are marginalized
  - e. Engages in ecumenical and interreligious partnerships
  
3. Fosters communities of Christian care
  - a. Provides pastoral care and counseling appropriately (and develops a referral network) in order encourage community members to grow more fully into the abundant life of God
  - b. Equips others in the community to extend care in and beyond the faith community
  - c. Engages local/national/global events pastorally, theologically, and publicly in order to help community members make sense of and act in the world in light of the faith

- d. Nurtures relationships that foster spiritual resilience and encourage reconciliation both individually and congregationally
4. Oversees the organizational life of the community
- a. Develops and equips volunteers and staff to carry out the administrative functions of the community
  - b. Equips organizational leadership to steward resources and encourage all members of the community to share their time, gifts, and talents
  - c. Facilitates the ability of the community to relate to each other and function in a healthy manner
  - d. Organizes the life of an agency or organization through budgeting, policy and communications
5. Leads communities through transformative change grounded in the gospel
- a. Leads assessment of the local context and community in order to identify its inherent assets, challenges, and opportunities
  - b. Helps organizations discern, articulate, and implement a shared vision
  - c. Understands the dynamics of cultural change and conflict management in order to lead individuals and groups toward honest dialogue and constructive action
  - d. Articulates a theological basis for an inclusive community that transcends boundaries of race, class and sexual orientation
6. Models wellness in personal and professional life
- a. Practices Christian spiritual disciplines, including Sabbath rest
  - b. Integrates healthy practices into one's lifestyle that tend to diet, exercise, and mental and physical wellness and encourages others to do the same
  - c. Maintains and cultivates clear and healthy boundaries
  - d. Engages in and promotes lifelong learning
  - e. Promotes the biblical, theological and historical Christian teachings around stewardship in a world governed by consumerism

MAML course requirements are:

I. Required Courses (21 credits)

- Reading and Telling the Story
- Story of Israel or Story of Jesus and the Early Church
- Creation, Sin, and New Creation
- Lutheran Foundations (or denominational/ecumenical equivalent)
- Church and Society
- Preaching the Gospel or Congregational Formation and Education
- Choice of Public Theology courses

II. Specialization Courses (18 credits)

Students choose 18 credits related to preparation in an area of specialization, including 3 credits in a specialization project. Since up to 25 credits may be transferred from other accredited

graduate schools to apply toward the MAML degree, all of the specialization course requirements except the project may be taken at another accredited graduate school. All transfer credits are subject to review before being accepted.

### III. Free electives (12 credits)

IV. Contextual Formation is an intentional process involving contextualized experiences, reflection, integration, feedback, and assessment. In the MAML degree program Contextual Formation consists of three required components. All Contextual Formation components will be assessed as Successfully Completed (Pass) or Not Successfully Completed (Fail).

#### 1. Ministerial Leadership

In either the first or second year of study, a student will normally be assigned to a ministry setting for two semesters to engage in many practices of ministry in order to develop skills and vision related to ministerial leadership. For students who are employed in a congregational setting, it is possible for such a setting to serve as their initial contextual formation site with the appropriate permissions.

#### 2. Critical Reflection on Praxes of Ministry

This is a peer group-based action-reflection program in which students foster their theological understandings of pastoral ministry as they intentionally integrate their praxes of ministry, systematic theology, and the formation of their personal and ministerial identity. For students whose denomination requires a unit of Clinical Pastoral Education (CPE) as a requirement for rostering, they would use such an experience to fulfill this contextual formation requirement. For students whose denomination does not have such a requirement, other peer group-based action-reflection programs may be set up. Normally a student will complete this requirement prior to beginning the Ministerial Immersion experience, though exceptions may be granted.

