

Addendum to the Masters Studies Handbook, 1979-80

September 1980

Attached are several pages to update the Masters Studies Handbook. Those pages which are just numbered (e.g., 13) and the M.Div. Calendar and M.Div. Schedule are to replace the old pages. The pages with the letter "a" after the number (e.g., 34a, 55a, 57a, etc.) are to be inserted as an additional page at that space.



1980-81  
ACADEMIC CALENDAR (M.Div., M.A.R.)  
Lancaster Theological Seminary  
Lancaster, Pennsylvania

Aug. 28-29	-- Fall Faculty Retreat
Sept. 2	-- New Seminarians Arrive
	-- September Programs Begin*, Orientation for New Students
Sept. 17	-- Junior Registration for Fall Classes
	-- Fall and September Program Tuition Due for Juniors
Sept. 23	-- Final Registration for Fall Classes (Middlers and Seniors)
	-- Fall Tuition Due for Middlers and Seniors
Sept. 24	-- September Program Sharing Day
Sept. 25	-- Fall Term Classes Begin
Oct. 1	-- Fall Term Opening Convocation
Nov. 17-19	-- Registration for January Session
Nov. 26-30	-- Thanksgiving Recess
Dec. 1-5	-- Registration for Spring Term
Dec. 5	-- Spring Term Tuition Due
Dec. 19	-- Fall Term Ends after Last Class**
	-- All Extensions From Spring, 1980, Must Be Completed
	-- Any Extensions for Fall, 1980, Must Be Filed in the Dean's Office
Jan. 5 ('81)	-- January Session Begins
Jan. 12	-- Fall Term Grades Due to Registrar***
Jan. 29-30	-- Orientation for New Students
Feb. 2	-- Spring Term Classes Begin
Feb. 4	-- Spring Term Opening Convocation
April 11-21	-- Holy Week Recess
April 21-22	-- Pastor's Convocation
April 21-24	-- Pre-registration for September and Fall Term
April 28	-- All Senior Grades Due for Spring Term, 1980, and all Extensions
May 8	-- Spring Term Ends After Last Class**
	-- All Extensions from Fall, 1980, Must Be Completed
	-- Any Extensions for Spring, 1981, Must Be Filed in the Dean's Office
May 15	-- Alumni/ae Day
May 16	-- 156th Commencement
May 18-20	-- Faculty Retreat
May 22	-- All Grades for Spring Term Due to Registrar***

\*Students must have all financial liabilities to LTS paid before leaving on the Seminar Abroad.

\*\*No work may be submitted after this date without an extension form filed in the Dean's Office. (See Masters Studies Handbook, p. 16.)

\*\*\*Grades not reported by Professors by this date will be recorded as "Incomplete."



ACADEMIC SCHEDULE  
Fall, 1980-1981

Fall Term

OT110	Hebrew Language	3	Denise Hopkins	TTh	8:00-9:30
OT111	Old Testament I	3	David Hopkins	F	9:30-11:00 2:30-4:00
OT224	The Psalms: Prayer & Worship in Ancient Israel	3	Denise Hopkins	MW	9:30-11:00
NT110	Elementary Greek I	3	G. Bartholomew	MF	8:00-9:30
NT111	Synoptic Gospels: Jesus	3	Webber	TTh	9:30-11:00
NT115	Language of the New Testament	3	G. Bartholomew	MF	1:00-2:30
NT220	Exegesis of Romans	3	Webber	Th	1:00-4:00
CH111	History of Christianity I	3	Payne	TTh	1:00-2:30
CH224-624	Seminar in Mercersburg Theology	3	Bricker	M	1:00-4:00
CH230	The Puritans	3	Nordbeck	Th	8:00-11:00
TH123	Introduction of Christian Ethics	3	Ringer	MW	9:30-11:00
TH131	Twentieth Century Theology	3	Vieth	M	2:30-5:30
TH219	Ethical Issues of Social & Political Involvement Personal Piety/Social Action	3	Ringer	T	6:30-9:30
TH237	Seminar in Contemporary Theology	3	Vieth	Th	2:30-5:30
WP121	Principles of Preaching & Sermon Analysis	4	Duke	MW	8:00-10:00
WP238	Practicum in Worship & Preaching	3	Duke	M	6:30-9:30
PT121	Ministry Through Persons	3	Irion	T	2:30-4:00
				F	1:00-2:30
PT225	Pastoral Care & Counseling in Special Situations	3	Irion	TF	8:00-9:30
RS322	Ministry in Rural Parishes	3	Sills	M	6:30-9:30
CE101	Resources for Parish Development	1	Whiting	M	2:30-4:00
CE211	Revitalizing the Sunday School	1	Whiting	T	1:00-2:30
CE242	Enlisting, Developing & Supporting Lay Leadership	1	Whiting	F	9:30-11:00
CE444	Youth Ministries	1	Whiting	M	1:00-2:30
IM110-122	Field Education				
IM131-134	Collegium	1		W	1:00-3:00
DS800	D.Min. Seminar on Ministry				



