Pacific Lutheran Theological Seminary

A Comprehensive, Systematic, and Sustainable Assessment of Student Learning Outcomes for All Degree Programs with Differentiation of Degree Outcomes for Each Program

1 April 2013
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Part One: Introduction

This report details the assessment plan of Pacific Lutheran Theological Seminary (PLTS). The PLTS assessment plan addresses the report requirement and areas in need of improvement and growth issued by The Association of Theological Schools (ATS). PLTS looks toward fulfilling the areas in need of improvement and growth during the present term of accreditation. In addressing the need for a comprehensive, systematic, and sustainable assessment plan, this report supersedes the previous report to ATS.

I. Report Requirement

“To require a report by April 1, 2013, providing evidence of comprehensive and systematic assessment of student learning outcomes for all degree programs and differentiating the degree program goals for each program.”

A. Areas in Need of Improvement and Growth

“While the school demonstrates some progress in implementing assessment procedures, it should: (a) refine the learning goals and student learning outcomes for the degrees, (b) clarify and enrich the assessment tools used to measure outcomes for the degrees including criteria for measuring success, (c) provide an analysis of assessment findings achieved through direct and indirect measures, and (d) demonstrate how the analysis shaped appropriate changes.

B. Standards and Resources

The following resources were reviewed in preparation for refinement: ATS Educational and Degree Program Standards (revised) A (MDiv) and D (MTS); ATS Handbook of Accreditation: Section Eight; A Taxonomy for Learning, Teaching, and Assessing: A Revision of Bloom’s Taxonomy of Educational Objectives; Assessment Clear and Simple: A Practical Guide for Institutions, Departments, and General Education; and Assessing Student Learning and Development.

C. Further Guidance: Petition for Comprehensive Distance Education

The planning and petitioning for comprehensive distance education (online) occurred in collaboration with preparing this report. This collaboration provided further guidance in refinement of PLTS assessment. For example, a trial online course provided pilot study findings and analysis for this report. The Petition for Comprehensive Distance Education has been submitted simultaneously with this report under separate cover.

D. Assessment Working Group

Refinement of PLTS assessment was directed by an Assessment Working Group reconfigured and reconvened in consultation with the Faculty Academic Committee. In preparing this plan, the Working Group reviewed the report requirements found in the 25 June 2012 response letter from ATS, took into consideration simultaneous programmatic planning and changes happening at the seminary, reviewed assessment materials and resources, and met regularly to refine this plan in consultation with the Faculty. This Working Group, with changes and additions in membership, will continue indefinitely as

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1 Toward Faculty Reforming IV: All Degree Programs Assessment Pilot Plan for Learning and Development Outcomes: A Report to The Association of Theological Schools (1 November 2011).
3 See Appendices A and D. Hereafter in this report “learning goals and student learning outcomes for the degrees” are referred to exclusively as “degree outcomes.”
4 See Appendices A, D, F, G, H, and I.
5 See Part Two. II.B.
6 See Part Two. II.B.
7 ATS Response Letter (25 June 2012).
the team responsible for ongoing coordination of assessment under the aegis of the Faculty Academic Committee, the Faculty, the Dean’s Office, and the President’s Office.

II. PLTS Culture and Assessment

In keeping with our Lutheran commitments that proclaim the whole Person of Jesus Christ as our window into God’s own life and God’s love for us, PLTS emphasizes the whole person as we teach and learn. This orientation to the whole Person of Jesus Christ focuses our attention on the holistic education of each person preparing to be a leader in the Church. The emphasis on the whole person distinctly organizes categories differently than some Christian traditions. For example, PLTS understands all course, contextual, and formation requirements as academic. Similarly, these requirements are also practical and professional. In other words, “academic,” “practical,” and “professional” are not categories that are easily separated in our tradition. The same holds true for “formation.” PLTS also considers the “personal” and “communal” as interdependent in keeping with the Christocentric Trinitarian commitments of Lutheran traditions.

This emphasis on the whole person undergirds the articulation of the Eight Dimensions of Ministry Excellence previously proposed as degree outcomes. However, in reviewing the Eight Dimensions, the Working Group determined that these dealt with being rather than doing. The Eight Dimensions might better be understood as what we hope seminarians will become as persons through doing the concrete and measurable course, completion, and formation competencies articulated in degree outcomes. We have now focused our attention on the development of degree outcomes that articulate specific competencies in each degree program. This was the necessary starting place for this comprehensive, systematic, and sustainable assessment plan.

Having decided that the Eight Dimensions are not measureable and are insufficient as degree outcomes, we returned again to the ATS Educational and Degree Program Standards (revised), particularly the articulation of program content categories and the need for measurability. Toward this change, we have worked to identify clear degree outcomes within these program content categories while remaining attentive to the integration of these categories in our emphasis on the whole person. The Working Group and Faculty membership hold together each and all of the proposed degree outcomes for each degree program as being academic, practical, professional, and formational, preparing whole persons within community.

As the Working Group coordinated development of concrete and measureable degree outcomes, significant time was given to assessment in faculty development. This faculty development is leading to change in PLTS culture as we relate to assessment, and has highlighted the need for comprehensive and systematic assessment that is sustained and sustainable. It is beneficial that the implementation of this assessment plan is occurring simultaneously with the preparation of online courses since both provide opportunities to emphasize assessment in faculty development.

The ATS report requirement gave us an opportunity to return to the beginning and create an assessment plan that is both methodologically sound and fitted to PLTS culture.

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11 For this plan, course requirements, unless otherwise specified, include only core curricular course requirements offered by PLTS. One exception is the course requirement in a World Religion other than Christianity; this course requirement is currently taught only by non-PLTS faculty at the GTU and GTU-member schools. Another exception is the provision for specialization possibilities in the MTS. It was determined that the MTS constitutes a manageable cohort for personalized identification by area faculty of appropriate measures/artifacts with rubrics for specialization courses and that this would be a sustainable practice. However, this same practice would not be sustainable for area and free electives for the MDiv with the exception of the course requirement in a World Religion other than Christianity.

12 It is noteworthy that “professional” is related to “profess.” To be prepared as a professional leader within Lutheran traditions is at heart to be prepared to profess the gospel of Jesus Christ.

13 It is noteworthy that historically the terms education and formation are related and often interchangeable.

14 Hence, in developing the plan in this report, the Working Group was mindful of limited financial resources and finite personnel capacities.
The PLTS assessment plan is structured using the three-fold approach of Assessment Clear and Simple: “Outcomes, Measures, and Actions.”

I. Outcomes

The purposes of the degree programs were clarified using ATS Educational and Degree Standards (revised). This clarification of purposes provided the groundwork for refining measurable degree outcomes for each degree program.

A. Master of Christian Ministry Degree Program (Discontinuation)

In reviewing the Master of Christian Ministry (MCM) degree program for purpose and outcomes, it was determined that a clear degree purpose and measureable degree outcomes could not be distinguishably articulated from those developed for the MTS and MDiv degree programs. Moreover, cohort size, admission rates, enrollment rates, and completion rates for the MCM degree program do not warrant continuation. The Working Group strongly recommends discontinuation of this degree program to the PLTS Faculty and Board. When this recommendation is approved by these bodies, the appropriate paperwork will be filed with ATS to discontinue this degree program. The theological discipline of diakonia previously accomplished through an MCM with Diaconal Concentration can be better accomplished through a well-defined MTS with general theological competencies, diaconal specialization, and diaconal ministry project synthesis found in Appendices A and B.

B. Master of Theological Studies Degree Program (Revision and Refinement)

Utilizing ATS Educational and Degree Standards (revised) D, the purpose of the Master of Theological Studies (MTS) degree program is clarified. Measurable degree outcomes within program content categories developed by PLTS using ATS Standards for the MTS are given toward fulfilling the degree purpose. These program content categories include a core of general knowledge in theological disciplines rooted in Lutheran perspectives in fulfillment of degree standards. Moreover, supported by the general knowledge core rooted in Lutheran perspectives, each seminarian pursues specialization (area concentration) in consultation with faculty advisors as she or he works toward a particular synthesis in fulfillment of the specialized and integrative requirements of the degree program. The degree purpose and degree outcomes for the MTS can be found on the MTS curriculum map in Appendix A with sub-mapping of possible specializations in Appendix B.

This revision and refinement resulted in elimination of the Flexible Option for the MTS because consistent degree outcomes could not be developed or measured with so much flexibility. This revision and refinement also resulted in restructuring of the MTS, including a reordering of and reduction in course requirements to reflect the purpose and outcomes of this two-year program. The MTS Program Progress Assessment Form reflects these changes. Revised (starting Fall 2013) and current MTS Program Progress Assessment Forms can be found in Appendix C. In making these changes, the Working Group sought to preserve the distinctions made between the MTS and MA in our previous

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15 Walvoord uses “Goals, Information, and Action” noting “Outcomes” and “Measures” as alternative terms often found in assessment resources. For consistency, this report uses “Outcomes” and “Measures” exclusively. Walvoord, 2, 3-4.

16 This recommendation comes at a fortuitous time because all but one of the remaining students in the MCM degree program are scheduled to graduate by the end of Summer 2013, and the Admissions Office has been instructed not to admit new students into the MCM degree program. PLTS will work with ATS in providing for a teach-out for the remaining student should the student desire to remain in and complete the MCM rather than transfer to the MTS.

17 It is important to note that in conversations with candidacy representatives from the Evangelical Lutheran Church in America (ELCA), the ecclesial body of which PLTS is a seminary, this shift is well-received because the MTS is a more recognizable degree in the ELCA and better credentials those preparing for diaconal ministry.
report to ATS, particularly the emphasis on knowledge in general theological disciplines with Lutheran perspectives as a foundation for more specialized and integrative inquiry.

C. Master of Divinity Degree Program (Revision and Refinement)

Utilizing ATS Educational and Degree Standards (revised) A, the purpose of the Master of Divinity (MDiv) degree program is clarified. Measurable degree outcomes within each program content category for the MDiv are given toward fulfilling the degree purpose. The degree purpose and degree outcomes for the MDiv can be found on the MDiv curriculum map in Appendix D. An MDiv Program Progress Assessment Form for Fall 2013 can be found in Appendix E.

II. Measures

The refining of degree outcomes for each degree program provided the framework for correlating course, contextual, and formation requirements with degree outcomes. This correlation proved useful for identifying initial measures and portfolio artifacts to clarify and enrich the more vague and meager direct and indirect measures proposed in the previous plan. This identification of measures and portfolio artifacts focused development of criteria and rubrics for measuring degree outcomes competencies. This process was underway with the already scheduled Syllabi Study.

A. Syllabi Study

The correlation of degree requirements and clarification of assessment tools were significantly informed by a study of all course syllabi completed in Summer 2012.

1. Measures and Criteria Clarification and Enrichment

The study identified specific assignments that directly measure degree outcomes. These assignments will be collected as portfolio artifacts for measuring competencies related to degree outcomes. Concurrent with this syllabi study has been a review of evaluation methods for contextual and formation requirements with the goal of identifying additional artifacts for assessment of degree outcomes.

a. Direct Measures

Artifacts that directly measure competence in MTS and MDiv degree outcomes include quizzes, glossaries, examinations, papers, projects, and behavioral observations. Direct measures are indicated by an asterisk (*) in the MTS and MDiv curriculum maps found in Appendices A and D. Some portfolio artifacts, such as evaluations for Teaching Parish, Clinical Pastoral Education, and Internship serve as both direct and indirect measures because they contain both seminarian self-evaluations and committee/supervisor evaluations as well as behavioral observations.

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18 Pacific Lutheran Theological Seminary Report to ATS on the MCM and MTS Degree Programs (30 March 2010).
19 “The MTS is designed for general theological studies with Lutheran emphases whereas the MA is designed to provide for study in a particular area of emphasis or concentration not necessarily related to a particular Christian tradition [in this case Lutheranism] with its distinctive perspectives and emphases.” Report to ATS on the MCM and MTS Degree Programs (30 March, 2010), 7. Additionally, the Working Group maintained distinctions between the MTS and MDiv by providing differentiated degree outcomes. The Working Group was especially attentive to differentiate the MTS and MDiv when making provision for an MTS diaconal specialization in preparation for consecration to Word and Service ministry. Part of this differentiation includes limiting MTS diaconal specialization course, contextual, and formation requirements in comparison with these requirements in the MDiv designed for ordination to Word and Sacrament ministry. It is notable that in contrast to the MTS, which makes provision for a focused specialization, the MDiv requires increased breadth as well as depth in competencies ranging across several areas of study through Area Electives (e.g., Bible, Systematic Theology) and Free Electives. Most importantly, while the MTS requires some contextual and formation competencies, the contextual and formation competencies required for the MDiv are much more extensive, constituting more than one quarter of the degree.
20 “Measures and portfolio artifacts” are often used together in this report in order to recognize that some indirect measures, such as course evaluations as well as graduate and alum surveys, provide general perceived student learning in course and degree outcomes, but are not maintained as part of personal student portfolios. Rather, these are collected anonymously and stored separately.
21 Similarly “criteria and rubrics” are often used together in this report in order to recognize that some direct measures such as quizzes and examinations may have criteria determining competency level such as a range of test score options in which minimal and maximal levels of competency are determined by particular percentages and to recognize that the criteria for indirect measures such as course evaluations and surveys largely utilize self-scoring and self-reports of learning.
b. Indirect Measures

Artifacts that indirectly measure competence in MTS and MDiv degree outcomes include self-reflections, self-evaluations, course evaluations, and graduate and alum surveys. Indirect measures are indicated by a number sign (#) in the MTS and MDiv curriculum maps found in Appendices A and D.

With the clarification of direct measures and a more sustained analysis of how indirect measures will be used, the unsustainable and unwieldy self-assessment and student-progress review system found in the previous assessment plan has been abandoned. Instead, course evaluations will be enriched using insights from Assessment Clear and Simple and Assessing the Online Learner to measure more effectively self-perceptions of degree outcome competency. This enrichment understands that course evaluations are an indirect measure that focuses on general perceived student learning relative to course and degree outcomes. As such, they provide important information but cannot be included as a portfolio artifact to show individual or personal student learning.

c. Rubrics

Rubrics provide a means to state clearly how instructors will assess competency on specific course assignments or how a course evaluation or survey will be read and tallied. Having identified appropriate measures and portfolio artifacts from course, contextual, and formation requirements, clarification and enrichment of the assessment tools remains focused on measurement criteria largely through the creation of rubrics for each portfolio artifact using four levels of competence: Not There Yet, Progressing, Meets Expectations, and Exceeds Expectations.

Additionally, as a simple rubric, these four levels of competence will be tied to the minimal and maximal levels of competency measured by quiz and examination scores. Course evaluations and surveys will be revised to reflect these competency levels. A sample standardized rubric structure can be found in the standardized syllabus template in Appendix F. For rubrics currently in use with portfolio artifacts, see sample revised syllabi in Appendices G and H.

2. Syllabus Standardization

The syllabi review identified assignments that support specific course and degree outcomes. This study also clarified the need for a standard template for syllabi. The template now includes a course description, measurable course outcomes, a structured way to identify the assignments that assess course outcomes, the identification of portfolio artifacts, the criteria for measuring success on identified portfolio artifacts, and the identification of the degree outcomes toward which the course outcomes provide scaffolded instruction. The standardized syllabus template is provided in Appendix F.

3. Standardization Use

This standardized syllabus template was used in the development of trial online courses as well as taken up by instructors in several residential courses. One of these trial online courses provides pilot findings or data for analysis and change in this...
report. For sample courses now progressing toward this template, sample syllabi can be found in Appendix G. For the syllabus of the trial online course used for the pilot study in this report, see Appendix H. All course syllabi will be revised to this format by 31 July 2013. This revision will also include updating evaluations for contextual requirements and forms for formation requirements by 31 July 2013.

B. Analysis of Findings Achieved through Direct and Indirect Measures

Both direct and indirect measures provide particular data for interpretation in order to take actions for change.

1. General Analysis

a. Direct Measures

Direct measures provide information about student learning and development that relates in a more straightforward way to competency in an outcome. Some examples of direct measures we will use include: Content Quizzes (OT 8175 Introduction to the Old Testament), Exegesis Paper (NT 2500 Paul), Topics Papers (HS 8102 History of Christianity I), Case Study (HSST 2902 Lutheran Confessional Writings), Timeline (HS 2012 “American” Lutheranism), Curriculum Project (ED 2020 Christian Education in the Parish), Sermon and Feedback (HM 2525 Biblical Preaching), Sacrament Papers (LS 2140 Ministry of Word and Sacrament), Scenarios (PS 1009 Introduction to Pastoral Care), Observed Threaded Discussions (FT 8227 Reading Congregations), and Formation Observations (at Endorsement and Recommendation). The data from these measures are more reliable in determining competency in the development and application of particular knowledge and skills. The data from these measures are less reliable as a means to assess behavioral competencies related to leadership and disposition because these assessments necessarily rely upon the observations and perceptions of faculty, supervisors, and committees.27

b. Indirect Measures

Indirect measures are especially useful in collecting information about a seminarian’s demonstration of particular dispositions and dimensions of character outlined in the degree outcomes. They also provide information about individual self-perceptions of competence developed in course, contextual, and formation requirements. Some examples of indirect measures we will use include: Candidacy Psychological Evaluations Summary, Teaching Parish Self-Evaluations, CPE Self-Evaluations, Internship Self-Evaluations, Formation Assessment Form, Course Evaluations, and Graduate and Alum Surveys. The data from these measures can prove problematic when perceived learning and development are not consistent with learning and development directly measured through assignments and observations.28 It is notable that this gap may be bi-directional. Directly measured competence may demonstrate that a student has a good grasp of the learning measured but may not perceive this to be the case. Vice versa, directly measured competence may demonstrate that a student has a more favorable self-assessment of her/his learning than direct measures indicate.

Currently, course evaluations are a much utilized indirect measure analyzed for taking actions for change. Course evaluations will remain a significant indirect measure for analysis and action; however, the current review process for course evaluations will now include both individualized end-of-year faculty reviews with

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the Dean’s Office and general semester reviews by the Working Group in tandem with analysis of sample portfolio artifacts.