#### 3. Ministerial Immersion

Students will immerse themselves in a ministry setting to allow them to develop and demonstrate competencies for a number of established outcomes. For ELCA students this is accomplished through an assigned internship. For non-ELCA students this could be accomplished in a variety of ways which involve immersion into the leadership roles in a ministry setting. All students will be in appropriate settings which allow them to develop and demonstrate the stated competencies and meet ecclesiastical requirements for rostering.

### V. Non-credit requirements

- Sexual Abuse Prevention Workshop
- Anti-Racism Workshop
- Spiritual Formation

### Master of Arts (MA)

Goals: This degree program is designed to provide students the opportunity to pursue a concentration in an area of theological interest while also providing a broad foundation for

further graduate study or for general educational or vocational use. The degree, normally a two year program when taken full-time, requires a total of 51 credits. Courses will be offered on both campuses in various formats: residential, hybrid, intensive, and online. If the degree is not completed within four years, the student must petition the faculty for continuance in the degree program.

Competencies: A graduate of this degree program:

1. Equips and leads communities to participate in God's ongoing work in the world
  - a. Helps others to identify and affirm their intellectual, spiritual and practical gifts so they may live out their baptismal vocation in the world for the sake of their neighbor
  - b. Demonstrates awareness of and ability to articulate critical societal and contextual challenges and opportunities confronting a specific community
  - c. Empowers others to enact in word and deed advocacy on behalf of social and ecological justice
  - d. Establishes opportunities to walk with people who are marginalized
  - e. Engages in ecumenical and interreligious partnerships
2. Designs and employs methods of academic inquiry
  - a. Learns to use tools necessary for academic inquiry in one's chosen field  
For example:
    - ancient languages for biblical or historical inquiry (and/or relevant software), and modern languages for engagement of contemporary scholarship
    - qualitative and/or quantitative methods for social research, the technical tools for collection of data (interviewing, recording and transcription, for example), and competency in software to analyze data and present findings
  - b. Reads broadly in one's chosen field, engaging diversity of authors, opinions, cultures, and circumstances
3. Contributes to public discourse in church and academy
  - a. Stimulates thinking and decision-making in the church and the world,
  - b. Joins efforts to elevate public discernment in matters crucial to the well-being of the world
4. Models wellness in personal and professional life
  - a. Practices Christian spiritual disciplines, including Sabbath rest
  - b. Integrates healthy practices into one's lifestyle that tend to diet, exercise, and mental and physical wellness and encourages others to do the same
  - c. Maintains and cultivates clear and healthy boundaries
  - d. Engages in and promotes lifelong learning
  - e. Promotes the biblical, theological and historical Christian teachings around stewardship in a world governed by consumerism

MA course requirements are:

I. Required Courses (15 credits)

Reading and Telling the Story  
Creation, Sin, and New Creation  
Dynamic Faith of the Church  
Choice of courses from Praxis courses  
Choice of Public Theology courses

II. Concentration Courses (15 credits)

Students choose credits in an area of theological interest. Multiple areas of concentration are possible.

III. Free electives (15 credits)

IV. Thesis or other summative assessment (6 credits)

V. Non-credit requirements

Sexual Abuse Prevention Workshop  
Anti-Racism Workshop  
Spiritual Formation

\*Master of Arts in Public Leadership (MAPL)

\*Fully accredited by Middle States; final approval by ATS pending

Goals: This degree program is designed to provide students the opportunity to enhance their competencies to serve in faith-based public service agencies. The degree, normally a two year program when taken full-time, requires a total of 51 credits. Courses will be offered on both campuses in various formats: residential, hybrid, intensive, and online. If the degree is not completed within four years, the student must petition the faculty for continuance in the degree program.

Competencies: A graduate of this degree program:

1. Addresses diverse, professional emerging contexts in need of theologically articulate public leaders
2. Integrates personal faith with professional integrity
3. Demonstrates theological acumen and language and professional leadership skills

MAPL course requirements are:

I. Required Courses (15 credits)

Reading and Telling the Story  
Creation, Sin, and New Creation  
Dynamic Faith of the Church  
Choice of courses from Praxis courses

## Choice of Public Theology courses

### II. Concentration Courses (12 credits)

Students choose credits in courses at Temple School of Social Work or Fox School of Business.