g. PARISH MANAGING: Leading in the development and maintenance of the parish and its programs by enabling the members to fulfill their ministry objectives, by training and supervising leaders in parish life and by enlisting persons and resources to support its work.

h. EVANGELIZING: Helping people to know the Gospel of Jesus Christ and equipping them to share it through word and deed in order to bring about commitment to Christ, to his way of life, and to vital church membership.

Concern for excellence in professional development finds specific expression in these centers, programs, policies, and projects: the Center for Professional Development in Ministry; the Collegium Program; the development and implementation of the "Roles-Competency" project; participation in the "Readiness for Ministry" project; admissions procedures for the M.Div. and D.Min. programs; procedures for probation, suspension, and dismissal of students; and in vocational counseling services available to students.

### 3. Personal Development.

Because any particular role never actualizes the total person, we seek personal development beyond professional development. We care about whole people, not simply the professional aspects of our lives. We seek, therefore, personal maturity as reflected in realistic assessments of self, empathic care for others, honest expressions of feeling, attentiveness to the effects of self on others, discovery of spiritual depth, and seeking of help when help is needed.

LTS's concerns for personal development are reflected in the chapel programs the campus pastor's activities, the experimentation with Ignatian spirituality for protestants, the personality testing program, personal counseling services, tuition-free audit of courses by spouses of students, recreational activities, and courses related to personal development, e.g. Interpersonal Relations, and Marriage Enrichment. Because our efforts to enhance personal development are directed toward whole persons, they benefit students, faculty, and staff alike.

### 4. Parish Development.

LTS is committed to the parish church. While not seeing parishes as the only fruitful expression of the church, we give far more attention to the parish than to all other expressions of church life combined. The Trustees and faculty have repeatedly voiced concerns for the parish being central to our purpose. As the result, LTS has embarked on several ventures which not only serve the needs of students but also foster organizational health in parishes. We encourage churches to be articulate in their expressions and actions of faith, to be knowledgeable in the use of resources for ministry, to be aware of the range of opinions of members about the programs and ministries of the church, to be astute planners, and generally to be empowered to be the church.

Parish development finds expression in the educational programs and in direct services to congregations through the Parish Resource Center, the Field Education Program, the Parish Training Program, the Research Center in Religion and Society, the program for the involvement and empowerment of laity in theological education, the teaching of Masters level courses in parishes, and D.Min. Independent Study and Projects.

## 5. Summary.

Although LTS is a comparatively small educational institution and our purpose fairly simple, the elaboration of this purpose is in many ways complicated and detailed. The recurring themes, however, are parish and experience orientation, intellectual rigor, professional excellence, spiritual depth, and personal growth.

### B. The Origination and Approval of Academic Policy

Suggested changes in academic policy go through a series of five steps before they become actual policy for the programs.

Step 1. Any person (seminarian, staff, faculty, conference official, clergy, trustee, friend of the seminary) may suggest a change in policy.