2. **Pilot Study Collection and Analysis**

   To demonstrate how this process is currently working and will continue to work at PLTS, the Working Group collected and analyzed data from a trial online course HS 8122 Living Tradition as a pilot study in preparation for institution-wide assessment reform. For the syllabus of this trial online course, including rubrics, see Appendix H. For a summary of findings achieved by analysis of direct and indirect measures used in this course, see Appendix I.

3. **All Requirements Collection and Analysis**

   a. **Ongoing Targeted Study**

      Following up on the pilot study, over the course of the 2013-2014 academic year, data from all course, contextual, and formation requirements will be collected and analyzed for an immediate review and possible revision of each degree program, particularly the MDiv. The Working Group recognizes that the weakness of this approach is that it does not follow seminarians from start to finish of a program, but jumps in at various points in each seminarian’s program to collect and analyze data. This would mean, for example, that seminarians graduating in Spring 2014 would have only senior requirement artifacts in their portfolios as data to analyze. The Working Group, nevertheless, deems necessary this targeted study in order to implement full assessment reform in earnest.

      This targeted study is initially structured as follows: Fall 2013 requirement data will be analyzed in January 2014 by the Working Group. The data and analysis will be presented in a report to the Faculty in February 2014. The report will include recommended and required actions for change in Fall requirements for the 2014-2015 academic year. Similarly, Spring 2014 data will be analyzed in June 2014 by the Working Group. The data and analysis will be presented in a report to the Faculty in July 2014. The report will include recommended and required actions for change in Spring requirements for the 2014-2015 academic year.

      This approach will continue every academic year thereafter by reviewing measures such as course evaluations and sampling 20% of portfolios for each class. This approach organically builds into itself cyclical longitudinal study of seminarians with the initial cycle beginning with incoming seminarians for the 2013-2014 academic year.

   b. **Cyclical Longitudinal Study**

      Recognizing the weaknesses of a targeted approach in not following seminarians from start to finish, in tandem with and as part of targeted study, a longitudinal study will follow MTS and MDiv seminarians incoming during the 2013-2014 academic year and those incoming thereafter as the start of cyclical longitudinal study that will follow seminarians from start to finish.

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29 Creation and maintenance of a portfolio for each student will be used as a primary means to collect and store materials for assessing student learning. The seminary continues to investigate technology for collection and analysis coordinated through our Coordinator of Online Education. For artifact collection into and storage as portfolios, Mahara will be used. For collection and analysis of course evaluations, the questionnaire module in Moodle will be used.
III. Actions

Analysis initiates action for change that closes our assessment feedback loop\(^{30}\) and initiates a new cycle. For a diagram modeling our assessment feedback loop, see Appendix J.

A. Pilot Changes Initiated

Pilot study data from the trial online course was analyzed in order to initiate change.

1. Faculty Development

   The instructor continues refinement of rubric design and online content delivery. These individual learnings by this instructor are being incorporated into the Online Faculty Development Gatherings (in-services) in which all faculty members participate and will be incorporated into the individual faculty consultations scheduled to begin 1 April 2013 and to be completed by 31 July 2013 in order to revise syllabi to standard. These learnings provide insights into rubric construction and content delivery for both online and in-residence courses.

2. Course Revision

   In response to course evaluations, the instructor is reworking the sequence of how content will be delivered for Fall 2013 and is constructing questions that are content-specific for threaded discussions. Individual learnings by this instructor are being incorporated into the Online Faculty Development Gatherings (in-services) in which all faculty members participate and will be incorporated into the individual faculty consultations scheduled to begin 1 April 2013 and to be completed by 31 July 2013 in order to revise syllabi to standard. These learnings provide insights into rubric construction and content delivery for both online and in-residence courses.

B. Possible Changes Anticipated

Though data and analysis do not yet exist for all requirements, the Working Group has provided some anticipated actions for change resulting from the 2013-2014 targeted study. The Working Group recognizes that it is likely that other changes will also emerge during this first targeted study of all requirements.

1. Faculty Development

   Especially with the advent of online offerings as a regular portion of course offerings at PLTS, the Working Group anticipates continued pedagogical development of faculty. Data and analysis from the 2013-2014 targeted study may provide additional areas where the faculty as a whole may benefit from pedagogical development through regular in-services, such as the Online Faculty Development Gatherings (in-services) and Making Connections\(^{31}\) initiative both currently underway.

2. Course Revisions

   In at least two areas, continued revision of courses is anticipated by the Working Group.

   a. Workload

      Following on the Syllabi Study, the Working Group anticipates that data and analysis from the 2013-2014 targeted study will lead to better correlation of hours and credits,\(^{32}\) review of total number of pages assigned per week, and scheduling of assignments across courses to reduce overlap that leads to overload at particular moments in the academic year.

\(^{30}\) Walvoord, 22.

\(^{31}\) This initiative is oriented toward conversation and development of pedagogy within multicultural contexts.

\(^{32}\) PLTS uses as standard that a 3 credit course is equivalent to 3 hours of work in class and 6 hours of work outside of class for in-residence courses or 9 hours of scaffolded work for online courses. In all cases, the total hours include participating in class (in-residence/online); reading; preparing assignments; collaborating in groups; studying for examinations; and taking time to think about, digest, and synthesize knowledge and skills.
b. **Assignment Revisions**

Also following on the Syllabi Study, the Working Group anticipates that data and analysis from the 2013-2014 targeted study will lead to definition of different types of paper assignments (reflection papers, exegesis papers, etc.), to revision of course assignments so that course outcome competencies and the assignments that measure these scaffold toward degree outcomes and portfolio artifacts that measure these, and to development of rubrics for assignments at each stage of scaffolding to better measure development toward degree outcome competencies measured by artifacts.

c. **Measures Refinements**

Initial measures and portfolio artifacts identified for this plan may prove more or less valid and/or reliable in determining degree outcome competencies. Following initial targeted data collection and analysis, the Working Group anticipates the need to refine these measures and criteria, including working with faculty to develop more valid and reliable measures of degree outcomes as part of assignment scaffolding in courses.

3. **Curricular Review of the MDiv**

The current PLTS MDiv was designed and structured with a concern that the degree program require everything that the Faculty in dialogue with ecclesial representatives thought necessary for a seminarian to learn prior to leading with a congregation.

a. **Continuing Education**

The approach underlying the design and structure of the current MDiv curriculum may be reoriented to a model of continuing education and lifelong learning with an understanding that everything needed simply cannot be learned in any degree program. This change could lead to the development of online continuing education offerings as well as maintained support for the Week of Renewal\(^{33}\) summer offerings in order to provide for ongoing learning and development for Church leaders. Additionally, this could lead to the seminary partnering more closely with ELCA candidacy to utilize First Call Theological Education more effectively.

b. **Restructuring**

Over the course of the past five years, the total course credit requirements of the MDiv have changed from 92 to 87 (current) to 84 (Fall 2013) with a slight reduction in overall requirements workload reflected in these changes.\(^{34}\) The Working Group anticipates this trend to continue and intensify as data and analysis from the 2013-2014 targeted study provide concrete means by which to review the curriculum. Changes to the curriculum might include reconfiguring or combining some competencies in one course, reducing and reconfiguring a series of courses to better synthesize competencies, and reducing both core and area elective course requirements while emphasizing more judicious use of free electives in advising conversations between seminarians and academic advisors. This restructuring would include concrete revisions to contextual requirements to better scaffold learning and outcomes. Just as better correlation of hours to credits would occur for individual courses, a similar correlation of hours to course-equivalency would

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\(^{33}\) This PLTS program developed and coordinated by The Rev. Dr. Herbert Anderson, Research Professor of Practical Theology at PLTS, provides an excellent example of continuing education opportunities for Church leaders.

\(^{34}\) A goal for total course credit hours per semester is 12 credits where 12 credits is considered full-time graduate study and 12 credits equals 36 hours spent on coursework per week. In tandem to a goal of 12 credits per semester, a goal for total course-equivalent hours for Teaching Parish and Formation Group is 3 course-equivalent hours per semester or 9 hours spent on contextual and formation requirements per week. This would add up to a total of 45 hours per week spent on all program requirements.
be made for contextual and formation requirements in order to better gauge total hours needed by seminarians to fulfill program requirements each week and annually.

c. (Re)Formation

The Working Group also anticipates as part of this restructuring continued and serious discussion about the necessity of MDiv seminarians taking on average between 13.5 and 15 credits per semester plus participation in a Teaching Parish and Formation Group. Discussions in the Academic Committee in the 2011-2012 academic year and the Syllabi Study both concluded that seminarians spend on average 50-80 hours a week fulfilling degree requirements. These hours do not include employment or social life. Continued reform of formation to the PLTS emphasis on the whole person is necessary because the current pace and shape of overall seminarian formation does not habituate healthy “patterned responses to the gospel” for those preparing for leadership in Church ministries.

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35 A phrase coined by Christopher Evans that is more closely related to William Lazareth’s concept of a Second Use of the Gospel than to a notion of a Third Use of the Law. See William Lazareth, Christians in Society: Luther, the Bible, and Social Ethics (Minneapolis, MN: Augsburg Fortress, 2001).
Part Three: Implementation

Implementation of the strategic schedules found in the 1 November 2011 report Toward Faculty Reforming IV: All Degree Programs Assessment Pilot Plan for Learning and Development Outcomes: A Report to The Association of Theological Schools continued through reception of the 25 June 2012 response letter from ATS and the development of a trial online course used as a pilot study for this report.

I. Review of Implementation To-Date

The strategic scheduling required revision of implementation because consistent degree outcomes are necessary for determining appropriate measures with criteria for data collection and analysis. The pilot study provided a trial way to proceed with some data collection and analysis while refinement, clarification, and enrichment continued.

In contrast to the previous plan, the Working Group determined that incorporation of data from course, contextual, and formation requirements needed to be in place at the same time rather than done in stages as was previously proposed.

Because all course, contextual, and formation requirements will be reformed to new practices starting Fall 2013, the Working Group also determined that immediate targeted study of student learning in all requirements is necessary. This is now embedded within implementation of a process toward cyclical longitudinal assessment of student learning and curricular reviews and revisions.

II. Strategic Schedule (Revised)

Full implementation of the plan in this report is underway. The strategic schedule has been revised with our current location on the schedule highlighted in boldface type as of the submission of this report on 1 April 2013:

- Develop seminary learning vision: Four Perspectives
- Develop seminary learning goals: Eight Dimensions
- 2008-2010 Office of Deans research and conversations regarding assessment
- June-July 2010 Preparation of Initial Assessment Approach for presentation to Faculty
- 31 July 2010 Prepare recommended calendar: Phases I-III
- 28 October 2010 Update to Faculty Academic Committee
- 18 November 2010 Assessment Draft Report reviewed at Faculty Academic Committee
- 31 January 2011 Narrative of Draft 1 Report completed, including identification of resources, methods, and instruments
- 3 February 2011 Assessment Draft 1 Report reviewed at Faculty Academic Committee
- 9 February 2011 Assessment Draft 1 Report reviewed at Faculty Meeting
- 18 February 2011 Draft 2 Report completed
- 24 February 2011 Assessment Draft 2 Report reviewed at Faculty Academic Affairs Committee
- 9 March 2011 Assessment Draft 2 Report reviewed at Faculty Meeting
- 17 March 2011 Assessment Proto-Plan reviewed at Faculty Academic Affairs Committee
- 31 March 2011 Assessment Proto-Plan completed and submitted to ATS for review in preparation for submitting Final Report by 1 November 2011 deadline
- 13 April 2011 Assessment Proto-Plan Report presented at Faculty Meeting

36 Noting the 25 June 2012 response letter of ATS, the Working Group determined that a portfolio system similar to that described in the previous report still provides a good way to proceed in collecting artifacts and rubrics for systematic, comprehensive, and sustainable assessment.
27 August 2011  Present identification and linking of courses/course learning outcomes (Specific Course Objectives) with goals (Dimensions)

15 September 2011  Review Proto-Plan with ATS Suggestions incorporated at Faculty Academic Affairs Committee

30 September 2011  Review and incorporate ATS Suggestions into Proto-Plan

12 October 2011  Review Proto-Plan with ATS Suggestions incorporated at Faculty Meeting.

31 October 2011  Submit Final Report to ATS

1 November 2011  Final Report due to ATS

31 December 2011  Begin preparing mapping worksheets, gathering instruments, and terminology/language

18 January 2012  Mapping begins via Syllabi Study

25 June 2012  ATS Letter asking for refinements and clarifications received by PLTS

31 July 2012  Assessment Working Group reconfigured and reconvened

1 August 2012  Syllabi Study completed

31 August 2012  Select sample course syllabi revision implemented

31 August 2012  Refinement of select degree outcomes made for Pilot Study, revision of degree purposes, refinement of all degree outcomes, correlation of requirements, and clarification and enrichment of measures and criteria continues

4 September 2012  Pilot Study data collection begins

14 December 2012  Pilot Study data collection ends

31 December 2012-  Analysis of Pilot Study data

1 March 2013

11 February 2013  Consultation with Faculty Academic Committee

13 February 2013  Consultation with Faculty

16 February 2013  Online Faculty Development Gathering (in-service)

13 March 2013  Consultation with Faculty

16 March 2013  Online Faculty Development Gathering (in-service)

21 March 2013  Mapping of refined degree program purposes, learning outcomes, curriculum correlations, and portfolio artifacts completed in preparation for implementation of portfolio system.

1 April 2013  Report due to ATS

1 April 2013-  Individual consultations with all faculty members for revision of syllabi and completion of rubrics for all identified portfolio artifacts and with Contextual Education for revision of learning-service agreements to include identified outcomes and revised evaluations

31 July 2013

1 April 2013-  Working Group revises formation group description (with outcomes) and updates assessment form

31 July 2013

20 April 2013  Online Faculty Development Gathering (in-service) [subsequent in-services will occur semi-annually in August and January hereafter]

31 July 2013  Syllabi, learning-serving agreements, and descriptions revised as needed for all course, contextual, and formation requirements and rubrics completed for assessing all portfolio artifacts

31 July 2013  Portfolio system in place. Full assessment implementation begins
Year One: 2013-2014

September 2013  All Fall semester requirements data collection begins. This initiates a review of the MDiv
January 2014  Fall semester all requirements data analyzed, including portfolio sampling and analysis for Fall semester of incoming First Year of all degree programs
February 2014  Report to the faculty with required and recommended changes to Fall semester requirements for Fall 2014. Report may include course as well as curricular revisions. Separate database initiated and report prepared for First Year competencies and analysis.
February 2014  All Spring semester requirements data collection begins
June 2014  Spring semester all requirements data analyzed, including portfolio sampling and analysis for Spring semester of incoming First Year of all degree programs
July 2014  Report to the faculty with required and recommended changes to Spring semester requirements for Spring 2015. Report may include course and well as curricular revisions. This concludes as review of the MDiv. Separate database continued and report prepared for First Year competencies and analysis.

Year Two: 2014-2015

September 2014  All Fall semester requirements data collection begins
December 2014  Graduates Survey developed for MTS degree program
January 2015  Fall semester requirements sampled and data analyzed, including portfolio sampling and analysis for Fall semester of incoming First Year and continuing Second/Final Year of all degree programs
February 2015  Report to the faculty with required and recommended changes to Fall semester requirements for Fall 2015. Separate database continued and report prepared for First and Second/Final Year competencies and analysis
February 2015  All Spring semester requirements data collection begins
May 2015  Graduates Survey distributed to graduates in the MTS degree program
June 2015  Spring semester requirements sampled and data analyzed, including portfolio sampling and analysis for Spring semester of incoming First Year and continuing Second/Final Year of all degree programs
July 2015  Report to the faculty with required and recommended changes to Spring semester requirements for Spring 2016. Separate database continued and report prepared for First and Second/Final Year competencies and analysis including Graduates Survey for MTS [first cycle of MTS degree program completed]
July 2015  Curricular review/revision of MTS begins

Year Three: 2015-2016

September 2015  Initiate conversations about MTS and MDiv, including listening posts
September 2015  All Fall semester requirements data collection begins
January 2016  Fall semester requirements sampled and data analyzed, including portfolio sampling and analysis for Fall semester of incoming First Year and continuing Second/Final and Third Year of all degree programs
February 2016  Report to the faculty with required and recommended changes to Fall semester requirements for Fall 2016. Separate database continued and report prepared for First, Second/Final, and Third Year competencies and analysis

---

37 Year One is structured to include targeted review and possible revision of the MDiv by using Fall 2013 and Spring 2014 data for analysis, reporting, and recommended and required actions for change. Going forward, this process is embedded in each academic year. This is especially important in Year One in order to review how the curriculum is affected by a move toward regularized online course offerings.
February 2016  All Spring semester requirements data collection begins
May 2016     Graduates Survey distributed to graduates in the MTS degree program
June 2016    Spring semester requirements sampled and data analyzed, including portfolio sampling and analysis for Spring semester of incoming First Year and continuing Second/Final and Third Year of all degree programs
July 2016    Report to the faculty with required and recommended changes to Spring semester requirements for Spring 2017. Separate database continued and report prepared for First, Second/Final, and Third Year competencies and analysis including Graduates Survey for MTS [second cycle of MTS degree program completed]
July 2016    Curricular review/revision of MTS completed

Year Four: 2016-2017
September 2016 All Fall semester requirements data collection begins
December 2016 Graduates Survey developed for MDiv degree program
January 2017  Fall semester requirements sampled and data analyzed, including portfolio sampling and analysis for Fall semester of incoming First Year and continuing Second/Final, Third, and Fourth Year of all degree programs
February 2017 Report to the faculty with required and recommended changes to Fall semester requirements for Fall 2017. Separate database continued and report prepared for First, Second/Final, Third, and Fourth Year competencies and analysis.
February 2017 All Spring semester requirements data collection begins
May 2017     Graduates Survey distributed to graduates in the MTS and MDiv degree programs
June 2017    Spring semester requirements sampled and data analyzed, including portfolio sampling and analysis for Spring semester of incoming First Year and continuing Second/Final, Third, and Fourth Year of all degree programs
July 2017    Report to the faculty with required and recommended changes to Spring semester requirements for Spring 2018. Separate database continued and report prepared for First, Second/Final, Third, and Fourth Year competencies and analysis including Graduates Survey for MTS and MDiv [third cycle of MTS and first cycle of MDiv degree program completed]
July 2017    Curricular review/revision of MTS completed

Year Five: 2017-2018
September 2017 All Fall semester requirements data collection begins
December 2017 Three-Year Alum Survey developed for MTS
January 2018  Fall semester requirements sampled and data analyzed, including portfolio sampling and analysis for Fall semester for all degree programs
February 2018 Report to the faculty with required and recommended changes to Fall semester requirements for Fall 2018. Separate database continued
February 2018 All Spring semester requirements data collection begins
May 2018     Graduates Survey distributed to graduates in the MTS and MDiv degree programs
May 2018     Alum Survey distributed to those who graduated with an MTS in May 2015
June 2018    Spring semester requirements sampled and data analyzed, including portfolio sampling and analysis for all degree programs
July 2018    Report to the faculty with required and recommended changes to Spring semester requirements for Spring 2019. Separate database continued. [fourth cycle of MTS and second cycle of MDiv degree program completed]
July 2018  Curricular review/revision of MDiv completed
July 2018  Process for all degree programs continues *ad infinitum*
Acknowledgements

The Assessment Working Group currently consists of The Rev. Dr. Michael Aune, PhD, Professor of Liturgical and Historical Studies; Mr. Kyle Schiefelbein, ABD, Coordinator of Online Education and Lecturer in Liturgical and Theological Studies; Dr. Christa Compton, PhD, Seminarian; and Dr. Christopher Evans, PhD, Associate Dean of Academic Administration and Community Life.