### III. Free electives (15 credits)

### IV. Field Work (9 credits)

### V. Non-credit requirements

Sexual Abuse Prevention Workshop

Anti-Racism Workshop

Spiritual Formation

## Master of Sacred Theology (STM)

Goals: This degree program is designed to provide an opportunity for concentrated study in a given area of theological inquiry for those who have completed a first theological degree. The degree program promotes advanced understanding in a particular theological discipline, increases knowledge and competency for ministry in all of its variety, and provides a foundation for further advanced study. The degree requires 27 credits. Although normally undertaken part-time, the degree may be completed within one year if taken full-time. Courses will be offered on both campuses in various formats: residential, hybrid, intensive, and online. If the degree is not completed within six years, the student must petition the faculty for continuance in the degree program.

Competencies: A graduate of this degree program:

1. Nurtures communities well-grounded in and eager to witness to the Word of God
  - a. Proclaims the gospel through one's chosen modes of expression—which may include preaching, teaching, and leading worship, and/or writing, speaking and presenting one's results of inquiry—to stimulate discourse and discernment in communities of faith and the public at large
  - b. Invites and equips others to participate in the proclamation of the gospel within the community in order to prepare them to share their faith stories and witness to the good news of Christ in their daily lives
  - c. Demonstrates an ability to lead thoughtful discourse across ecumenical and interfaith settings that draws people more deeply into relationship with God and each other
  - d. Strengthens an environment of hospitality, particularly complementing use of the means of grace
  
2. Expertly equips and leads communities to participate in God's ongoing work in the world
  - a. Helps others to identify and affirm their intellectual, spiritual and practical gifts so they may live out their baptismal vocation in the world for the sake of their neighbor
  - b. Demonstrates awareness of and ability to articulate critical societal and contextual challenges and opportunities confronting a specific community

- c. Empowers others to enact in word and deed advocacy on behalf of social and ecological justice
  - d. Establishes opportunities to walk with people who are marginalized
  - e. Engages in ecumenical and interreligious partnerships
3. Designs and employs methods of rigorous academic inquiry
- a. Learns to use tools necessary for academic inquiry in one's chosen field  
For example:
    - ancient languages for biblical or historical inquiry (and/or relevant software), and modern languages for engagement of contemporary scholarship
    - qualitative and/or quantitative methods for social research, the technical tools for collection of data (interviewing, recording and transcription, for example), and competency in software to analyze data and present findings
  - b. Reads broadly in one's chosen field, engaging diversity of authors, opinions, cultures, and circumstances
4. Contributes to strengthened public discourse in church and academy
- a. Stimulates thinking and decision-making in the church and the world,
  - b. Joins efforts to elevate public discernment in matters crucial to the well-being of the world
5. Models wellness in personal and professional life
- a. Practices Christian spiritual disciplines, including Sabbath rest
  - b. Integrates healthy practices into one's lifestyle that tend to diet, exercise, and mental and physical wellness and encourages others to do the same
  - c. Maintains and cultivates clear and healthy boundaries
  - d. Engages in and promotes lifelong learning
  - e. Promotes the biblical, theological and historical Christian teachings around stewardship in a world governed by consumerism

STM course requirements are:

I. Courses

Students choose 21 credits, including at least 12 in an area of concentration.

II. Thesis and Thesis Defense (6 credits)

\*Doctor of Ministry (DMin)

\*Fully accredited by Middle States; final approval by ATS pending

Goals: This degree program is designed to enhance the practice of ministry for those who have been serving in ordained ministry of Word and Sacrament for at least three years. Students establish individualized learning goals and devote intensive study to some task or issue in the practice of ministry.