Step 2. The Committee on Masters Programs\* (COMP) receives the suggestion and formulates policy recommendations, which include explanations of where and how the Masters Studies Handbook is to be changed.

Step 3. The policy recommendations are received by the Educational Cabinet\* to determine what effect, if any, the policy recommendations for the Masters programs have on the other educational programs. The Educational Cabinet may refer the recommendations to the Faculty and/or back to COMP for further work.

Step 4. The Faculty votes on all matters of academic policy. The Faculty is ultimately responsible for academic policy.

Step 5. The recommendations are published in the Communicator, and if no group of 10 persons appeals the recommendation, they become policy two weeks after publication. An appeal can refer the recommendation back to COMP.

Seminarians are assured the curriculum under which they enter the Seminary as full-time seminarians, in terms of basic requirements for graduation, remain the same until their graduation provided they continue as full-time students throughout their course of studies. If the basic requirements change, the seminarian will have the option of adopting the new curriculum or staying with the requirements of the old.

"Policy" for the M.Div., M.A.R., and S.T.M. programs is defined as statements which are currently in the Bulletin and Handbook pertaining to the educational policy for these programs.

### C. Exceptions and Alternatives to Graduation Requirements

Policy guidelines for granting exceptions for graduation requirements are as follows:

Seminarians may submit requests to the Director of Masters Studies (DMS) to receive exceptions from specific graduation requirements. Each request must be accompanied by a proposal which spells out an alternative which is equivalent to the requirement in question.

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\*See explanation of the committees on page 30.

## E. Policy Related to Specific Programs of Study

### 1. The Seminar Abroad.

A general description of IM 103, Seminar Abroad, appears in the Bulletin. The objectives of the Seminar are:

- To study in the original settings the historical roots of our faith; or, in a third world seminar, to be taught by indigenous leaders of the emerging church in the third world;
- To study the work of the church in another cultural milieu;
- To engage in ecumenical dialog there.

The Seminar for 1981 is scheduled for England/Scotland.

Proposals for individual alternatives to the Seminar Abroad are made to the Director of Masters Studies, using the regular procedure for alternatives outlined in Section C above.

May 1 is the date after which registration for the following September Seminar cannot be cancelled without financial liability. After May 1, registrants may avoid liability for fee payments only for reason of medical emergency. A portion of the Seminar's costs to students is borne by the Seminary. Spouses and other non-students do not receive a subsidy.

### 2. Internships.

Internships, defined as one or two terms of supervised experience in the practice of ministry, may be included as a part of the seminarian's training. Normally, an internship is arranged for the third year of a four year program of theological studies. Up to four credit hours may be received for each three-month term of internship. Arrangements may be made through the Office of Contextual Education.

There is no application form for applying for the internship program, but applicants should use the field education proposal/learning agreement process to develop a statement which includes the purposes of the intership, the proposed site, the nature of the supervision and the qualification of the supervisor(s).

### 3. The Parish Training Program

The Parish Training Program is designed to provide students an opportunity to integrate two years of campus-based work with one year of parish-based study. Middlers who have demonstrated competence in their first year of studies may elect to study in one of several faculty-approved teaching churches. Teaching churches are selected from a variety of denominations in terms of the vitality of congregational life, the parish's willingness to open its whole life to student inquiry, an organized lay committee willing to sponsor, support, and consult with students, and a skilled pastor-preceptor.

Those seminarians who are selected for the program are helped to define their learning objectives and to choose a teaching church where those objectives may be realized. During the year, the Parish Training Program seminarians meet regularly with their lay committee, with their peers, with pastor-preceptors and with faculty members to reflect on their experiences and develop working concepts of ministry. Each seminarian may receive up to a maximum of 30 hours credit for this year's involvement.

#### 4. Clinical Pastoral Education (CPE).

Seminarians who wish to enroll in Clinical Pastoral Education programs may do so with the approval of Professor Irion. A list of accredited CPE programs is available in his office.