The Syllabi Study was conducted by Dr. Carol Jacobson, PhD, Associate Professor of Practical Theology, and Mr. Kyle Schiefelbein as scheduled in the Strategic Schedule for the previous assessment plan.

The standardized syllabus template was created by and pilot data collection and analysis were conducted by Mr. Kyle Schiefelbein.

Overall methodological direction, input into rubric development, and general editorial advice were provided by Dr. Christa Compton.

Insights into current curricular construction and the particularity of Lutheran commitments were provided by Dr. Michael Aune, informed by his previous experience of serving as our Dean of the Faculty/Academic Dean for 9.5 years.

This report has been written as a team effort in regular consultation with the whole faculty and with coordination by Dr. Christopher Evans.
APPENDICES
Appendix A
Curriculum Map of the Master of Theological Studies Degree Program

<table>
<thead>
<tr>
<th>Degree Purpose</th>
<th>Degree Outcomes</th>
<th>Curriculum Correlation</th>
<th>Measures/Artifacts</th>
</tr>
</thead>
</table>
| The Master of Theological Studies (MTS) is a degree designed to integrate general theological disciplines and specialized competencies in preparation for academic or ministerial vocations. | The Master of Theological Studies core curriculum is designed to enable the student to: | | Direct Measure = *  
Indirect Measure = # |
| **Theological Disciplines** | | Content Quizzes (OT 8175)*  
Analytical Essay (NT 8175)*  
or Threaded Discussions (NT 2500)*  
Course Evaluations#  
Graduate & Alum Surveys# | |
| **Bible** | OT 8175 Introduction to the Old Testament  
NT 8175 Interpreting the Gospels or  
NT 2500 Paul | Glossary (OT 8175)*  
Midterm Exam (OT 8175)*  
Exegesis Paper (NT 8175/2500)*  
Course Evaluations#  
Graduate & Alum Surveys# | |
| □ Identify the diverse historical contexts and narratives of the Old and New Testaments.  
□ Connect the biblical narratives to contemporary contexts using a variety of interpretive approaches. | | | |
| **History** | HS 8102 History of Christianity I  
HSST 8100 History of Christianity II | Topics Papers (HS 8102)*  
Reflection Journal (HSST 8100)*  
Course Evaluations#  
Graduate & Alum Surveys# | |
| □ Recall key people, events, and movements in the history of Christianity.  
□ Analyze current events and contexts in light of recurring historical themes and patterns. | HS 8102 History of Christianity I  
HSST 8100 History of Christianity II | Final Exam (HS 8102)*  
Reflection Journal (HSST 8100)*  
Course Evaluations#  
Graduate & Alum Surveys# | |
| **Theology** | ST 2003 Systematic Theology  
HSST 2902 Lutheran Confessional Writings | Final Paper (ST 2003)*  
Case Study (HSST 2902)*  
Course Evaluations#  
Graduate & Alum Surveys# | |
| □ Identify key people, topics, and historical developments in Christian theological traditions.  
□ Engage a range of approaches that communities use to address theological issues. | 2003 Systematic Theology  
HSST 2902 Lutheran Confessional Writings | Midterm Paper (ST 2003)*  
Case Study (HSST 2902)*  
Course Evaluations#  
Graduate & Alum Surveys# | |
| **Ethics and Cultures** | CE 1053/8xxx Introduction to Christian Ethics  
FT 2204 Ministry Across Cultures or  
HR xxxx World Religions Area Elective | Case Study (CE 1053/8xxx)*  
Group Research Presentation (FT 2204)*  
To be identified on syllabus by Area Faculty (HR xxxx)*  
Course Evaluations#  
Graduate & Alum Surveys# | |
### Personal & Spiritual Formation

<table>
<thead>
<tr>
<th>Integration</th>
<th>FE xxxx Teaching Practicum or FE 2620 Theology for Ministry Practicum or FE 1220 Teaching Parish</th>
</tr>
</thead>
<tbody>
<tr>
<td>Disposition</td>
<td>FE xxxx Teaching Practicum or FE 2620 Theology for Ministry Practicum or FE 1220 Teaching Parish</td>
</tr>
</tbody>
</table>

### Disposition

- Demonstrate capacity to develop healthy relationships with colleagues, congregants, students, community members, constituents, and those in authority.

**Evaluation**

- Evaluations (FE xxxx, FE 2620, FE 1220)*
- Evaluation from course TA’d*
- Graduate & Alum Surveys#

**Formation Assessment Form**

- Formation Assessment Form*
- Endorsement Essay or Mid-Program Reflection Paper*
- Graduate & Alum Surveys#

**Evaluation from course TA’d**

- Graduate & Alum Surveys#

**Formation Observations (at Endorsement/Recommendation)**

- Graduate & Alum Surveys#

### Specializations

- Demonstrate deeper knowledge in a particular theological discipline.
- Examine tools and approaches specific to this theological discipline.

**See related Appendix B for further specificity**

**Evaluation from course TA’d**

- Graduate & Alum Surveys#

### Synthesis

- Design a culminating project using discipline specific tools and approaches for summative assessment (e.g., thesis, comprehensive examination, or supervised ministry project).
- Produce a culminating project for summative assessment.

**FT 2095 Fieldwork/Project Development**

- Thesis, comprehensive examination, or project proposal (FT 2095)*
- Graduate & Alum Surveys#

**MDV 3015 PLTS in Comps/Thesis/Project**

- Thesis, comprehensive examination, or supervised ministry project (MDV 3015)*
- Graduate & Alum Surveys#
### Appendix B

**Sub-Map of Specializations (Area Concentrations) for the Master of Theological Studies Degree Program**

<table>
<thead>
<tr>
<th>Specializations</th>
<th>Diaconal Concentration</th>
<th>Bible Area Concentration</th>
<th>History Area Concentration</th>
<th>Theology Area Concentration</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>□ Demonstrate deeper knowledge in a particular theological discipline.</td>
<td>□ Demonstrate deeper knowledge in a particular theological discipline.</td>
<td>□ Demonstrate deeper knowledge in a particular theological discipline.</td>
<td>□ Demonstrate deeper knowledge in a particular theological discipline.</td>
</tr>
<tr>
<td></td>
<td>- □ Examine tools and approaches specific to this theological discipline.</td>
<td>- □ Examine tools and approaches specific to this theological discipline.</td>
<td>- □ Examine tools and approaches specific to this theological discipline.</td>
<td>- □ Examine tools and approaches specific to this theological discipline.</td>
</tr>
<tr>
<td>FT xxxx Word and Service Ministry Event</td>
<td>BS/OT/NT 2xxx Area Elective</td>
<td>HS 2xxx Area Elective</td>
<td>ST 2xxx Area Elective</td>
<td></td>
</tr>
<tr>
<td>PS 1009 Introduction to Pastoral Care</td>
<td>BS/OT/NT 3xxx Area Elective</td>
<td>HS 3xxx Area Elective</td>
<td>ST 3xxx Area Elective</td>
<td></td>
</tr>
<tr>
<td>HM 2525 Biblical Preaching</td>
<td>BS/OT/NT 3xxx Area Elective</td>
<td>HS xxx History Methods Area Elective</td>
<td>ST xxx Constructive Theology Area Elective</td>
<td></td>
</tr>
<tr>
<td>LS 2140 Ministry of Word and Sacrament</td>
<td>BS xxxx Hermeneutics/Exegesis Area Elective</td>
<td>FE xxxx Teaching Practicum or</td>
<td>FE xxxx Teaching Practicum or</td>
<td></td>
</tr>
<tr>
<td>ED 2020 Christian Education in the Parish</td>
<td>FE xxxx Teaching Practicum or</td>
<td>FE 2620 Theology for Ministry</td>
<td>FE 2620 Theology for Ministry</td>
<td></td>
</tr>
<tr>
<td>FT 2203 Cross-Cultural Experience</td>
<td>HM 2525 Biblical Preaching</td>
<td>FE xxxx Teaching Practicum or</td>
<td>FE xxxx Teaching Practicum or</td>
<td></td>
</tr>
<tr>
<td>FE 1220 Teaching Parish or</td>
<td>LS 2140 Ministry of Word and Sacrament</td>
<td>FE 2620 Theology for Ministry</td>
<td>FE 2620 Theology for Ministry</td>
<td></td>
</tr>
<tr>
<td>FT xxxx Word and Service Ministry Practicum</td>
<td>FT xxxx Word and Service Ministry Practicum</td>
<td>FT xxxx Word and Service Ministry Practicum</td>
<td>FT xxxx Word and Service Ministry Practicum</td>
<td></td>
</tr>
</tbody>
</table>

*Event Paper (FT xxxx)*
*Sacrament Papers (LS 2140)*
*Sermon and Feedback (HM 2525)*
*Approval Essay*#
*Course Evaluations*#
*Graduate & Alum Surveys*#

**Event Paper (FT xxxx)**
*Sacrament Papers (LS 2140)*
*Sermon and Feedback (HM 2525)*
*Approval Essay*#
*Course Evaluations*#
*Graduate & Alum Surveys*#

**Brief Pastoral Care Scenarios (PS 1009)**
*Sermon and Feedback (HM 2525)*
*Curriculum (ED 2020)*
*Evaluations (FE 1220/FE 2620)*#
*Course Evaluations*#
*Graduate & Alum Surveys*#
Appendix C
Revised Master of Theological Studies Program Progress Assessment Form
and Previous Master of Theological Studies Program Progress Assessment Forms

It is important to note that several core courses will now be online. This is indicated by 8000 level. However, MTS seminarians will be in-residence for these courses.
### Progress Assessment for the Master of Theological Studies Degree

**Student** | **Year of Entrance in Program** | **Academic Advisor**
---|---|---

**Bible (9 credits):**
- At least 3 credits each in OT and NT.
  - OT 1075 Intro to OT, or NT 1075 Gospels, or NT 2500
  - OT/NT xxxx Bible
  - OT/NT xxxx Bible

**History and Theology (12 credits):**
- HIS 1102 History of Christianity I, or HISST 1112 History of Christianity II, or HISST 2012 American Lutheranism, or HIS 2902 Lutheran Confessional Writings
- HIS xxxx History
- ST 2003 Systematic Theology
- ST xxxx Systematics

**Ethics, Cross Cultural, and Comparative Studies (6 credits):**
- CE 1053 Christian Ethics, or FT 2204 Ministry Across Cultures, or FT 2203 Cross-Cultural Experience
- CE, FT, or HR xxxx

**Area Concentration(s) (15 credits):**
- Additional coursework in a chosen area or areas of study:

**MTS Thesis/Project (1.5 credits):**
- FT 2005 Fieldwork/Project Development

- A major thesis/project or comprehensive examination that demonstrates the student’s general understanding of and particular interest in the area(s) of concentration is required. This requirement may be met either in conjunction with scheduled courses in the area(s) of concentration or as a Special Reading Course (SRC 9999) counted as elective credits.

- If required for the thesis/project or comprehensive examination, or in preparation for future continued studies, the student may take language courses to be counted as elective credits.

**Electives (15 credits):**
- [ ]
- [ ]
- [ ]
- [ ]
- [ ]
- [ ]

*FT 2200 requires FT 2204 Ministry Across Cultures as a prerequisite

- [ ]
- [ ]

**Total Course Credits (58.5)**
### Progress Assessment for the Master of Theological Studies Degree Flexible Option

**Student**

<table>
<thead>
<tr>
<th>Year of Entrance in Program</th>
<th>Academic Advisor</th>
</tr>
</thead>
</table>

#### Courses (degree coursework requirements)

<table>
<thead>
<tr>
<th>Topic</th>
<th>Course Code</th>
<th>Credit Hours</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bible (9 credits):</td>
<td></td>
<td></td>
</tr>
<tr>
<td>BSOT/NT xxxx Bible</td>
<td></td>
<td>3.0</td>
</tr>
<tr>
<td>BSOT/NT xxxx Bible</td>
<td></td>
<td>3.0</td>
</tr>
<tr>
<td>BSOT/NT xxxx Bible</td>
<td></td>
<td>3.0</td>
</tr>
<tr>
<td>History and Theology (12 credits):</td>
<td></td>
<td></td>
</tr>
<tr>
<td>MH xxxx History</td>
<td></td>
<td>3.0</td>
</tr>
<tr>
<td>MT xxxx Systematic</td>
<td></td>
<td>3.0</td>
</tr>
<tr>
<td>ST xxxx Systematic</td>
<td></td>
<td>3.0</td>
</tr>
<tr>
<td>Ethics, Cross Cultural, and Comparative Studies (6 credits):</td>
<td></td>
<td></td>
</tr>
<tr>
<td>CE, FT, or HR xxxx</td>
<td></td>
<td>3.0</td>
</tr>
<tr>
<td>CS, FT, or HR xxxx</td>
<td></td>
<td>3.0</td>
</tr>
</tbody>
</table>

#### Area Concentration(s) (15 credits): additional coursework in a chosen area or areas of study.

- [ ]
- [ ]
- [ ]
- [ ]
- [ ]

#### MTN Thesis/Project (1.5 credits):

- [ ] MT 2005 Fieldwork

A major thesis/project or comprehensive examination that demonstrates the student's general understanding of and particular interest in the areas of concentration is required. This requirement may be met either in conjunction with scheduled courses in the area(s) of concentration or as a Special Reading Course (SRC XXX) counted as Elective credits.

#### Electives (15 credits):

- [ ]
- [ ]
- [ ]
- [ ]
- [ ]

#### Co-Curricular (degree completion requirements)

<table>
<thead>
<tr>
<th>Co-Curricular</th>
<th>Credit Hours</th>
</tr>
</thead>
<tbody>
<tr>
<td>FT 1024 Formation for Ministry Group</td>
<td></td>
</tr>
<tr>
<td>semester 1</td>
<td></td>
</tr>
<tr>
<td>FT 1024 Formation for Ministry Group</td>
<td></td>
</tr>
<tr>
<td>semester 2</td>
<td></td>
</tr>
<tr>
<td>FT 1200 Anti-Racism Training (annually)</td>
<td></td>
</tr>
</tbody>
</table>

Before filling in or making changes to this form on a PC, download the Foxit Reader to enable you to save changes for your records:

http://download foxitsoftware com/pub/foxitreader/desktop/win/5 1v foxit reader5020718_enu_setup.exe

This form is not fillable on a Mac, but you can write on top of this form on a Mac by downloading Skim:

http://skim-app.sourceforge.net/
### Appendix D
Curriculum Map of the Master of Divinity Degree Program

<table>
<thead>
<tr>
<th>Degree Purpose</th>
<th>Degree Outcomes</th>
<th>Curriculum Correlation</th>
<th>Measures/Artifacts</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Master of Divinity (MDiv) is a professional degree designed to develop biblical, theological, historical, practical and contextual competencies, and to integrate these competencies in the practice of ordained leadership in congregations and related ministry settings.</td>
<td>The Master of Divinity core curriculum is designed to enable the student to:</td>
<td>BS 8100 Introduction to NT Greek NT 1xxx Readings in NT Greek OT 8175 Introduction to the Old Testament NT 8175 Interpreting the Gospels NT 2500 Paul OT 4421 Jeremiah and Empire NT 8100 Introduction to NT Greek NT 1xxx Readings in NT Greek OT 8175 Introduction to the Old Testament NT 8175 Interpreting the Gospels NT 2500 Paul OT 4421 Jeremiah and Empire HM 2525 Biblical Preaching ED 2020 Christian Education in the Parish FE 1220 Teaching Parish FE 4020 Internship</td>
<td>Direct Measure = * Indirect Measure = #</td>
</tr>
</tbody>
</table>

#### Religious Heritage

| Bible                                                                 | BS 8100 Introduction to NT Greek NT 1xxx Readings in NT Greek OT 8175 Introduction to the Old Testament NT 8175 Interpreting the Gospels NT 2500 Paul OT 4421 Jeremiah and Empire NT 8100 Introduction to NT Greek NT 1xxx Readings in NT Greek OT 8175 Introduction to the Old Testament NT 8175 Interpreting the Gospels NT 2500 Paul OT 4421 Jeremiah and Empire HM 2525 Biblical Preaching ED 2020 Christian Education in the Parish FE 1220 Teaching Parish FE 4020 Internship | Content Quizzes (OT 8175)* Glossary (OT 8175)* Analytical Essay (NT 8175)* Threaded Discussions (NT 2500)* Course Evaluations# Graduate and Alum Surveys# Exegesis Paper (NT 8175/2500)* (OT 4421) Exegesis Project (OT 4421)* Course Evaluations# Graduate and Alum Surveys# |
| □ Demonstrate general historical, exegetical, and interpretive competencies with scriptural texts. |                                                                                   |                                                                                       |                                                                                   |
| □ Utilize Lutheran hermeneutical perspectives for proclamation in teaching, preaching, liturgy, and ministry practice. |                                                                                   |                                                                                       |                                                                                   |

#### History

| History[^18]                                                                 | HS 8102 History of Christianity I HSTT 8100 History of Christianity II HS 8122 Living Tradition HS 2012 “American” Lutheranism HS 1102 History of Christianity I HSTT 1112 History of Christianity II HS 8122 Living Tradition HS 2012 “American” Lutheranism | Topics Papers (HS 8102)* Reflection Journal (HSTT 8100)* Course Evaluations# Graduate and Alum Surveys# Final Paper (HS 8122)* Timeline (HS 2012)* Course Evaluations# Graduate and Alum Surveys# |
| □ Recall central historical moments and emphases in Church history.          |                                                                                   |                                                                                       |                                                                                   |
| □ Interpret the Lutheran movement in relationship to broader Church history. |                                                                                   |                                                                                       |                                                                                   |

#### Theology[^18]

| □ Frame central Lutheran theological methods and commitments (from historical perspectives) in a systematic and critically reflective way. |                                                                                   |                                                                                       |                                                                                   |
| □ Teach, preach, prepare liturgy, and practice ministry rooted in Lutheran theological emphases. |                                                                                   |                                                                                       |                                                                                   |

[^18]: In Lutheran traditions, history and theology intersect and overlap as can be evidenced by the courses listed in curriculum correlation. This is also reflected on the Progress Assessment Form for the MDiv, see Appendix E.
### Personal & Spiritual Formation

#### Integration
- Demonstrate personal spiritual practices rooted in communal formation.
- Integrate intellectual, vocational, and spiritual knowledge with the lived experience of Church leadership.