Competencies: A graduate of this degree program:

1. Nurtures communities to be well-grounded in and eager to witness to the Word of God
  - a. Proclaims the gospel through one's chosen modes of expression—which may include preaching, teaching, and leading worship, and/or writing, speaking and presenting one's results of inquiry—to stimulate discourse and discernment in communities of faith and the public at large
  - b. Invites and equips others to participate in the proclamation of the gospel within the community in order to prepare them to share their faith stories and witness to the good news of Christ in their daily lives
  - c. Demonstrates an ability to lead thoughtful discourse across ecumenical and interfaith settings that draws people more deeply into relationship with God and each other
  - d. Strengthens an environment of hospitality, particularly complementing use of the means of grace
  
2. Expertly equips and leads communities to participate in God's ongoing work in the world
  - a. Helps others to identify and affirm their intellectual, spiritual and practical gifts so they may live out their baptismal vocation in the world for the sake of their neighbor
  - b. Demonstrates awareness of and ability to articulate critical societal and contextual challenges and opportunities confronting a specific community
  - c. Empowers others to enact in word and deed advocacy on behalf of social and ecological justice
  - d. Establishes opportunities to walk with people who are marginalized
  - e. Engages in ecumenical and interreligious partnerships
  
3. Fosters communities of deep and ongoing Christian care
  - a. Provides pastoral care and counseling appropriately (and develops a referral network) in order encourage community members to grow more fully into the abundant life of God
  - b. Equips others in the community to extend care in and beyond the faith community
  - c. Engages local/national/global events pastorally, theologically, and publicly in order to help community members make sense of and act in the world in light of the faith
  - d. Nurtures relationships that foster spiritual resilience and encourage reconciliation both individually and congregationally
  
4. Oversees and leads the organizational life of the community of faith
  - a. Develops and equips volunteers and staff to carry out the administrative functions of the community
  - b. Equips congregational leadership to steward the congregation's resources and encourage all members of the community to share their time, gifts, and talents
  - c. Facilitates the ability of the community to relate to each other and function in a healthy manner
  - d. Organizes the life of the church through budgeting, policy and communications

5. Creatively leads communities through transformative change grounded in the gospel
  - a. Leads assessment of the local context and community in order to identify its inherent assets, challenges, and opportunities
  - b. Helps congregations discern, articulate, and implement a shared vision
  - c. Understands the dynamics of cultural change and conflict management in order to lead individuals and groups toward honest dialogue and constructive action
  - d. Articulates a theological basis for an inclusive community that transcends boundaries of race, class and sexual orientation
  
6. Models wellness in personal and professional life
  - a. Practices Christian spiritual disciplines, including Sabbath rest
  - b. Integrates healthy practices into one's lifestyle that tend to diet, exercise, and mental and physical wellness and encourages others to do the same
  - c. Maintains and cultivates clear and healthy boundaries
  - d. Engages in and promotes lifelong learning
  - e. Promotes the biblical, theological and historical Christian teachings around stewardship in a world governed by consumerism

DMin degree requirements are:

I. Colloquia I and II

II. Courses chosen by the student (24 credits)

III. Project in Ministry

\*Doctor of Philosophy (PhD) [no new students currently being accepted]

\*Fully accredited by Middle States; final approval by ATS pending

Goals: This degree program equips persons for vocations of teaching and research and for the scholarly enhancement of ministerial practice. Students select major and minor fields of study as the focus of course work and the dissertation.

PhD degree requirements are:

I. Courses (36 credits)

Research Methods

Seminar in Public Theology

Teaching Seminar

4 courses in the major field of study

3 courses in the minor field of study

1 course in either the major or minor field of study

1 independent study course in the area of the dissertation

II. Teaching Assistant: at least three experiences as a teaching assistant, along with the development of a teaching portfolio

III. Comprehensive Examinations

Major field of study

Minor field of study

Public Theology

Dissertation area

IV. Dissertation and oral defense