#### 5. Field Education.

a. The Objective of the Field Education Program for the Master of Divinity degree at Lancaster Theological Seminary is to equip seminarians to learn from their pastoral experience on the job through a process of assessment, planning, implementation, and evaluation that can continue for a lifetime of learning. It is an opportunity to use the pastoral case study method. It provides pastoral experience necessary for minimal professional competency and for entrance into the ministry. The focus is on learnings in particular pastoral functions having to do with the following roles: leading worship, preaching, teaching, pastoral care, evangelism, organization, and program management, the witness of the church to the larger society and collegial relations with other pastors and with personal and professional growth.

b. The Field Education Requirement: The educational program of every M.Div. seminarian must include at least eight credit hours of field education. The requirement is fulfilled by using a process of self-directed learning. This process involves:

- (1) developing a realistic proposal with case studies, learning goals, measurable objectives, a plan of evaluation, and proposed time schedule;
- (2) supervision by a pastor and lay committee of three to six persons who will submit evaluations;
- (3) collegial consultation with other peers in a case study seminar during the Fall or Spring semester or by agreement with one or more peer colleagues for Independent Study or Summer Field Education;
- (4) a final written evaluation of learning objectives met and of strengths and weaknesses in ministry in particular roles submitted by the student and those with whom the student has negotiated for supervision and feedback, i.e. by a pastor, lay committee, and a peer.

Field Education is based on an action/reflection model of learning. Students participate in acts of ministry. They are given credit not for the job done, but for reflection on and evaluation of learnings gained in particular ministry events. No credit is granted for experience (concurrent with the student's education program) which has not been expressly approved in advance through the procedures outlined below. No credit is given for church work experience seminarians may have had prior to enrolling in the M.Div. studies.

All credit must be approved by the Office of Contextual Education.

c. Responsibilities of Field Education Participants.

(1) **Seminarians:** seminarians are responsible for negotiating with a church (pastor and lay committee), preparing and negotiating proposals, completing the agreed upon ministry event, and reflecting upon resulting case studies and evaluations. They are responsible for the scope and content of their field education program. The seminary provides consultation with faculty members and the OCE on which kinds of field experiences are especially appropriate to specific needs of seminarians. Seminarians may nominate churches as sites for their field education program.

(2) **Clergy:** clergy of participating churches are responsible for assisting in selection of lay evaluators, supervising the ministry events conducted in their churches and carrying out any agreed upon functions or evaluations as indicated in the proposals.

(3) **Laypersons:** laypersons are primarily responsible for giving feedback and for evaluating role performance of seminarians in acts of ministry. They also negotiate with seminarians the nature of proposals, determining what kinds of proposals they can accept. Laypersons who are not members of the host church may on occasion be recruited for special evaluations in areas of their expertise. In summary, laypersons agreeing to serve on the seminarian's feedback and evaluation committee should be willing to: identify the kind of field education events their church will host, review the specific proposal submitted by the seminary student, establish regular meetings and a time schedule for a mid-term review and evaluation, and agree to attend, if possible, the sessions provided for the training of lay persons.

(4) **Faculty:** (Resident and adjunct) faculty are responsible for assisting seminarians in writing proposals on a consultation basis. In some instances faculty members may directly participate in the evaluation of ministry events.

(5) **The Office of Contextual Education (OCE):** The OCE will assume administrative oversight of the field education program. This office will assume the responsibility of making contacts with participating churches and agencies approved by the Seminary for training, developing and scheduling training events for clergy and lay participants, establishing guidelines for proposals, publishing a Field Education Manual, establishing schedules for dates when proposals and evaluations are due, approving field education proposals, introducing seminarians to field education requirements and procedures, maintaining field education files for each seminarian, authorizing the Registrar to record credit for work completed, and maintaining a Field Education Notebook of positions available.

d. Steps of the Field Education Process:

(1) Obtain from the OCE and read carefully the Field Education Manual.

(2) Decide where you want to focus your learning goals. The focus will usually be on some aspect of one of the roles of ministry in which you would like to achieve additional competency.