#### Disposition
- Demonstrate capacity to develop healthy relationships with colleagues, congregants, community members, and those in authority.
- Exhibit “self-awareness, self-regulation, social skills, empathy, motivation,”\(^39\) and self-care.

### Ministerial & Public Leadership

#### Ministry Languages
- Apply a biblical language to the preparation of teaching and preaching.

#### Arts of Ministry
- Proclaim the gospel of Jesus Christ publicly in teaching, preaching, worship, and community events.

---

\(^39\) These are categories commonly used to measure emotional intelligence.
<table>
<thead>
<tr>
<th>Course</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>PS 1009 Introduction to Pastoral Care</td>
<td>Responds to the needs of people with compassion and care.</td>
</tr>
<tr>
<td>FT 2203 Cross-Cultural Experience</td>
<td>Provide leadership in response to issues of need and justice in the community.</td>
</tr>
<tr>
<td>FT 2004 Ministry Across Cultures</td>
<td></td>
</tr>
<tr>
<td>FT 1024/8124 Formation for Ministry Group</td>
<td></td>
</tr>
<tr>
<td>FE 1220 Teaching Parish</td>
<td></td>
</tr>
<tr>
<td>FE 2000 Clinical Pastoral Education</td>
<td></td>
</tr>
<tr>
<td>FE 4020 Internship</td>
<td></td>
</tr>
<tr>
<td>FE 1200 Anti-Racism Training</td>
<td></td>
</tr>
<tr>
<td>FE 1201 Professional Boundaries Workshop</td>
<td></td>
</tr>
<tr>
<td>ED 1053/8xxx Introduction to Christian Ethics</td>
<td></td>
</tr>
<tr>
<td>ED 2020 Christian Education in the Parish</td>
<td></td>
</tr>
<tr>
<td>FT 2203 Cross-Cultural Experience</td>
<td></td>
</tr>
<tr>
<td>FT 2204 Ministry Across Cultures</td>
<td></td>
</tr>
<tr>
<td>FT 8230 Church Leadership</td>
<td></td>
</tr>
<tr>
<td>FT 4670 Public Ministry</td>
<td></td>
</tr>
<tr>
<td>FE 1200 Anti-Racism Training</td>
<td></td>
</tr>
<tr>
<td>CE 1053/8xxx Introduction to Christian Ethics</td>
<td>Ethics and Cultures</td>
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<tr>
<td>HSST 2902 Lutheran Confessional Writings</td>
<td>Engage Lutheran teaching with contextual situations in ministry.</td>
</tr>
<tr>
<td>FT 4670 Public Ministry</td>
<td></td>
</tr>
<tr>
<td>FE 1220 Teaching Parish</td>
<td></td>
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<tr>
<td>FE 2000 Clinical Pastoral Education</td>
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<tr>
<td>FE 4040 Internship</td>
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</tr>
<tr>
<td>FT 8277 Reading Congregations</td>
<td>Demonstrate developing cultural competence and exegesis in ministry settings.</td>
</tr>
<tr>
<td>FT 2204 Ministry Across Cultures</td>
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<tr>
<td>FT 2003 Cross-Cultural Experience</td>
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<tr>
<td>HR xxxx World Religion Requirement*</td>
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<tr>
<td>FE 1200 Anti-Racism Training</td>
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<td>FE 1220 Teaching Parish</td>
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<td>FE 4020 Internship</td>
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<tr>
<td>Scenarios (PS 1009)*</td>
<td>Leadership Resources Portfolio (FT 8230)*</td>
</tr>
<tr>
<td>CPE Evaluations (FE 2000)*</td>
<td>Team Taught Seminar (FT 4670)*</td>
</tr>
<tr>
<td>Internship Evaluations (FE 4020)</td>
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<td>Graduate and Alum Surveys#</td>
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The World Religion Area Elective (HR xxxx) requirement is part of the core curriculum and is taught at GTU member schools.
Appendix E

Master of Divinity Program Progress Assessment Form

<table>
<thead>
<tr>
<th>Course Category</th>
<th>Courses</th>
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<tbody>
<tr>
<td>Core Courses</td>
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<td>Ethics, Cross Cultural, and Comparative Studies (10.5 credits)</td>
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<td>FT 8701 Reading Congregations</td>
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<td>Ministry Languages (6 credits)</td>
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<td>NT 8710 Intro to NT Greek</td>
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<td>Arts of Ministry (18 credits)</td>
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<td>OT 8725 Biblical Preaching</td>
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<td>LS 8710 Miss Word &amp; Sacrament</td>
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<td>FT 8720 Church Leadership</td>
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<td>FT 8730 Public Ministry Vision &amp; Department</td>
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<td>Electives (15 credits)</td>
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<tr>
<td>BS 8700 Biblical Language Elective</td>
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</tbody>
</table>

Total Course Credits: 84.0

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**Note:** Boldface indicates an Internship Prerequisite.

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Before filling in or making changes to this form on a PC, download the Foxit Reader to enable you to save changes for your records:

http://foxitsoftware.com/pub/foxit/reader/desktop/win5.x/foxinstall-Chinese_5.x/foxit_setup.exe

This form is not fillable on a Mac, but you can write on top of this form on a Mac by downloading Skim:

http://skim-app.sourceforge.net/
Appendix F
Standardized Syllabus Template

XX-XXXX: Course Name
Semester Year

INSTRUCTOR
Instructor's Name and Title
E-mail:
Office Phone:     Office Hours:
Skype ID:

COURSE DESCRIPTION
Course Description from GTU online course catalog.

STUDENT LEARNING OUTCOMES
By the end of this course, you will be able to...

<table>
<thead>
<tr>
<th>Learning Outcome</th>
<th>Assessment/Evaluation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
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<tr>
<td>2.</td>
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<td>3.</td>
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<tr>
<td>4.</td>
<td>4.</td>
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<tr>
<td>5.</td>
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</table>

RELATIONSHIP TO THE M.DIV. CURRICULUM
The Master of Divinity is a professional degree designed to develop biblical, theological, historical, practical and contextual competencies, and to integrate these competencies in the practice of ordained leadership in congregations and related ministry settings. In particular, this course addresses the following degree outcomes (degree purposes):

- Degree outcome (degree purpose)

COURSE RESOURCES
Required
Books, multimedia, etc., including listed price and ISBN number
Recommended
Books, multimedia, etc., including listed price and ISBN number
Optional
Books, multimedia, etc., including listed price and ISBN number

COURSE FORMAT
In a numbered list, provide information on how the class is structured, when you want students to read the material in relationship to the class/presentation, how collaboration/engagement is handled, and any notes about absences.
**Course Requirements**
*In a numbered list that corresponds to the activities/artifacts under “Student Learning Outcomes,” describe in more detail each assessment item. Included here are any formatting requirements and the schedule of any scaffolded assignments.*

**Assessment**
**Final Course Grade**
*Note the percentages that each assignment is worth and how they figure into the overall course grade.*
**Assignment Rubrics**
*In form of charts, provide rubrics for all assessment items.*

<table>
<thead>
<tr>
<th>Rubric 1</th>
<th>Criteria</th>
<th>Exceeds Expectations (25)</th>
<th>Meets Expectations (20)</th>
<th>Progressing (15)</th>
<th>Not There Yet (10)</th>
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<td>Criterion 1 - Meets Expectations</td>
<td>Criterion 1 - Progressing</td>
<td>Criterion 1 - Not There Yet</td>
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<tr>
<td>Criterion 2</td>
<td>Criterion 2 - Exceeds Expectations</td>
<td>Criterion 2 - Meets Expectations</td>
<td>Criterion 2 - Progressing</td>
<td>Criterion 2 - Not There Yet</td>
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<td>Criterion 3</td>
<td>Criterion 3 - Exceeds Expectations</td>
<td>Criterion 3 - Meets Expectations</td>
<td>Criterion 3 - Progressing</td>
<td>Criterion 3 - Not There Yet</td>
<td></td>
</tr>
</tbody>
</table>

**Class Schedule**
*List each class session or week, detailing the readings required, the resources read/viewed, and the assignments completed.*

**Communication and Academic Discourse**
*All class communication will be grounded in mutual respect. Both the students and the instructor must be open to academic discourse, which can include challenges to and critiques of ideas. This is different from personal attacks (“cyber-bulling”), which will not be tolerated.*

**Inclusive Language Policy**
*In keeping with the PLTS and GTU inclusive language policies, you are required to use inclusive language for human beings in all of your coursework.*

**Accommodations Policy**
*Students whose first language is other than English and who need accommodations with regard to completing class assignments should communicate their needs to the instructor. All students, especially those with documented learning disabilities, should communicate any limitations and challenges they face in class participation and completion of assignments to the instructor, should the need arise.*
INSTRUCTOR
David Balch, Professor of New Testament
E-mail: dbalch@plts.edu
Office Phone: 510-559-2725    Office Hours: By appointment

TEACHING ASSISTANT
Phil Erwin, perwin@ses.gtu.edu

COURSE DESCRIPTION
An examination of Paul's life, letters, and theology, as well as of the deutero-Pauline letters and theology. Debated today, e.g., are Paul's relationship to Jesus, more broadly his relationship to contemporary Judaism(s), whether justification by faith is the center of his theology, his attitude to women's leadership in the congregations, what Paul meant by advising slaves to remain in their "call," his relationship to Roman imperialism, and how the deutero-Pauline epistles (re)interpret Paul's theology and ecclesiology. This introduction to Pauline letters will also include practicing exegesis, as well as increasing awareness of Judeo/Greco/Roman culture, religion, and society, e.g., of the houses in which Pauline congregations lived and worshipped.

STUDENT LEARNING OUTCOMES
By the end of this course, you will be able to…

<table>
<thead>
<tr>
<th>Learning Outcome</th>
<th>Assessment/Evaluation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. To interpret how Paul read the Hebrew Bible and consider how that reading</td>
<td>1. First Moodle posting and exegetical paper on lectionary text</td>
</tr>
<tr>
<td>impacts Jewish-Christian relationships</td>
<td></td>
</tr>
<tr>
<td>2. To outline Paul’s theology, Christology, and ethics, which take their</td>
<td>2. Moodle postings on Christology and ethics</td>
</tr>
<tr>
<td>bearings from God’s love for all of us and our love for God and others</td>
<td></td>
</tr>
<tr>
<td>3. To comprehend the larger pluralistic, ethnically diverse, imperial, and</td>
<td>3. Moodle postings on Christology and the role of women in society and church</td>
</tr>
<tr>
<td>intellectual contexts in which Paul proclaimed God’s new act in Jesus Christ</td>
<td></td>
</tr>
<tr>
<td>4. To describe Paul’s understanding of God’s justification of humans and how</td>
<td>4. Moodle postings on Christology and “righteousness”</td>
</tr>
<tr>
<td>justification relates to justice in Paul and James</td>
<td></td>
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<tr>
<td>5. To know how to describe and dialogue about ethnic, sexual, and religious</td>
<td>5. Final Moodle posting on Pastoral epistles; final quiz comparing and contrasting Paul,</td>
</tr>
<tr>
<td>lifestyles among Pauline communities with a view to applying these to</td>
<td>the deuteron-Pauline epistles, and James</td>
</tr>
<tr>
<td>contemporary contexts</td>
<td></td>
</tr>
</tbody>
</table>
RELATIONSHIP TO THE M.DIV. CURRICULUM
The Master of Divinity is a professional degree designed to develop biblical, theological, historical, practical and contextual competencies, and to integrate these competencies in the practice of ordained leadership in congregations and related ministry settings. In particular, this course addresses the following degree outcomes (degree purposes):

- Demonstrate general historical, exegetical, and interpretive competencies with scriptural texts (Religious Heritage, Bible)
- Utilize Lutheran hermeneutical perspectives for proclamation in teaching, preaching, liturgy, and ministry practice (Religious Heritage, Bible)

RELATIONSHIP TO THE M.T.S. CURRICULUM
The Master of Theological Studies is a degree designed to integrate general theological disciplines and specialized competencies in preparation for academic or ministerial vocations. In particular, this course addresses the following degree outcomes (degree purposes):

- Identify the diverse biblical narratives of the New Testament (Religious Heritage, Bible)
- Connect the biblical narratives to contemporary contexts, using a variety of interpretive approaches (Religious Heritage, Bible)

COURSE RESOURCES
Required
NRSV Bible, preferably annotated, e.g. the Lutheran Study Bible (Augsburg Fortress, 2009), New Oxford Annotated Bible, or Harper Collins Study Bible, and/or Nestle-Aland, Novum Testamentum Graece (27th ed., 1993).

Early readings and posts will focus on Schnelle, but that text does not cover the later deuto-Pauline epistles or James, for which we will read Johnson, a text that I plan to use again in the spring for the Gospels course. At the end of each chapter Johnson lists provocative “study questions” for the reader. Schnelle is German and Lutheran, Johnson North American and Roman Catholic; Fitzmyer and Reumann (in the book edited by Aune) are Catholic and Lutheran, the two scholars who wrote the original draft of the “Joint Declaration on the Doctrine of Justification” signed Oct 31, 1999 in Augsburg, Germany! Tamez is Mexican, who taught in Costa Rica, and now works with a Bible Society in Guatemala. These authors have different views on Paul, a diversity that I consciously choose. Through the course I encourage you to enter into dialogue with them and with each other and the instructors, as we interpret this controversial apostle and his earliest students ( the deuto-Pauline authors) in relation to James” critique.

Recommended
COURSE FORMAT AND REQUIREMENTS

- This course focuses on collaborative exercises online, not on individual papers. Pastors-priests-nuns-teachers are not superstars, but rather generate congregational tasks in committees. On Moodle I will create conversation groups of c. five (5) students. Seven (7) times each student TUESDAY by midnight will POST c. 350 words on Moodle to the other c. four students in the group. WEDNESDAY by midnight each student will respond to another student in the group with c. 200 words, and then through FRIDAY engage in group discussion. I will check in at least once a week and give each group feedback. I have provided a RUBRIC explaining how you earn credit for these group discussions; late papers cannot fully participate in the dialogue, and so will be discounted a letter grade.

- EXEGESIS of a lectionary text from a Pauline, deutero-Pauline epistle, or from James (8-10 pages; choose text by Sept 28, paper due Oct 19), Alternatively, you may teach a Bible class or preach, supplying notes on your exegetical preparation for the class or sermon, including some church member responses.

- Mid-term and final quizzes (due online Nov 2, Dec 14)

ASSESSMENT

Final Course Grade
50% Moodle group discussions, 20% exegesis, 15% each for each quiz

Assignment Information

- Each paper must have a thesis, which is supported in the essay body by arguments or illustrations, including citations of Pauline texts, and finally, a conclusion that follows from the essay.

- Each paper must reveal knowledge of the textbooks (citing pages), both the historical aspects (Schnelle and/or Johnson) and the theology (Schnelle, Fitzmyer, Reumann, Tamez) of Paul. If a point has been covered in class by either Balch or Philip Erwin, the paper should show awareness of class lectures; we encourage you to dialogue/disagree with us. You may use outside resources, of course, but the grade depends on close reading of textbooks and interaction with classmates and the teachers.

- Finally, each paper should take a stance on the question discussed, for example, did Paul misunderstand (an aspect of) Judaism, did Paul immediately formulate his theology of justification by faith when Christ first appeared to him near Damascus, did he write Galatians early or late, is soteriology the center of Paul’s theology, did women exercise different roles in early as contrasted with later deutero-Pauline congregations, did Paul advise slaves to remain slaves, and was the gospel he preached political?

A more specific rubric is located on Moodle.
**CLASS SCHEDULE**

**4-7 Sept**

**Introductions: “one word” exercise:**
This week we introduce ourselves to the 5 or 6 students in our group. Choose ONE WORD that best characterizes yourself, post that word to your group, and write a couple paragraphs to explain it. The goal of this exercise/game is both to get to know each other, and to explore how far we want to invest ourselves with the others with whom we will be studying the apostle Paul, his students' (the deuto-Pauline) epistles, and his critic in the canon, James. Please POST your word with explanatory paragraphs by Wednesday, respond to one other student by Thursday, and continue discussion through Friday.

**10-14 Sept**

For this week, read Gen 12 & 15, Exod 32 & 34, Num 14 & 16, 1 Cor 10, and 2 Cor 3

I supply notes from Francis Watson, *Paul and the Hermeneutics of Faith* (2004), chaps. 1, 4, 5-8. Watson’s book modifies current interpretations of Paul, especially his attitude to Mosaic TORAH. Watson is too detailed for a textbook, but I hope to clarify the ideas with my notes.

For context see Johnson, chap. 2 (Judaism in Palestine, pp. 39-60) and chap. 3 (Diaspora Judaism, pp. 65-78); week’s total = 38 pp.

**This week (10-14) analyze and critique Watson on Paul’s reading of Torah (POST #1):**
Describe aspects of how Paul and other contemporary Jews read Torah, that is, Genesis through Deuteronomy. Would you modify Watson's interpretation of the relationship between Paul and Torah? How is Abraham “our” ancestor--both of Gentiles and Jews? How would you compare and contrast the Abrahamic/Davidic covenant(s) with the Mosaic covenant? At the early point in our course, how would you state Paul's view of "law"? What is the relationship between "promise" and "curse"?

**17-21 Sept**

Sources & chronology of Paul’s life and work

Schnelle, chaps. 1-2 (meaning formation; sources & chronology of Paul, pp. 25-46, 47-56, total pp. 30)


**This week (17-21) POST (#2) your analysis of Paul’s call and life + the “presence of salvation” (Schnelle):**
How might readers interpret Paul's call/conversion? Did this, or how did this alter his relationship to his Judaism? At this point, how do you understand the Pharisees, a group to which Saul/Paul belonged? Was Paul bicultural, both Jew and Greco/Roman? How would this narrative differ depending on whether one is reading Galatians or Acts?

What is "salvation" for Paul, and how central is this theme to his theology? (See Schnelle, chap. 14)
Pre-Christian Saul/Paul, and call to be an apostle

Schnelle, chaps. 3-4 (early Paul, pp. 57-102); chaps. 5-6 (Apostolic Council + Antioch, pp. 103-37); week’s total = 79 pp.

Choose text for exegesis (28th)

Conflicts in Jerusalem, righteousness of God

Schnelle, chap. 16.2&8 (Jesus crucified & risen; God”s righteousness/justice, pp. 412-34, 454-72, total pp. 40); Fitzmyer (“Justification,” 17 pp.), plus Tamez (Justification ... Latin American Perspective, 35 pp.); week”s total = 92 pp.

On Moodle for this week, you will also find articles by Bishop Ambrose Moyo (South Africa) and Prof. Guillermo Hansen (Argentina, now Luther Seminary), who debate “justification and justice”; total: 32 pp. If you read this debate, the week”s total pp. would be 124.

This week (Oct 1-5) POST (#3) your analysis of early conflicts in Jerusalem and Antioch + “righteousness” in Paul:

The earliest conflicts among believers in Jesus that we know occurred in Jerusalem and Antioch. Who were the persons involved, and what were the issues--according to Paul and to Acts?

How does Paul understand the "righteousness of God," and how is it related to human righteousness? How does Paul relate the "righteousness of God" to Biblical texts, to the covenants given through Abraham and Moses? Is this an early or a late theological emphasis in Paul?

Schnelle, chaps. 7-8 (1 Thess, pp. 138-70, 171-91, total pp. 52); Schnelle, chap. 16 (Christology, pp. 410-77, total [67 minus 40 pp. read last week=] 27 pp.

Johnson, chap. 11 (1-2 Thess, pp. 249-58, total pp. 9); week”s total = 105 pp.

Schnelle, chap. 9 (1 Cor, pp. 192-234, total pp. 42)

Johnson, chap. 12 (Corinthian correspondence, pp. 261-84, total pp. 23); week”s total = pp. 65

EXEGESIS (19TH) on Pauline lectionary text (8-10 pp.)

This week (15-19) POST (#4) on 1 Thess, 1 Cor, and Christology:

Too many questions, not all of which can be addressed in 2 pages (but do treat a Pauline letter and Christology): what is the theology of the earliest Pauline letter extant? How does 1 Cor show us early Christina diversity? What are Paul's attitudes toward sexuality? toward slavery? Christology: what is Paul's view of atonement? Is Schnelle's discussion of Christology in terms of "transcendence" helpful?

READING WEEK
29 Oct-2 Nov  Schnelle, chap. 10 (2 Cor, pp. 235-64, total pp. 29); Schnelle, chap. 11 (Gal, pp. 265-300, total pp. 35); Schnelle, chap. 17 (soteriology, pp. 478-85, total pp. 7).

Johnson, chap. 13 (Gal, pp. 289-300, total pp. 11); week’s total = 82 pp.

**Mid-term online quiz** (due Nov 2nd)

5-9 Nov  Schnelle, chap. 12 (Rom, pp. 302-358, total pp. 56); Schnelle 18 (pneumatology, pp. 486-93, total pp. 7); total pp. 63

Johnson, chap. 14 (Rom, pp. 303-21, total pp. 18); week’s total = 81 pp.

**This week (5-9) POST (#5)** on 2Cor, Gal, soteriology, pneumatology:
Possible questions: describe Paul's conflict with the Corinthian church. Why is Paul so angry with the Galatians/Gauls? (Choose your question, without responding to all of them, but do treat also theology, either soteriology or pneumatology.) What is the content of salvation for Paul? How does the Spirit function in Paul's theology, and among the Corinthian believers?

12-16 Nov  Schnelle, chap. 13 (Phil, Philem, pp. 359-86, total pp. 27); Schnelle, chap. 19 (anthropology, pp. 494-545, total pp. 51)

Johnson, chaps. 15-16 (Phil, Philem, pp. 325-34, 337-43, total pp. 15); week’s total = 93 pp.

**This week (12-16) POST (#6)** on Rom, Phil, Philem + anthropology:
Choose a text in Rom/Phil/Phlm and explain what Paul is communicating. Choose too one topic among many in Paul's anthropology and evaluate it.

19-23 Nov  Johnson, chaps. 17 (Col, pp. 347-55), & chap. 18 (Eph, pp. 359-71), total pp. 20

Schnelle, chap. 20 (ethics, pp. 546-58), & chap. 21 (ecclesiology, pp. 559-76, total pp. 29); week’s total = 49 pp.

26-30 Nov  Johnson, chap. 19 (Pastoral epistles, pp. 375-98, total pp. 23)

Schnelle, chap. 22 (eschatology, pp. 577-97, total pp. 20), and chap. 23 (epilogue, pp. 598-604, total pp. 6); week’s total = 49 pp.

Acts of Paul and Thecla (45 paragraphs/chapters = c. 10 pp., trans. Koivisto [AcCordance], Moodle online); week’s total = 59 pp.

**This week (26-30) POST (#7)** on Col, Eph + ethics, ecclesiology:
Is Eph (or Col) deutero-Pauline and why? Clarify the Christology of Colossians or the ecclesiology of Ephesians. Second: outline aspects of either Paul's ethics or his ecclesiology.

3-7 Dec  Johnson, chap. 23 (James, pp. 449-57, total pp. 8); week’s total = 8 pp.

For a recent reading of James with bibliography, see Alicia J. Batten, *Friendship and Benefaction in James* (Emory Studies in Early Christianity; Blanford Forum, Dorset, England: Deo, 2010).

10-14 Dec  **Final online quiz** (Paul, deutero-Pauline epistles, James), due the 14th
COMMUNICATION AND ACADEMIC DISCOURSE
All class communication will be grounded in mutual respect. Both the students and the instructor must be open to academic discourse, which can include challenges to and critiques of ideas. This is different from personal attacks ("cyber-bulling"), which will not be tolerated.

INCLUSIVE LANGUAGE POLICY
In keeping with the PLTS and GTU inclusive language policies, you are required to use inclusive language for human beings in all of your coursework.

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# 6+1 Trait Writing Model: Apostle Paul: content & dialogue

**Teacher Name:** Dr. Batch  
**Student Name:**

<table>
<thead>
<tr>
<th>CATEGORY</th>
<th>4</th>
<th>3</th>
<th>2</th>
<th>1</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sources (Content)</strong></td>
<td>All sources used for quotes and facts are credible and cited correctly.</td>
<td>All sources used for quotes and facts are credible and cited correctly.</td>
<td>Most sources used for quotes and facts are credible and cited correctly.</td>
<td>Many sources used for quotes and facts are less than credible (suspect) and/or are not cited correctly.</td>
</tr>
<tr>
<td><strong>Commitment (Voice)</strong></td>
<td>The writer successfully uses several reasons/appeals to try to show why the reader should care or want to know more about the topic.</td>
<td>The writer successfully uses one or two reasons/appeals to try to show why the reader should care or want to know more about the topic.</td>
<td>The writer attempts to make the reader care about the topic, but is not really successful.</td>
<td>The writer made no attempt to make the reader care about the topic.</td>
</tr>
<tr>
<td><strong>Support for Topic (Content)</strong></td>
<td>Relevant, telling, quality details give the reader important information that goes beyond the obvious or predictable.</td>
<td>Supporting details and information are relevant, but one key issue or portion of the storyline is unsupported.</td>
<td>Supporting details and information are relevant, but several key issues or portions of the storyline are unsupported.</td>
<td>Supporting details and information are typically unclear or not related to the topic.</td>
</tr>
<tr>
<td><strong>Recognition of Reader (Voice)</strong></td>
<td>The reader's questions are anticipated and answered thoroughly and completely.</td>
<td>The reader's questions are anticipated and answered to some extent.</td>
<td>The reader is left with one or two questions. More information is needed to &quot;fill in the blanks&quot;.</td>
<td>The reader is left with several questions.</td>
</tr>
<tr>
<td><strong>Dialogue with the group</strong></td>
<td>The opinions and arguments of others in the group are recognized, and the writer responds to several of them.</td>
<td>The opinions and arguments of 2 others in the group are recognized, and the writer responds to them.</td>
<td>The opinions and arguments of 1 other member of the group is recognized, and the writer responds to her/him.</td>
<td>The opinions and arguments of others in the group are not recognized, and/or the writer does not respond to them.</td>
</tr>
</tbody>
</table>

**Date Created:** Sep 03, 2012 06:36 pm (UTC)
## 6+1 Trait Writing Model: Apostle Paul (grammar & organization)

Teacher Name: Dr. Baksh

### Student Name:

<table>
<thead>
<tr>
<th>CATEGORY</th>
<th>4</th>
<th>3</th>
<th>2</th>
<th>1</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Introduction</strong> (Organization)</td>
<td>The introduction is inviting, states the main topic and previews the structure of the paper.</td>
<td>The introduction clearly states the main topic and previews the structure of the paper but is not particularly inviting to the reader.</td>
<td>The introduction states the main topic, but does not adequately preview the structure of the paper nor is it particularly inviting to the reader.</td>
<td>There is no clear introduction of the main topic or structure of the paper.</td>
</tr>
<tr>
<td><strong>Sequencing</strong> (Organization)</td>
<td>Details are placed in a logical order and the way they are presented effectively keeps the interest of the reader.</td>
<td>Details are placed in a logical order, but the way in which they are presented/introduced sometimes makes the writing less interesting.</td>
<td>Some details are not in a logical or expected order, and this distracts the reader.</td>
<td>Many details are not in a logical or expected order. There is little sense that the writing is organized.</td>
</tr>
<tr>
<td><strong>Transitions</strong> (Organization)</td>
<td>A variety of thoughtful transitions are used. They clearly show how ideas are connected.</td>
<td>Transitions clearly show how ideas are connected, but there is little variety.</td>
<td>Some transitions work well, but connections between other ideas are fuzzy.</td>
<td>The transitions between ideas are unclear or nonexistent.</td>
</tr>
<tr>
<td><strong>Conclusion</strong> (Organization)</td>
<td>The conclusion is strong and leaves the reader with a feeling that they understand what the writer is “getting at.”</td>
<td>The conclusion is recognizable and ties up almost all the loose ends.</td>
<td>The conclusion is recognizable, but does not tie up several loose ends.</td>
<td>There is no clear conclusion. The paper just ends.</td>
</tr>
<tr>
<td><strong>Grammar &amp; Spelling</strong> (Conventions)</td>
<td>Writer makes no errors in grammar or spelling that distract the reader from the content.</td>
<td>Writer makes 1-2 errors in grammar or spelling that distract the reader from the content.</td>
<td>Writer makes 3-4 errors in grammar or spelling that distract the reader from the content.</td>
<td>Writer makes more than 4 errors in grammar or spelling that distract the reader from the content.</td>
</tr>
</tbody>
</table>
Course Description

This course provides an orientation to Christian educational ministries in a parish setting. We concentrate upon:

- significant contexts and theological themes for Christian education,
- pedagogical theories and strategies for teaching and learning effectively,
- mutually correlative relationships between Christian education and daily discipleship.

Throughout the course we consider questions like: Why does the church engage in a function called "Christian education"? Who is Christian education "for"? What are the appropriate "contents" of a Christian education? How do people of all ages learn? What challenges and insights are presented to educational ministries by cultural difference? What gets in the way of learning? What makes for an effective teacher? How does participation in Christian education impact the ways we understand discipleship – both our own and that of a Christian community?

Central to this course is your development of a curriculum project, to be designed, taught and evaluated in your Teaching Parish site. If you do not have an assigned Teaching Parish or other appropriate field education site, you can develop your curriculum project in consultation with the professor. In addition to the curriculum project, you also work with a partner to teach a one-hour session of this course during the semester. Lecture, discussion, small group work.

And #12: How did you learn about us?
- a) church, b) synagogue, c) family member or d) word of mouth?
Teaching, Learning, and Ministry Preparation at PLTS

Four orienting perspectives and eight dimensions of excellence in ministry guide the PLTS faculty’s approach to teaching and learning. These also provide a grounding for our work in this course.

First, this course sustains an ongoing conversation about the heart of the Christian gospel message as it is given witness and expression in the biblical story. In this course, we discover how this gospel message—centered on God’s sheer love in Jesus Christ—functions as both content and curriculum for Christian education at any age. This course offers an introduction in both theory and practice to the vocation of teaching itself, focusing especially upon an understanding of the teaching vocation as a pastoral, spiritual and practical discipline.

In this course we also seek to understand and learn about the ways in which the Gospel is given expression in, with and under culture—understood as distinctive forms of thinking and living—so that this message can be heard in every language and reach every heart. The best of what is currently known about the various ways people of all ages and cultures learn is vital to our work. We recognize that as educators, we must attend to ways in which pedagogical and educational theories address, and fail to address, the importance of race, gender, class, and culture as they impact teaching and learning.

Moreover, we recognize that education in a Christian way of living takes place in all aspects of the life of a parish [i.e. worship, proclamation, prayer, service etc.], including but by no means limited to the "hour before worship." We emphasize the connections between Christian education and ministries in public daily life, including both theological grounding and practical strategies for energizing clergy and laity for social, political, and economic involvement. This course particularly emphasizes the important intersections between Christian education and faith-based community organizing.

Lastly, globalization and the so-called digital age give us an expanded range of perspectives to consider as we strive to be people of faith and educators. Educational programming must always consider its role in fostering both ecumenical and inter-faith relationships. In this course we examine briefly some strategies and resources available to enhance dialogue between Christians and those of other faiths, and reflect upon ways to teach and learn about the world’s religions that foster mutual understanding and genuine witness to the power of religious practices of justice and compassion.
<table>
<thead>
<tr>
<th>Specific Course Goals</th>
<th>Assessment/Evaluation Methods</th>
</tr>
</thead>
<tbody>
<tr>
<td>Understanding and applying research in and methods of teaching and learning, related both to pedagogy and to age-appropriate faith development.</td>
<td>Through course readings, lectures, and small group activities throughout the semester, students engage contemporary pedagogical and faith development scholarship with an eye toward practical application exercises in the classroom and in the Teaching Parish setting.</td>
</tr>
<tr>
<td>Deepening skills as a teacher</td>
<td>Because students teach twice and are offered both peer review and congregational feedback about their teaching, they demonstrate the development of their skills as a teacher.</td>
</tr>
<tr>
<td>Strengthening capacities to communicate and teach the Gospel effectively to all ages</td>
<td>By developing, teaching, and evaluating a curriculum project, students demonstrate their awareness both of effective pedagogical strategies and age-appropriate faith development methods that are contextually and culturally perceptive.</td>
</tr>
</tbody>
</table>

**Required Reading**


Everist and Nachtigal, “Organizing for Adult Education,” in *Lifelong Learning: A Guide to Adult Education in the Church* [selections]


Required Viewing


Additional Recommended Resources


*Jesus Camp,* Magnolia Studios, 2007. Available to watch on demand or to purchase at: www.amazon.com/JESUS-CAMP/dp/B001AMRHNU/ref=ed_oel_vdr


Course Calendar, Reading, Assignments, and Due Dates

September 6  
Introductions and Course Overview  
Contexts For Christian Education

In-class:  

September 13  
To Teach Is To Create A Space

Reading:  
Palmer, pp. 35 – 89

In-class:  
Please bring your calendars/class schedules to class to facilitate teaching date selections

September 20  
Teaching and Learning in Community: Congregational Practices as Curriculum  
Curriculum Project Discussions in Working Groups

Reading:  
Palmer, pp. 89-144

In-class:  
Please be ready to discuss your initial thoughts about what kind of curriculum project you want to develop and teach this semester at your Teaching Parish. There will be time in class for small group discussion and feedback about your ideas.
September 27  Multicultural and Cross Cultural Teaching and Learning  
Curriculum Project Discussions in Working Groups  
Resource Show and Tell  

Reading:  Brookfield and Preskill, chapters 3, 7, and 8  

In-class:  Please bring with you to class a resource [other than our assigned text] – book, article, DVD, etc. – that offers something you feel is significant to a discussion of teaching and learning in a racially, ethnically, and socio-economically diverse classroom setting. Be prepared to lead a discussion of your resource [no more than 5 minutes]. If you cannot locate the actual resource, be prepared to discuss it and to provide information needed for class participants to locate the resource. 

October 4  Developing Christian Educational Curricula  
Creating Safe Congregations for Children and Youth  
Curriculum Project Discussions in Working Groups  

Reading:  Palmer, carefully re-read and review pp. 66-87 with an eye toward the development of your Teaching Parish educational curriculum.  
Everist/Nachtigal, “Organizing for Adult Education”  

In-class:  You will be given time to work alone on the further development of plans for your curriculum project. Please bring to class something you can work on with regard to the ongoing development of your project. 