(3) Select a church in which you would like to do your field education. The church may be one in which you are paid for work done, or one where you are serving

as a volunteer. Some churches which have taken students on a paid or volunteer basis are listed in the Field Education Notebook available at the Office of Contextual Education. All church sites must be approved by the Office of Contextual Education. You may decide to visit one or more churches and make an appointment to discuss possibilities of working at that site with one of the pastors who might supervise your work. When you have found the right church, set up an interview with the pastor and, if possible, one or more laypersons to talk about the kind of field education experience you propose. Be sure to have clarified with the pastor and responsible church officials the reality of meeting the expectations you have for participation, involvement/leadership, and evaluation by supervisor and lay people at the church site.

(4) Write up a field education proposal using the guidelines in the Manual. Consult with faculty members in the area of your proposed learnings. Check out resources at the Parish Resource Center and elsewhere.

(5) Submit your proposal to the Office of Contextual Education for approval. If parts of your proposal need further clarification you may want to set up a consultation regarding the specifics of your proposal. Proposals are due at the Office of Contextual Education by October 6th for the Fall Term, by February 9th for the Spring Semester, and by May 4th for summer programs. Requests for extensions must be submitted in writing with reasons for the extension.

Each proposal must have the names and addresses for the pastor supervisor, lay committee members, one or more peer colleagues who will submit evaluations, and required signatures.

(6) In the Fall or Spring Term sign up for a case study seminar and for the dates on which you plan to present your two required case studies. Contact one or more peers with whom to share your case studies if you are doing an independent field education project or summer field education. (Persons from your Collegium Group are well suited to give this kind of feedback.)

(7) You are responsible for getting your own evaluation and those from pastors, laypersons, and peer(s) to the Office of Contextual Education at the end of the term for final pass or fail grade and credit for completing your learning agreement. All evaluations are due one week before the term ends. Extensions must be requested in writing.

#### f. Exceptions to Field Education Procedures and Requirements:

Exceptions to Field Education procedures must be approved by the OCE. Exceptions to Field Education requirements must be approved by the Dean's Office and the Director of Masters Studies in concurrence with the OCE.

### 6. Guidelines for Collegium Experience

#### a. Purpose and Objectives

It is the purpose of the collegium program at Lancaster Theological Seminary to provide opportunity, through participation in a small group composed of peers, faculty and practicing pastors, for seminarians to fulfill the following developmental objectives:

(1) To learn, through discussion and practice, the principles of collegiality in ministry;

(2) To learn, through discussion and practice, the skills of interpersonal negotiation which are essential to collegial relationships and to the practice of ministry;

(3) To learn, through discussion and practice, how to be empathic in collegial and other relationships related to pastoral work and ministry;

(4) To learn, through discussion and practice, a professional development planning process which can be used throughout life; and

(5) To learn, through discussion and practice, processes of spiritual nurture for individuals and groups.

b. Participation Requirement

Each seminarian enrolled for the Master of Divinity degree is required to participate in a collegium for four full terms. Ordinarily, this requirement is to be fulfilled in consecutive terms during the first two years of the seminarian's course at the seminary. Provisions for exceptions and alternatives to this requirement are outlined in Article "i" of the guidelines.

c. Administration

The collegium program is administered by the Office of Contextual Education (OCE) the director of which supervises and coordinates the program in consultation with the Committee on Collegium Program. This committee includes seminarian, faculty and pastor representatives as follows: two seminarians who are in their first or second term of collegium, two who are in their third or fourth term of collegium and one who has completed the collegium requirement; one faculty member who shall serve as chairman of the committee; and one pastor currently serving as a preceptor in the program.

d. Leadership of Collegia

Leadership of the collegia is provided by:

(1) Seminarian members who lead by:

- (a) Attending and participating regularly;
- (b) Offering and receiving feedback and insight to and from other members of their collegium;
- (c) Assisting in the design and implementation of plans for the meetings of their collegium; and by
- (d) Utilizing the group process to fulfill the developmental objectives of the collegium program (Article "a").