Assignment Due:  One or two paragraph curriculum proposal developed in consultation with your Teaching Parish supervisor and Working Group. Please consult page 10 for instructions about what to include in your paragraph(s).  

October 11  Teaching and Learning with Younger Children  

Reading:  Yust, chapters 1-3  

October 18  Teaching and Learning with Older Children  

Reading:  Yust, chapters 4-7.  

October 25  Reading Week – class does not meet  

November 1  Teaching and Learning with Confrmands/Junior High Youth  

Reading:  Confirmation: Engaging Lutheran Foundations and Practices [selections]
Assignment Due: Confirmation/Junior High School Educational Curriculum Research Paper due. Please consult the description on page 9 for instructions about what to include in this writing.

In-class: Please be prepared to share with the class what you learned during the course of your confirmation/junior high curriculum research.

November 8  Teaching and Learning with High School Youth

Reading: Bass, [selections]
Viewing: “Inside the Teenage Brain” and “Growing Up Online”
In-class: “Soul Searching: A Movie About Teenagers and God”

Assignment Due: Curriculum Annotated Bibliography developed in consultation with your Teaching Parish supervisor. Please consult the description on page 10 for instructions about what to include in this writing.

November 15  Teaching and Learning with Younger Adults

Reading: Merritt, chapters 1, 2, 4, 6 and 7

November 22  Thanksgiving Day

November 29  Teaching and Learning with Older Adults

Reading: Wink, chapters 1-6

Assignment Due: Curriculum Outline and Evaluation Tool developed in consultation with your Teaching Parish supervisor. Please consult the description on page 11 for instructions about what to include in this writing.

December 6  Community Organizing as Adult Education
Emergent Pedagogies
Resource Show and Tell
Course Evaluation

Reading: Faith in Action [selections]

In class: Please bring with you to class a resource [other than our assigned text] – book, article, DVD, etc. – that offers something you feel is significant to the teaching ministries in which you will be engaged as a pastor. It can be something general or age specific. Be prepared to lead a discussion of your resource [no more than 5 minutes]. If you cannot locate the actual resource, be prepared to discuss it and to provide information needed for class participants to locate the resource.
December 13  Class Does Not Meet

Assignment Due: Theological Reflection and Evaluation of Curriculum Project Due. This reflection and evaluation should be done in consultation with your Teaching Parish supervisor and is due no later than 5:00 pm. Please consult the description on page 11 for instructions about what to include in this writing.

To educate as the practice of freedom is a way of teaching that anyone can learn. That learning process comes easiest to those of us who teach who also believe that there is an aspect of our vocation that is sacred; who believe that our work is not merely to share information but to share in the intellectual and spiritual growth of our students. To teach in a manner that respects and cares for the souls of our students is essential if we are to provide the necessary conditions where learning can most deeply and intimately begin. – bell hooks, *Teaching to Transgress*, 13.
Grading, Classroom Policies, Assignment Descriptions, and Due Dates

1. **Grading:** This class is graded on a pass/no credit basis. You will receive a passing grade if all assignments are received on or before the due date. Due date extensions must be approved by the professor or teaching associate. Please see “Accommodations” below.

   If you **require or prefer a letter grade** for this class, please notify the professor and teaching associate in writing [email is fine] before the first assignment due date. Letter grades will be determined as follows:

   - **Letter grade A:** Clear, insightful, and thorough treatment of the assignments. Well-written and free from grammatical and spelling errors.
   - **Letter grade B:** All assignments completed, but in a cursory or incomplete manner. Some grammatical and spelling errors.
   - **Letter grade C:** All assignments completed but most are incomplete or unclear in focus and content. Many grammatical and spelling errors.

2. **Class Participation:** You are expected to attend all class sessions and should be ready to participate in the discussion of assigned readings in a thoughtful manner. Because this course is designed to enhance participatory teaching and learning, we are all dependent upon one another’s preparedness for the quality of what we learn together during the semester. Therefore, class participation is essential in order to receive a passing grade in this course.

3. **Accommodations:** Students whose first language is other than English and who need accommodations with regard to completing class assignments should communicate their needs to the professor. All students, especially those with documented learning disabilities, should communicate any limitations and challenges they face in class participation and completion of assignments to the professor, should the need arise.

4. **Computers, tablets and smart phones** are welcome in the classroom insofar as they contribute to class discussion and enhance class participation. No phoning, social networking, emailing, messaging, or gaming during class please.

5. **Confirmation/Junior High School Educational Curriculum Research:** In a paper between three and five pages in length [double-spaced] discuss what you have learned about the curricula and educational approaches used by your denomination in its confirmation programs and/or junior high school Sunday School classes. You can choose to focus your research on a particular curriculum, offer an overview of all the curricula available in your denomination, or some other aspect of education for this age group that particularly interests you. Due in class on November 1. A brief presentation of this material in class on November 1.

6. **In-class Teaching:** In an effort to further develop and practice your teaching skills, you and a partner will teach in class once during the semester. In-class teaching sessions will last one hour. The subject matter for your in-class teaching session must be grounded in the day’s readings and the stated topic for the day. Considering the readings and topic assigned for the day, you and your partner should develop an age/topic appropriate one hour teaching and learning experience for the class. For example, if the day’s readings and topic concern education for young children, you and your partner should use class readings to help you develop a one hour teaching and learning experience for young children. You and your partner are free to choose which teaching styles (i.e., lecture, small and large group discussion, mutual invitation, etc.) you employ. Chosen
teaching styles should match the material being presented, as well as the learning styles of the learners. Time will be given at the end of each session for both verbal and written evaluation of the experiences of both the teachers and the learners in these sessions. Class members will complete a brief evaluation form which will be given to the day’s in-class teachers.

7. **Curriculum Project:** In consultation with your Working Group and Teaching Parish supervisor, each student will design, teach, reflect theologically upon, and evaluate a Christian education event for members of your teaching parish.

Your project should be addressed to one of the following “audiences”: Younger Children, Older Children, Confirmation Age, High School Age, Young Adults, Adults, Intergenerational, Cross Cultural, or Multicultural. You and your Teaching Parish supervisor should determine together what bet will benefit your field site.

Your project can be designed to fit any number of settings – the classroom, the worship service, a retreat setting, a church leadership meeting, a youth mission trip, or the like. You and your Teaching Parish supervisor should determine together what best will benefit your field site.

The design, teaching, reflection, and evaluation of the project must all be completed by December 13 at 5:00 pm. To assist you in preparing and completing your project successfully, the following steps should be followed:

- **Curriculum Proposal** – Once you, your Working Group, and your Teaching Parish supervisor have selected your "audience" and topic, you should prepare a brief curriculum proposal [one or two paragraphs] describing this audience and the nature of the curriculum you will develop. Due in class no later than October 4.

- **Curriculum Annotated Bibliography** – After receiving feedback regarding your curriculum proposal, you and your Teaching Parish supervisor should discuss the resources you will use/need to develop your curriculum. These resources can be books, but most likely will also include articles, other similar curricula, and/or other media such as film, the web, and the like. You should then prepare an annotated bibliography of at least five of the resources you will use. In your annotated bibliography, be sure to provide all publication data regarding the sources you select, as well as a paragraph or two about each source that describes the content of the particular resource and why it will be useful for your curriculum design. Due in class no later than November 8.

- **Curriculum Outline/Evaluation Tool** – Once your annotated bibliography is completed, you and your Teaching Parish supervisor should discuss the structure and content of your course. You should prepare at least one session’s outline in detail. In this outline/schedule, you should include information such as a time-line for your session, what topics and activities provide the central focus of your teaching for the session, and what materials you will need in order to conduct the session effectively. In addition, you should design an evaluation tool to be given to session participants at the conclusion of your course. Due in class no later than November 29.

- **Theological Reflection and Evaluation of Curriculum Project [7-10 pages, typewritten, double-spaced]** – You and your Teaching Parish supervisor should reflect upon and address in writing the following: 1) the project’s intended audience and any pedagogical challenges presented by that particular audience; 2) the specific theological, biblical, and/or historical content covered in the curriculum and your reasons for
including it as necessary; 3) the specific pedagogical methods employed in the curriculum and why they were chosen; and 4) your thoughts about the possible significance of this curriculum to the ongoing educational life of your Teaching Parish. In addition, please conclude your reflection with your mutual evaluation of the curriculum’s effectiveness. What did you learn from your written and/or oral evaluation of the course with participants? What went well? What could have been improved? What will come next? What have you learned in working together? **Due December 13 by 5:00 pm.**
What matters in Lutheran worship is that the once and for all event of God’s gospel for [his] creation becomes also the event in our midst as the Word is authentically proclaimed and the sacraments are administered so as to become visible gospel. What helps to make God’s unbelievable event believable among us is always good liturgy.

Leigh D. Johsai, *Folk Church, Liturgy and Ceremony; or, Can We Avoid Disaster?*

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1 Dialog 14/2 (Spring 1975): 121.
**Specific Learning Objectives & Outcomes**

The overall goal of this course is to **understand and prepare liturgy/liturgies ordered by Lutheran theological emphases**. To reach this goal, there are more specific objectives and outcomes along the way. By the end of this semester, you will be able to:

<table>
<thead>
<tr>
<th>Learning Objective/Outcome</th>
<th>Evaluation/Assessment Methods</th>
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</thead>
</table>
| 1. Identify and understand the theological concepts that Lutherans use to reflect theologically on the liturgy of Word and Sacrament as an event of audible and visible Gospel. | 1. You will write a theological analysis of a liturgical text and take two online quizzes:  
   - Write a 2-3 page theological analysis of a liturgical text following the instructions in Susan J. White, *Foundations of Christian Worship*, Appendix 1: 203-205. Due on March 5.  
   - Lutheran tradition(s) use key terms, concepts and patterns in the study and practice of the church’s worship. There will be two online quizzes during the week of May 6-10. |
| 2. Explain the various theological claims for how Lutheran worship is to “work” as that event of God’s Gospel in Jesus Christ for us and for all of creation, with a particular focus on the sacraments of Baptism and Holy Communion. | 2. You will write **two critical essays** of no more than 10 pages each in which you explore liturgically and explain theologically and pastorally:  
   a. The rite of Holy Baptism. More detailed instructions for this critical essay will be available on MOODLE. **Paper is due March 19.**  
   b. The rite of Holy Communion/the Lord’s Supper. More detailed instructions for this critical essay will be available on MOODLE. **Paper is due April 16.** For each of these papers, if you are citing particular sources, use Kate Turabian, *Manual for Writers of Research Papers, Theses, & Dissertations*.² |
| 3. Lead Lutheran worship with clarity and confidence, including the Church’s liturgies of Baptism and Holy Communion. | 3. You will practice or will walk-through the rites of Holy Baptism & Holy Communion, paying particular attention to movement, gestures/postures, sense of reverence, wording of texts, volume of voice, pace, pitch variation, variety of inflection, and quality of chant. |

If you know what Lutheran (Christian) worship is meant to be—and this is an understanding that this course seeks to provide—you will be able to make applications to concrete pastoral problems of individual communities. If not, perhaps you should be looking for other work. Since “what helps to make God’s unbelievable event among us is always good liturgy,” this means that those who are responsible for its

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² [http://www.press.chicago.edu/books/turabian/turabian_citinggratitile.html](http://www.press.chicago.edu/books/turabian/turabian_citinggratitile.html)
preparation and leadership need to be able to do so with sensitivity, knowledge, understanding, familiarity, natural dignity, care, and devotion.

**COURSE TEXTS & READINGS**


**SEMINARY HUB: WEB RESOURCES FROM AUGSBURG FORRTESS**

During this class, you will have access to most of the *Evangelical Lutheran Worship: Leaders Edition (ELW-LDE)* and Sundays and Seasons online, as well as other worship resources. The web address for this material is: [http://seminary.augsburgfortress.org](http://seminary.augsburgfortress.org)

Click “log in” underneath “Sundaysandseasons.com” to access the site. You will receive your username and temporary password in an email to your ses.pils.edu email address. Once you have logged in, click on the “Library” tab to access the material. The ELW-LDE material that does not appear on Seminary Hub will be located on MOODLE.

**HOW WE TEACH & LEARN**

The PLTS Faculty is committed to a vision of theological education that helps us grow as disciples of Jesus Christ in the Lutheran tradition as well as inspire us to public leadership among God’s people who live in diverse and challenging cultural contexts. We refer to this as Dimensions of Leadership Excellence—

- a naming of who we want to become throughout a lifetime of church leadership: lifelong Disciples of Jesus Christ, Lovers of God and of the people of God, Readers of cultural, political, and social issues, Tellers of the Christian story, Builders of community, Leaders of congregational community, Missioners reaching out to the wider community and world, and Learners for a lifetime. Of these Dimensions of Leadership Excellence, the following are especially present in this course:

  1. **Lifelong Disciples** of Jesus Christ who continue to grow in personal faith, appropriate the Bible and the Lutheran tradition [in this instance, Lutheran traditions of worship];

  2. **Builders and Leaders** whose care for and conduct of Christian worship in Word and Sacrament empowers and equips the people of God for “servant leadership” in their daily lives;

Our work together this semester thus has consequences for the lives we live and for the leadership we hope to provide. As one of my former teachers once said, the notion that someone who does not seek to live in this manner will ever effectively communicate it to others ministerially is at least questionable, if not downright ludicrous.
The challenge before us, then, is this: given our vision of who we want our students to become, how do we actualize that vision? In response, we have developed Four Perspectives for Ministry: Lutheran Identity, Multiculturalism, Public Sphere, and Religious Pluralism. These perspectives orient our approach to teaching and learning. They provide lenses for focusing our work in this course.

**Attendance, Expectations, and Class Participation**

1. Attendance is expected at every class session. Be prepared to participate in the discussion of the assigned readings for the day in a thoughtful and critical manner. Your preparation is crucial to the success of this course because we are all dependent upon one another’s preparation for the quality of what we learn together this semester. Class participation consists both of active, informed conversation and active, considerate listening. Class participation counts for 30% of the course grade.

2. Only one excused absence will be granted, and only in a case of illness, emergency, or unavoidable commitment. For an absence to be excused, the student must make a prior request to the instructor via email or phone. Unexcused absences will have a negative impact on a student’s final grade.

3. The format for the classes will be a blend of presentation, large and small group discussion, *praetextum* sessions and educational media such as power point presentations and slides of Christian liturgical art, architecture and worship space. Note that on the syllabus for each class, there is an item called “preparing for class.” This is provided to help guide your reading and your preparation for class discussion. A more detailed “class prep” guide will be distributed in class.

4. There are **three** written assignments [note “Evaluation/Assessment” on page two of the syllabus]. Due dates for these assignments are listed there.

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5. **Lutheran Identity** — The Reformation brought a radical change in the understanding of God and in the concept of the apostolate, how God is at work in the world. We do not serve God through works but God serves us (Gottesdienst through Word and Sacrament) and we answer with faith, love, and prayer. Here is the source of our identity and our vocation — God, triune and holy, makes us believers and Christ our neighbor.

6. **Multiculturalism** — The study of Christian worship is by definition “multicultural.” Shapings, expressions, and understandings of this event have always moved across cultures — Jewish, North African, Egyptian, Syrian, Byzantine (Greek), Latin, Spanish, German, Scandinavian, Asian, African. This plurality of distinctive forms of thinking, living, and ritualizing Christian faith has contributed to variety in ceremony, music, and liturgical forms and continues to make an impact on how Lutheran worship today.

7. **Public Sphere** — It has been said that Luther “horizontalized” Christian faith and life. Their goal has been transferred from heaven to earth. In fact, as Luther stated in one of his sermons: “If everyone loved their neighbor, the whole world would be full of Gottesdienst — worship.” Current liturgical renewal efforts seek to be responsible and responsive to the world that the church is called to serve.

8. **Religious Pluralism** — The most obvious intersection with another religious faith in the church’s worship is Judaism. Thought patterns and imagery of this tradition have influenced Christian worship in significant ways — psalmody, uses of scripture and its exposition in proclamation, forms of prayer. Conversation with other Christians in the liturgical and ecumenical movements have underscored commonalities of ritual structures and understandings centering on the basic pattern of worship in Word and Sacrament (the Western Liturgy), a common lectionary, hymnody and song, and patterns of “consecrating”/blessing the bread and wine.

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a) A 2-3 page theological analysis of a liturgical text.

b) A 10-page critical essay consisting of a liturgical, theological, and pastoral exploration from a Lutheran perspective on the rite of Holy Baptism.

c) A 10-page critical essay consisting of a liturgical, theological, and pastoral exploration from a Lutheran perspective on the rite of Holy Communion [Word and Sacrament]

5. Since a major concern of most students preparing for ordained public ministry in the Church is “how to do liturgy,” there will be “hands on” opportunities to develop and/or enhance various skills and competencies for preparing, presiding, and assisting at “walk-throughs” of portions of particular rites – Baptism, Holy Communion, [Daily Prayer & Pastoral Offices may need to be done outside of class]. You will be paying attention to the following:

- Movements (elegant, tentative, awkward)
- Gestures & Postures (convincing, nice try, over the top)
- Sense of Reverence (clear, acceptable, not much)
- Voice of Texts (every word crystal clear, most syllables clear, too many words unclear)
- Volume of Voice (plenty, acceptable, weak)
- Pace (too quick, a bit fast, okay, too slow)
- Pitch Variation (very good, okay, some patterns of sing-song, flat)
- Variety of Inflection (tone, pause, intensity)

6. Online vocabulary and patterns quizzes about the particular Lutheran approach(es) to describing/talking about/reflecting/thinking about the church’s liturgies and liturgical practices.

ETIQUETTE, ELECTRONICS AND ETHICS

1. Our time is valuable, and learning to manage one’s time is a basic skill of Christian ministry. You can expect class to begin and end on time. You are expected to arrive on time, ready to learn, with materials and books needed. A habit of tardiness will have negative impact on your final grade.

2. Silence your cell phones. Remember: Jesus doesn’t like them so TURN YOURS OFF before the start of class or place it on stun. The obsession with being always available is another form of Mesolithic complex. Get over it. Also, any time a cell phone is seen or heard during the class period, you will lose one point from their final grade.