(2) A pastor member who leads by

- (a) Attending and participating regularly;
- (b) Serving as preceptor to the collegium, thus assuming responsibility for mentoring the group in the fulfillment of its objectives;

- (c) Consulting and counseling with individual seminarian members about their participation in the group and, as appropriate, their preparation for ministry;
  - (d) Acting as liaison with the Office of Contextual Education with regard to administrative and program development concerns;
  - (e) Consulting with the faculty member about the group;
  - (f) Maintaining an attendance record to be submitted at the end of each term to the OCE; and by
  - (g) Certifying to the OCE the names of those seminarian members who have satisfactorily completed the term.
- (3) A faculty member who leads by
- (a) Attending and participating regularly;
  - (b) Serving as a consultant to the group;
  - (c) Serving as faculty advisor to seminarians who are members of the collegium to which he/she is assigned;
  - (d) Serving as a consultant to the pastor member; and by
  - (e) Acting as a liaison between the group and the faculty.
- (4) The Director of the Office of Contextual Education who leads by
- (a) Appointing the pastor-preceptor and faculty consultants to the group as part of the formation process;
  - (b) Providing training programs for and consultative assistance to the pastor-preceptors;
  - (c) Reviewing and selecting materials for use by the group in fulfillment of the developmental objectives of the collegium program (Article "a"); and by
  - (d) Meeting with the collegium, upon invitation of the group communicated by the pastor member.

#### e. Academic Credit for Participation

Seminarians register for collegium as for any other courses, paying the usual tuition charge and receiving one (1) hour of academic credit for each term of collegium satisfactorily completed. At least 75% of all regularly scheduled meetings must be attended for credit to be given and all absences must be for appropriate reasons.

#### f. Scheduling of Group Meetings

The Seminary reserves the period of 1:00 to 3:00 p.m. each Wednesday of the Fall and Spring terms for collegia to meet. Collegia are expected to hold regular meetings at that time unless alternative arrangements have been agreed to by all

members of the group (consensus method). Such alternative arrangements must provide for no less than two hours of collegium participation each week of the Fall and Spring terms and must not conflict with other classes and programs of the Seminary or with the capacity of the faculty consultant to meet with the group (Article "d.3"). Collegia are not expected to meet during weeks when an official Seminary holiday falls on a Wednesday. Groups meeting on an alternative day which is a holiday are expected to meet on another day that week.

Meetings may be held in the room assigned by the OCE or elsewhere at a place agreeable (by consensus) to all members of the group.

The pastor member shall notify the OCE of all changes in time and place of meetings.

g. Formation and Maintenance of Groups

- (1) Formation of Groups. Collegia are formed at the beginning of the Fall Term as follows:
  - (a) All students entering for M.Div. degree work are formed into collegium at the beginning of the September program and will ordinarily remain in that collegium for four consecutive terms.
  - (b) Seminararians entering in the Spring Term may or may not be assigned to a new or existing collegium, according to the judgement of the director of the OCE.
  - (c) Pastors and faculty (who have agreed to serve) are assigned to the Junior groups by the director of the OCE and will ordinarily continue with the same group for four consecutive terms.
  - (d) Collegia will ordinarily have no fewer than six nor more than ten seminarian members.
  - (e) During September, those who have participated in collegia for two or more terms will be formed into collegia according to a process arranged through consultation between the director of the Middler September program and the director of the OCE.
- (2) Maintenance of Groups. Once groups are formed, persons will ordinarily remain with the same group for four consecutive terms, except that transfer from one group to another may be arranged by a seminarian who
  - (a) Obtains the consent (consensus method) of his/her original group to leave it;
  - (b) Obtains the consent of another to join it; and
  - (c) Persuades the director of the OCE of the benefit to be derived from the proposed change.

h. Handbook for Collegium Experience

Each Collegium participant is issued a Handbook for Collegium Experience in Seminary.

The Handbook contains:

- (1) A copy of these guidelines; and
- (2) An outline of the program sequence to be followed for Term One.