*All written work – theological analysis of a liturgical text and the two critical essays will be evaluated as follows:

[A] EXCELLENT – Commands attention because of its insightful, cogent response to the assignment. Reasoning is persuasive and supported by relevant examples. The central point is focused, clearly defined, and gracefully stated. Ideas are expressed clearly, directly, concisely.

[B+/B] GOOD – Thoughtful, well-developed response to the assignment. Reasoning is sensible and supported by appropriate examples. The central idea is focused and clearly defined. Ideas are usually expressed clearly but the prose is characterized by a lack of directness and/or conciseness.

[B/C+] FAIR – A fair response to the assignment and develops the relationship with acceptable reasoning and adequate examples, but these examples are sometimes sketchy, vague, or repetitious. The central point is apparent but not clearly stated. Ideas are usually expressed clearly but the prose is characterized by a lack of directness and/or conciseness.

[C/C-] POOR – Illogical and incomplete response to the assignment. While some good examples are provided, for the most part the paper is under-developed. The central point is confusing, sometimes contradictory, and not explicitly stated. Ideas are not at all clear.

[D/F] UNACCEPTABLE – A simplistic, inappropriate and/or incoherent response to the assignment. The central point is not apparent and it is inappropriately brief. Ideas are not at all clear.
3. If you choose to take notes on your laptop, focus on note-taking only and save social media or web browsing for before or after class. If you are “caught” socializing or playing games on your laptop, you will be asked to engage in the Luddite practice of using paper and pen for taking notes.

4. Your writing assignments will be submitted and returned via MOODLE so make sure you can send and open attachments. Occasional notes and other required readings will be posted on MOODLE.

5. All work for this course must conform to the seminary’s standards of academic ethics as described in the Student Handbook, including policies on “expansive” language and the understanding that plagiarism is unacceptable, and will result in the consequences outlined in the Student Handbook.

6. A final note — You may need to re-learn some important things about academic freedom and free speech rights. That means that classrooms can be both “safe spaces” and “unsafe spaces.” Also, this means that there is no fundamentally right not to be offended. You may hear or see things in this course that you find disturbing. I presume that you are adult citizens, not victims in need of protection.²

GRADING & EVALUATION

1. Class attendance
2. Informed participation in discussion & practice
3. Theological analysis of liturgical text
4. Vocabulary and Patterns quizzes
5. Baptism and Holy Communion papers

CLASS SCHEDULE: TOPICS & READING ASSIGNMENTS

FEB. 5

INTRODUCTION — STARTING POINTS

A. Characteristic Lutheran approaches to liturgy
B. Starting Places for the Lutheran reform of worship
C. Distinctive Features of Lutheran worship

READ:


IN-CLASS:

Be prepared to discuss your initial thoughts about these brief readings — what they might say re: characteristic Lutheran approaches to liturgy, starting places for the Lutheran reform of worship, distinctive features of Lutheran worship. In addition to the “content” of these readings, what significant and instructive questions emerge with which we can interrogate current practices of worship. There will be time for small group discussion and then feedback to the class as a whole.

² Courtesy of my late Neo-Marxist brother, James Aune, “Teaching on Teaching,” NCA Panel, New Orleans, 11/13/11.
Feb. 12

I. THE BUILDING BLOCKS OF EVANGELICAL LUTHERAN WORSHIP
[NOT THE BOOK!]

A. HISTORICAL

READ:
AB: 12-20.
Lizette Larson-Miller, Paul A. Jacobson, Andrew Cameron-Mowat, & Keith F. Peckler,

PREPARING FOR CLASS:
It has been recently written that one of the values of studying liturgical history is to see how Christians of the past might answer these questions — what happens in liturgy? What are we doing when we go to church that helps us to understand what we ourselves are doing and perhaps how to do it better? So, what do you learn from these readings about historical research on Christian worship and the emergence of Lutheran worship?

Feb. 19

I. THE BUILDING BLOCKS [CONT.]

A. HISTORICAL [CONT.]

READ:
Aune, AB: 12-39 [Chapter Two].

PREPARING FOR CLASS:
Identify at least three events that seem to be formative or determinative for the liturgical developments of the Lutheran tradition(s). How do you understand them? Then, think about what has been formative for your own understandings of the church’s worship? What stands out? What changes have you noticed over time? What seems to be the reason or reasons for such changes?

B. Theological/Dogmatic/Doctrinal

Read:
Aune, AB: 1-6.
Documents for a "Confessional" Understanding of Liturgy

Preparing for Class:
Lutherans have a somewhat theologically and confessionally complex approach to liturgy – beginning with Melanchthon’s “Augsburg Confession” and extending to the “Formula of Concord.” What exactly is this approach? Why is this approach taken? What is at stake for Lutherans theologically/ confessionally with respect to liturgical and sacramental practice(s)? How might a historical-theological understanding impact how the liturgy is celebrated and understood? What other significant and instructive questions emerge? Be prepared to discuss in small groups and again in the wider class session.

March 5

II. Exploring the Services – LBW, ELW, LSB

A. Holy Baptism

Read:
Liturgical Texts
ELW: 223-231.
Seminary Hub: ELW > Holy Baptism
ELW/DE: 27-29
LSB: 668-671.
Commentary & Theological Interpretation(s)
AB: 41-53.

Preparing for Class:
The liturgical renewal of the 20th century saw the recovery of a richer interpretation of the sacrament of baptism. This has included an emphasis on how baptism initiates into the church as well as a strong sense of being joined to the death and resurrection of Christ, as in Romans 6. Other emphases – especially those of the Christian East [Syria and pre-Nicene Egypt] – focused on the baptism of Jesus in the Jordan and rebirth or regeneration imagery derived from John 3:5. Looking at Luther’s baptismal orders of 1523 and 1526, what sort of emphases do we find? What might be missing? Compare Luther’s rites with
those of *Evangelical Lutheran Worship*. What do we discover? In small groups, we will discuss our “findings” with each other as well as consider what options may be available to us when a rite or practice becomes theologically suspect or problematic.

**MAR. 12 A. HOLY BAPTISM (CONT.) — BAPTISM PRACTICUM**

**READ:**

**INTRODUCTION & INSTRUCTIONS FOR THE PRACTICUM**

“Jesus apparently did not leave his followers with a fixed set of doctrines but rather with an experience that changed their lives, which they then tried to articulate in their own way” [Paul F. Bradshaw, *Early Christian Worship: A basic introduction to ideas and practice* (London: SPCK, 1996); 2]. One such articulation became known as baptism or initiation.

Each of you will have the opportunity to lead the members of your group in the Thanksgiving at the font, the water rite [the washing], laying on of hands and sealing/sign of the cross.

This practicum deals with the practice and theology of baptism. We will examine and practice one of the rites currently in use [ELW 225-231; and “Notes on the Liturgy,” *ELW: LDE*: 27-29] and begin to familiarize ourselves with its various parts.

**Holy Baptism in ELW**

**Structure & Sequence**

- Presentation
- Renunciation and Confession of Faith
- Thanksgiving at the Font
- Water Rite: The Washing
- Laying on of Hands and Sealing/Sign of the Cross
- Welcome

The class is divided into groups of five to six persons. Various members of the group will assume the roles in the rite: presiding minister, assisting minister, sponsor, parent(s), representative from congregation. Each member will have the opportunity to serve as presiding minister. The instructor/TA will assess the presiding and assisting ministers using the criteria described on page 5 (#5) and provide you written feedback the following week. Since the practicum session will be video recorded, you may ask for the instructor/TA to go through the entire recording with you with verbal feedback.

**MAR. 19 B. HOLY COMMUNION**

**READ:**

*Liturgical Texts*

- *ELW*: “Pattern for Worship”; 91-93.
Theological Interpretation & Commentary
AJ: 52-90.

Preparing for Class:
Describe the Lutheran doctrine of Christ’s presence in the Lord’s Supper. Consider these questions and come to class ready to discuss them:

- Why might the expression “Christ’s true presence” in the Supper be more preferable than real presence?
- What is meant by a symbolic presence of Christ? If Christ’s presence in the Supper is symbolic, why then might it be important for our actual liturgical practice to be attentive to this symbolism? That is, how do or how would the signs of bread and wine make sense as “visible words” and communicate clearly? And, where is the body of Christ in a symbolic / symbolist approach?
- What are the theologically important reasons for appreciating aspects of the symbolic approach and what are the “huge objections” to this approach?
- What is a realist approach to the Lord’s Supper? Why did Luther sympathize with this approach? What did he see as the ultimate ground of Christ’s presence in the Supper?
- Why do the Lutheran Confessions prefer to speak of Christ’s bodily presence?

Finally, as Hillecky asserts: “What is at stake in the question of the nature of the Lord’s Supper is ultimately our understanding of who Jesus is and what it means to be his people. Ultimately the logic of the matter leads to Christology...” and to “the difficult problem of the incarnation itself.” Come prepared to respond to this assertion.

MAR. 26

Spring Break/Spring Recess/Great Week

APR. 2

B. Holy Communion [cont.]

Read:
AJ: 91-117.

Preparing for Class:
A PLTS student once wrote in a class prep paper — “Each week as I tackle the assigned readings, one of the questions I ask myself is “What here can help me become an effective pastor?” What, then, are your
take-aways from these readings — Luther’s treatise, the Catalogue of Testimonies, the Arbeitenbuch, the Aune & Yeago essays — that can help you become an effective pastor or leader in the church? For example, how is it or why is it that the Lord’s Supper contains “the whole of orthodox Christology”? Moreover, how might your own liturgical practice, for instance, be itself the proclamation of evangelical truth, the focal point for the Church’s witness to God? How is such an approach different from what Aune calls “our vacant Christology”? How would you characterize current ELCA eucharistic practice — its “Christology in practice”? If or since it is found wanting, how would you as a church leader/pastor endeavor to have or to communicate a sufficiently incarnational Christology and its connection to the practice of the Lord’s Supper. Come to class prepared to consider these questions in small groups and in the larger class discussion.

APR. 9 B. HOLY COMMUNION [cont.] = PRACTICUM

READ:

INTRODUCTION & INSTRUCTIONS FOR THE PRACTICUM

Attending & Presiding at the Lord’s Table

Study the rubrics and notes for the “Meal,” ELW Setting One, pp. 106-112 and in ELW LDE, pp. 21-24. Consult also your class notes. Then, with a practicum partner, rehearse both the presiding and assisting roles of the Liturgy of the Lord’s Supper (“Meal”) as well as on your own. Proceed in this way:
• Both ministers begin seated at their places.
• AM stands and moves to the table and sets it. PM remains seated—imagine this taking place during the offering.
• All stand and sing (or say) an offertory verse, song, or hymn.
• AM leads the “prayer over the gifts.”
• PM then joins the AM at the table and leads the Great Thanksgiving. AM may assist with page turns; all present join in the responses and song of the Great Thanksgiving.
• PM leads the Lord’s Prayer that concludes the Great Thanksgiving.
• PM may break the bread for communion.
• Pause for a moment — imagine that the communion has taken place.
• PM and all present are seated as the AM clears the table.
• AM leads the Post-Communion Prayer, all standing.

Size yourself for one of the altars in the sacristy or bring your own if you have one.

The Instructor/TA will assess the presiding and assisting ministers using the criteria described on page 5 (§5) and provide you written feedback the following week. Since the practicum session will be video recorded, you may ask for the instructor/TA to go through the entire recording with you with verbal feedback.
C. Liturgical Time: Day and Year

Read:

Liturgical Texts

ELW: 298-331. [Proper in front]


Theological Interpretation & Commentary


Preparing for Class:

Why does the church “keep time”? What is its theological sense and hence, its pastoral purpose when

...year after year [we] hear that the newborn Jesus was laid in an animals’ feeding trough in Bethlehem, the same as they heard the year before. Year after year that he ministered to the forsaken and the dead; that he was crucified, died, buried, and rose, again, just like last year.

How, then, will you teach and preach on the church’s keeping of time so that parishioners might be able to move beyond a “one-darn-thing-after-another” understanding and experiencing of the liturgical year? How would you also connect the church’s keeping of time with Christology – that is, the revelation and perception of the historical Jesus and the risen Christ in time?

 APR. 23  II. EXPLORING...[CONT.]

D. Pastoral Offices (A.K.A. “Life Passages”)

Read:

Liturgical Texts

ELW: 273-291.

Seminary Hub: ELW>Life Passages>Leaders Editions for Healing, Funeral and Marriage

Seminary Hub: ELW>Pastoral Care>MARRIAGE>Prayer and Blessing after a Civil Marriage

Theological Interpretation and Commentary


Phillip Pfatteicher, “The Burial of the Dead; The Completion of Baptism,” Dialog 32/3 (Summer 1993): 185-188.

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Stauffer, Altar Guild and Sacristy Handbook: 71-78.

PREPARING FOR CLASS:

This week’s readings cover three rites that have been labeled “Life Passages” by Evangelical Lutheran Worship. For each of the rites, think about who is “passing” and what the particular “passage” might be.

In the “Preface to the Burial Hymn,” Luther writes that the burial rites that have evolved over time are done “so that the article of the resurrection may be firmly implanted in us.” How do our current funeral practices reflect (or not reflect) such understanding? What would need to be removed or added to place the resurrection in the foreground?

Luther offers some advice to clergy in his “Marriage Booklet for Simple Pastors,” including a sample rite. Compare this rite with the one in ELW and also the “Prayer and Blessing after Civil Marriage”—which rite is more similar to what Luther proposes? How does Luther’s understanding of the marriage rite equal or differ from current discourse on marriage in Christianity?

Healing rites have become popular in Lutheran churches today, especially during the Sunday morning liturgy. Schiefelbein notes that these rites have a long history but disappeared in Lutheranism until LBW. Why might these rites have made a “comeback,” especially in a corporate setting, even though historical precedent places them in the individual setting? An upcoming dissertation will analyze an apparent shift from understanding people as “sinners” to understanding them as “broken,” which seems to be confirmed in the healing rites. What are the gains and losses of such a shift?

APR. 30

III. APPLYING LEARNINGS TO CONGREGATIONAL LIFE

A. Liturgical Prep for a season... (Working with a worship/music committee)
   1. Sundays & Seasons (FP) (and copyright)
   2. Indexes for Worship (FP)
   3. Creative Worship for the Lutheran Parish (CPH)
B. Liturgical prep for a day
C. Intercessions
D. Use of “contemporary” sacred music in worship
E. Practical matters of vestments and architecture

READ:

Seminary Hub: explore “Sundays and Seasons Resources”

AB: 119-135 | Chapter Five
Huffman, The Prayer of the Faithful: Understanding and Creatively Leading Corporate Intercessory Prayer, Rev. ed. (Minneapolis: Augsburg Fortress, 1999): 40-74,
Stauffer, Altar Guild and Sacristy Handbook: 7-34.
MAY 7

F. Music & Hymnody: Guest Lecturer – Rev. Dr. Walter Knowles

Read:

Seminary Hub: explore "Hymns & Songs" tab
AB: 130-133.

Preparing for Class:

Why did the early Lutheran movement join the proclamation of the Word to music? What was the radically new interpretation of the character and purpose of Christian worship articulated by the Lutheran Reformation? Consider how the music of the liturgy – both the “ordinary” as well as the hymns – set forth doctrine and/or theology in a subjective and affective manner. What does it mean that Lutheran identity is both doctrinal and affective? Is that still true today? Does it need to be true today? Why or why not?

MAY 14

IV. Whither Lutheran Worship?

Read:

Frank C. Senn, "Ninety-five Theses on the State of Liturgical Renewal..." – review

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1 Remember – the liturgical terms and liturgical patterns on-line quizzes are this week!
Appendix H
Trial Online Course HS 8122 Living Tradition as Pilot Study

HS-8122: Living Tradition Online
Fall Semester 2012

INSTRUCTOR
Kyle Schiefelbein, Lecturer in Liturgical and Theological Studies
E-mail: kschiefelbein@plts.edu
Office Phone: (510) 559-2754   Office Hours: Tuesdays 2:00 to 4:00 pm
Skype ID: k.schiefelbein      and by appointment

COURSE DESCRIPTION
An introduction to theology and ministry in the Lutheran context with special attention given to
Martin Luther's life and basic theological writings, the subsequent influences of Orthodoxy and
Pietism, the Neo-Lutheranism(s) of the 19th century, and the Luther Renaissances of the 20th and
21st centuries. The course is also intended to assist students with their work in core courses that
deal with questions of Lutheran identity and mission and for contextualized theological
reflection. Class format includes online presentations by the instructor, threaded discussions, and
individual and group writing.

STUDENT LEARNING OUTCOMES
By the end of this course, you will be able to…

<table>
<thead>
<tr>
<th>Learning Outcome</th>
<th>Assessment/Evaluation</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. Identify and articulate the major dynamics and periods of Lutheran history and their theological representatives and insights.</td>
<td>2. Participate in group threaded discussions as indicated in the course requirements.</td>
</tr>
<tr>
<td>3. Begin employing these historical and theological materials as resources for responding to the ministry and mission challenges presented by our contemporary contexts.</td>
<td>3. Write an 8 to 10 page paper describing three theological insights from the 16th century reformers (Luther, Melanchthon, Chemnitz, Andreae) and their relevance/application for ministry today.</td>
</tr>
<tr>
<td>4. Better engage with questions of Lutheran identity and mission in early 21st-century “America.”</td>
<td>4. Final group conversation over Skype. Each group will be given guiding questions the prior week to prepare.</td>
</tr>
</tbody>
</table>

RELATIONSHIP TO THE M.Div. CURRICULUM
The Master of Divinity is a professional degree designed to develop biblical, theological,
historical, practical and contextual competencies, and to integrate these competencies in the
practice of ordained leadership in congregations and related ministry settings. In particular, this
course addresses the following degree outcomes (degree purposes):

- Recall central historical moments and emphases in Church history (Religious Heritage, History).
• Interpret the Lutheran movement in relationship to broader Church history (Religious Heritage, History).
• Reframe central Lutheran theological methods and commitments (from historical perspectives) in a systematic and critically reflective way (Religious Heritage, Theology).
• Teach, preach, prepare liturgy, and practice ministry rooted in Lutheran theological emphases (Religious Heritage, Theology).

+ This degree outcome is directly measured by the completion of the Synthesis Paper, which will be included in your M.Div. portfolio.

COURSE RESOURCES

Required

Additional readings on Moodle are noted with an asterisk (*)

Recommended

Optional

COURSE FORMAT

1. A “class session” is defined as an entire week. The week runs from Monday to Sunday.
2. Presentations by the instructor should be viewed after you post your initial statements in the threaded discussion. The presentations provide more background information (historical context, biographies, etc.) to continue your discussions. The presentations will also provide interpretations informed by the scholars in the field.
3. The readings for the course are a mix of “primary source documents” (those actually written by the people in the historical period being covered) and “secondary source documents” (commentary by current scholars). Although you are required to submit an historical synopsis and argument map only for “The Freedom of a Christian,” it is suggested that you complete some form of this activity for each primary source document. These notes will help you in preparing for your threaded discussions, synthesis paper and final conversation.
4. The primary method of communication is asynchronous, meaning that you have some freedom in when you complete the discussions within the timeframe indicated. At the beginning (introductions) and end (final conversation) of the semester, you will participate in a Skype group video conference; this is called synchronous communication. It is highly recommended that you do this via a webcam, but for those who do not have access to such technology, you can use a normal telephone.
COURSE REQUIREMENTS

   b. Watch the presentation entitled “Reading Primary Sources as History and Theology” to learn about determining historical contexts and mapping theological arguments.
   d. Write a one page synopsis of the historical context in which Luther found himself when writing “The Freedom of a Christian.”
   e. Construct an argument map, including the claims, inferences, warrants and evidence provided in the document.
   f. Share your synopsis and argument map with your group on Moodle.

2. Group Threaded Discussion
   a. As indicated in the syllabus, you will engage in a threaded discussion with your fellow group members. These threaded discussions will take place over an entire week with the following schedule:
      i. Post your initial statement by Wednesday at 5:00 pm.
      ii. Read the initial statements of your fellow group members and post replies by Friday at 12:00 pm.
      iii. Read the replies to your statement and to the other statements and engage in a more in-depth discussion by making more replies.
      iv. Post a summary of your “thread” to the forum by Sunday at 5:00 pm.
   b. In your initial statements, you will be asked to engage the readings, the presentations by the lectures and any previous experience you have had with the topic. These initial statements are to be at least 250 words in length, and you are to use the following questions as your guide:
      i. What are the main points of the readings?
      ii. What in the readings particularly challenged you, unsettled you, made you angry, or provoked your curiosity?
      iii. What in the readings especially engaged you so much that you were able to find yourself? Why?
   c. In your first replies to your fellow group members, your posts are to be at least 100 words in length. These replies are meant to have you engage in discussion with your fellow group members; you can respond to anything they had posted.
   d. In your “thread” summary, your post is to be at least 150 words in length.

3. Synthesis Paper
   a. Write an 8 to 10 page paper describing three theological insights from the 16th century reformers (Martin Luther, Philipp Melanchthon, Martin Chemnitz, Jakob Andreae) and the insights’ relevance and application for ministry today.
   b. The paper is to be double-spaced and in 12 point font.
   c. Use Turabian format for citing all sources.
   d. To help guide you through writing your paper, you will need to complete the following preparatory items:
      i. October 29 – submit a paper proposal that elaborates on the following:
      “I am studying _topic_ because I want to find out what/why/how _question_ in order to help my reader better understand _significance_.”

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ii. November 12 – submit a provisional outline noting the paper’s introduction and conclusion, the three theological insights, and the supporting application/contextualization of those insights.

iii. November 26 – submit (optional) a rough draft of your paper.

iv. December 3 – submit your final paper. We will have an opportunity to discuss them during our final conversation.

4. Final Group Conversation
   a. During the last week of the semester, we will have a Skype group conversation about the material covered throughout the semester. You will be given some guiding questions beforehand to help you prepare for the conversation.
   b. Since the entire group will need to participate, we will determine when it will occur so as to fit everyone’s schedules.

**ASSESSMENT FORMAT**

**Final Course Grade**
- “The Freedom of a Christian” Activity 15%
- Threaded Discussions 45%
- Synthesis Paper 25%
- Final Conversation 15%

**Assignment Rubrics**

**Threaded Discussions**

<table>
<thead>
<tr>
<th>Criteria</th>
<th>Exceeds Expectations (25)</th>
<th>Meets Expectations (20)</th>
<th>Progressing (15)</th>
<th>Not There Yet (10)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Includes and applies relevant course concepts, theories or materials correctly with citation of sources.</td>
<td>Evaluates and synthesizes course concepts, theories or materials correctly, using examples or supporting evidence. Consistently provides citation.</td>
<td>Applies and analyzes relevant course concepts, theories or materials correctly. Provides citation most of the time.</td>
<td>Summarizes relevant course concepts, theories or materials. Provides citation some of the time.</td>
<td>Does not explain relevant course concepts, theories or materials. Does not provide citation of sources.</td>
</tr>
<tr>
<td>Responds to fellow learners in a timely manner, relating the discussion to relevant course concepts and providing substantive feedback.</td>
<td>Responds to fellow learners, relating the discussion to relevant course concepts, and consistently extends the dialogue through provision of substantive feedback.</td>
<td>Responds to fellow learners, relating the discussion to relevant course concepts. Feedback is substantive most of the time.</td>
<td>Responds to fellow learners without relating discussion to the relevant course concepts. Provides feedback, but it is not substantive.</td>
<td>Does not respond to fellow learners.</td>
</tr>
<tr>
<td>Applies relevant pastoral, personal or other real-world experiences.</td>
<td>Applies relevant pastoral, personal or other real-world experiences and extends the dialogue by responding to the examples of peers.</td>
<td>Applies relevant pastoral, personal or other real-world experiences.</td>
<td>Contributes some pastoral, personal or other real-world experiences that may or may not relate to course content.</td>
<td>Does not contribute pastoral, personal or other real-world experiences.</td>
</tr>
</tbody>
</table>

Adapted from Rena M. Palloff and Keith Pratt, *Assessing the Online Learner: Resources and Strategies for Faculty* (San Francisco: Jossey-Bass, 2008), 34.
### Synthesis Paper

<table>
<thead>
<tr>
<th>Criteria</th>
<th>Exceeds Expectations (25)</th>
<th>Meets Expectations (20)</th>
<th>Progressing (15)</th>
<th>Not There Yet (10)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Concepts</strong></td>
<td>Key concepts presented with supporting outside resources. The paper demonstrates knowledge beyond the chapter readings and discussions.</td>
<td>Key concepts presented with supporting outside resources.</td>
<td>Failed to present all of the related concepts. Outdated outside resources were used.</td>
<td>Failed to present concepts or misrepresented several major concepts.</td>
</tr>
<tr>
<td><strong>Conclusions</strong></td>
<td>The impact of these issues on pastoral situations is presented. Future areas of further research are also included.</td>
<td>The impact of these issues on pastoral situations is briefly presented. Future areas of further research are also included.</td>
<td>The impact of these issues on pastoral situations is presented without supporting connections. Future areas for further research are not included.</td>
<td>The impact of these issues on pastoral situations is missing. Future areas for further research are not included.</td>
</tr>
<tr>
<td><strong>References and Citation</strong></td>
<td>The appropriate number of outside references have been cited, correctly using Turabian style.</td>
<td>The appropriate number of outside references have been cited, but the style is questionable.</td>
<td>Not enough outside references have been cited, but they are correctly cited using Turabian style.</td>
<td>No valid outside references have been cited.</td>
</tr>
<tr>
<td><strong>Spelling and Grammar</strong></td>
<td>Grammar, spelling and composition of paper demonstrate graduate-level work.</td>
<td>Grammar, spelling and composition of paper below graduate-level work.</td>
<td>Grammar, spelling and composition of paper require serious additional effort to reach graduate-level work. Consider contacting the writing tutor for assistance.</td>
<td>Writing level unacceptable. Student required to document consultation with writing tutor for assistance.</td>
</tr>
<tr>
<td><strong>Overall Quality of Insight</strong></td>
<td>The paper demonstrates an understanding of concepts beyond the printed materials. These insights are effectively stated in the paper.</td>
<td>The paper demonstrates an understanding of concepts beyond the printed materials.</td>
<td>The paper demonstrates a limited understanding of the concepts beyond the printed materials.</td>
<td>The paper demonstrates no understanding of the concepts beyond the printed materials.</td>
</tr>
</tbody>
</table>

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All required work must be completed to receive a passing grade in this course.

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Adapted from Rita-Marie Conrad and J. Ana Donaldson, *Continuing to Engage the Online Learner: Activities and Resources for Creative Instruction* (San Francisco: Jossey-Bass, 2012), 41-44.
CLASS SCHEDULE

Week of...

September 3  Beginning the Conversation
Class Introduction on Skype
Presentation: “Reading Primary Sources as History and Theology”


September 10 On the Eve of the Reformation
Presentation: “Medieval Christology and Pre-Reformation Contexts”

“Luther’s Challenge to Theology Today” in Lull pp. xix-xxii.
Luther, “Disputation against Scholastic Theology” in Lull pp. 34-39.

Due:  Activity: “The Freedom of a Christian” Activity

September 17 Martin Luther, part I: Introduction and the Theology of the Cross
Presentation: “Who was Martin Luther?”

Read:  Kolb and Arand pp. 9-20.
Luther, “Heidelberg Disputation” in Lull pp. 47-61.
Luther, “A Meditation on Christ’s Passion,” LW 42, pp. 7-14. *
Kolb, Martin Luther: Confessor of the Faith (New York: Oxford University Press, 2009), 1-25. *
Forde, On Being a Theologian of the Cross: Reflections on Luther's Heidelberg Disputation, 1518 (Grand Rapids, MI: Eerdmans, 1997), 1-22. *

September 24 Martin Luther, part II: Christology and Justification
Presentation: “The Distinctiveness of Luther’s Christology”

Read:  Kolb and Arand pp. 23-31.
Steiger, “The communicatio idiomatum as the Axle and Motor of Luther’s Theology,” Lutheran Quarterly 15 (2000): 125-158. *
Luther, “Two Kinds of Righteousness” in Lull pp. 134-140.

October 1 Martin Luther, part III: The Promise of the Sacraments
Presentation: “Luther and the Reform of the Sacramental System”

Read:  Kolb and Arand pp. 129-159.

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Luther, “Confession concerning Christ”s Supper I” in Lull pp. 259-276.  

October 8  
**Philipp Melanchthon and the Loc" Model**  
Presentation: “Who was Philipp Melanchthon?”

Read:  

October 15  
**The Lutheran Confessors: On the Way to Concord**  
Presentation: “Intra-Lutheran Controversies and the Formula”

Read:  

October 22  
**Reading Week**  
No assigned presentation or discussion this week

Read:  
Gudmundsdottir pp. 57-114

October 29  
**Lutheran Orthodoxy**  
Presentation: “Lutheranism and „Doctrine that Moves the Heart”“

Read:  
Gerhard, Theological Commonplaces: On the Person and Office of Christ (St. Louis: Concordia Publishing House, 2009), pages 1-17, 318-330. *  
J.S. Bach, Prelude and Fugue in E-flat Major, BWV 552. *

Due:  
Synthesis Paper Proposal
November 5  Lutheran Pietism  
Presentation: “Lutheranism and Active Faith”

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*  
*  

November 12  Neo-Lutheranism and the Luther Renaissance  
Presentation: “Renewal and *Ad fonts Lutheri*”

*  

Other readings TBA.  
*  
Due:  Synthesis Paper Outline

November 19  Thanksgiving Week  
No assigned presentation or discussion this week

Read:  Kolb and Arand pp. 33-128

November 26  Re-traditioning Lutheranism  
Presentation: “Feminist, Mujerista, Asian Lutheran Theology”

Read:  Gudmundsdottir pp 3-26, 115-156  
*  
*  
*  
Due:  Optional – Synthesis Paper Rough Draft [early in the week]
December 3  The Lutheran Tradition in the 21st Century

Read:  Kolb and Arand, pp. 161-224

Due:  Synthesis Paper Final

December 10  Continuing the Conversation
Final Conversation on Skype
Course Evaluation

COMMUNICATION AND ACADEMIC DISCOURSE

All class communication will be grounded in mutual respect. Both the students and the instructor must be open to academic discourse, which can include challenges to and critiques of ideas. This is different from personal attacks (“cyber-bullying”), which will not be tolerated.

INCLUSIVE LANGUAGE POLICY

In keeping with the PLTS and GTU inclusive language policies, you are required to use inclusive language for human beings in all of your coursework.

ACCOMMODATIONS POLICY

Students whose first language is other than English and who need accommodations with regard to completing class assignments should communicate their needs to the instructor. All students, especially those with documented learning disabilities, should communicate any limitations and challenges they face in class participation and completion of assignments to the instructor, should the need arise.
Appendix I
A Summary of Findings Achieved by Analysis of Direct and Indirect Measures in HS 8122 Living Tradition

Direct Measure: Analysis of Synthesis Paper (Portfolio Artifact)

This course is tied to the Religious Heritage purpose of the M.Div. curriculum, as indicated on the syllabus. The artifact from this course to go into the M.Div. portfolio is the final synthesis paper, which demonstrates the students’ abilities to connect insights from the Lutheran historical and theological traditions with issues in the church today.

Grading rubric

<table>
<thead>
<tr>
<th>Criteria</th>
<th>Exceeds Expectations (25)</th>
<th>Meets Expectations (20)</th>
<th>Progressing (15)</th>
<th>Not There Yet (10)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Concepts</td>
<td>Key concepts presented with supporting outside resources. The paper demonstrates knowledge beyond the chapter readings and discussions.</td>
<td>Key concepts presented with supporting outside resources.</td>
<td>Failed to present all of the related concepts. Outdated outside resources were used.</td>
<td>Failed to present concepts or misrepresented several major concepts.</td>
</tr>
<tr>
<td>Conclusions</td>
<td>The impact of these issues on pastoral situations is presented. Future areas of further research are also included.</td>
<td>The impact of these issues on pastoral situations is briefly presented. Future areas of further research are also included.</td>
<td>The impact of these issues on pastoral situations is presented without supporting connections. Future areas for further research are not included.</td>
<td>The impact of these issues on pastoral situations is missing. Future areas for further research are not included.</td>
</tr>
<tr>
<td>References and Citation</td>
<td>The appropriate number of outside references have been cited, correctly using Turabian style.</td>
<td>The appropriate number of outside references have been cited, but the style is questionable.</td>
<td>Not enough outside references have been cited, but they are correctly cited using Turabian style.</td>
<td>No valid outside references have been cited.</td>
</tr>
<tr>
<td>Spelling and Grammar</td>
<td>Grammar, spelling and composition of paper demonstrate graduate-level work.</td>
<td>Grammar, spelling and composition of paper below graduate-level work.</td>
<td>Grammar, spelling and composition of paper require serious additional effort to reach graduate-level work. Consider contacting the writing tutor for assistance.</td>
<td>Writing level unacceptable. Student required to document consultation with writing tutor for assistance.</td>
</tr>
<tr>
<td>Overall Quality of Insight</td>
<td>The paper demonstrates an understanding of concepts beyond the printed materials. These insights are effectively stated in the paper.</td>
<td>The paper demonstrates an understanding of concepts beyond the printed materials.</td>
<td>The paper demonstrates a limited understanding of the concepts beyond the printed materials.</td>
<td>The paper demonstrates no understanding of the concepts beyond the printed materials.</td>
</tr>
</tbody>
</table>

Average scoring:
- Organization and Structure = 19.2
- Concepts = 20.2
- Conclusions = 18.4
- References and Citation = 18.4
- Spelling and Grammar = 21.8
- Overall Quality of Insight = 20

Relationship to M.Div. degree outcome “Interpret the Lutheran movement in relationship to broader Church history”:

The students were asked to connect the insights of the Lutheran reformers in the reformers’ own contexts with our contemporary context, especially as relates to future ministry. The “Concepts” and “Conclusions” criteria in the rubric were most connected to demonstrating whether or not this degree outcome has partially been met. Since the average score of “Concepts” was “meets expectations,” this demonstrates a beginning competency for this outcome. Since the average score of “Conclusions” was above “progressing,” this demonstrates that the students are on their way to some level of competency but will require subsequent M.Div. courses to supplement the work done in this course.

Submitted by: Kyle Schiefelbein, course instructor
Lecturer in Liturgical and Theological Studies
February 1, 2013
Indirect Measure: Analysis of Course Evaluations

HS-8122: Living Tradition (Schiefelbein)

This course is tied to the Religious Heritage purpose of the M.Div. curriculum, as indicated on the syllabus. All the students completed this assignment successfully. From the students’ perspectives, the course evaluations showed that the instructor did well in connecting the course (content, collaboration, engagement) to the stated learning outcomes. The students did note that they would like the sequence of how the content was delivered to be altered, and the instructor is planning on doing that for the Fall 2013 version of the course. The students also noted that they would like explicit discussion questions tied to the readings instead of open-ended interpretive questions; the instructor plans to construct content-specific questions for the threaded discussions.
Appendix J
A Simplified Diagram of the PLTS Assessment Feedback Loop

This diagram is draws on recommendations found in Assessment Clear and Simple. Walvoord, 21, 32-34.

DATA COLLECTION: Instructors and Educational Directors assess course, contextual, and formation work demonstrating competencies in requirement outcomes that scaffold toward any portfolio artifacts demonstrating competencies in degree outcomes. Instructors and Directors assess any course, contextual, and formation portfolio artifacts demonstrating competencies in degree outcomes. Portfolio artifacts with scored rubrics are stored in Mahara.

DIGESTION AND DECISIONS: Director of Contextual Education, Coordinator of Online Education (for online courses only), Faculty Academic Committee, and Faculty as a whole receive, review, digest, and make decisions about the report from the Working Group in order to take action.


DATA COLLECTION: Dean’s Office distributes and receives course evaluations and surveys using Moodle questionnaire module and storage.

DATA COLLECTION: Dean’s Office conducts conversations and listening posts.

DATA COLLECTION: Dean’s Office conducts conversations and listening posts.

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44 This diagram is draws on recommendations found in Assessment Clear and Simple. Walvoord, 21, 32-34.