Specific materials for use in fulfilling the developmental objectives (Article a) and bibliography for Terms Two, Three, and Four will be available for purchase in the Seminary Bookstore.

A collegium may decide (consensus method) to utilize alternative materials provided they responsibly relate to the objectives of the program and the pastor member is qualified to supervise their use. When in doubt regarding a proposed alternative, the pastor should consult with the director of the OCE. When alternatives require the purchase of additional materials, the cost will be borne by seminarian members, including the provision of one copy for the pastor member, faculty consultant and OCE.

i. Exceptions and Alternatives

As indicated in Article "b", each person who receives an M.Div. degree from the Seminary must have satisfactorily participated in collegium for four terms. Ordinarily this requirement is to be fulfilled during the first two years of preparation for the degree.

- (1) Exceptions to Ordinary Procedure. The following exceptions apply to this ordinary procedure for fulfilling the requirement, but there are no exceptions to the requirement itself except by petition to the faculty:
  - (a) For reasons of serious personal or family (spouse and/or children) illness, the Director of Masters Studies may excuse a person from participation during the term(s) in which illness is a factor. A statement from a physician will ordinarily be required for such an exception.
  - (b) In terms in which a person is pursuing less than nine credit hours (or three courses), and when he/she does not expect to complete requirements for the M.Div. degree in fewer than four terms minus the number of collegium credits already obtained, the DMS may grant an exception to the ordinary procedure.
  - (c) Transfer students, including persons changing from the MAR degree program to the M.Div. degree program, who will not (because of transfer credit) be in residence long enough to follow the ordinary procedure, may be granted an exception to the ordinary procedure upon application to the DMS.

The DMS will notify the OCE of any exceptions so granted.

- (2) Alternatives for Meeting Requirement. If it is necessary, due to approved exceptions from ordinary procedure as outlined in Section 1, for a seminarian to fulfill the collegium requirement in an alternative to ordinary procedure, the following ways may be approved by the DMS:

- (a) Through participation in an accredited program of Clinical Pastoral Education either during the regular school year or in the summer months. A satisfactorily completed MPE equivalent of PT351 may be used to fulfill three terms of collegium requirement. This provision is made in light of the fact that the CPE learning model closely approximates that of the collegium but is much more intensive. It includes collegial group experience, supervised pastoral work, self-reflection and evaluative interchange between peer and mentor colleagues about the meaning of the ministry and personal developmental needs for ministry. January term CPE can be accepted as equivalent to two terms of collegium.
- (b) Through participation in the Parish Training Program. One credit hour of collegium will be granted for each term of satisfactory PTP experience, acceptance into the PTP being considered a de facto grant of exception to the ordinary collegium procedure.
- (c) Other alternatives may be approved upon petition to the faculty, which will ordinarily not approve other alternatives if CPE is a feasible way for the individual to fulfill the requirement.

j. Confidentiality

Each member of a collegium is pledged to maintain strict confidentiality regarding the content of personal matters shared in collegium meetings.

k. Evaluation of Program

The Committee on Collegium annually conducts a review of the program and suggests changes to improve its relevant value to preparation for ministry. This review includes, but is not restricted to guidelines, process, materials used, pastor participation and faculty participation. Each Collegium will also conduct an evaluation of its experience.

Through participation in an accredited program of clinical instruction during the regular school year or in the summer months. A satisfactory completed RPT equivalent of 1750 may be used to fulfill three years of college requirement. This provision is made in light of the fact that the RPT learning model closely approximates that of the college but is much more intensive. It includes college-level group experience, supervised personal work, self-reflection and evaluative interaction between peers and mentors. Colleagues about the meaning of the activity and personal development needs for ministry. January 1998 RPT can be accepted as equivalent to two years of college.

(b) Through participation in the United Training Program. One credit hour of college will be granted for each year of satisfactory RPT experience. Acceptance into the RPT policy considered a de facto grant of exception to the ordinary college procedure.

(c) Other alternatives may be approved upon petition to the faculty, which will ordinarily not approve other alternatives if the is a feasible way for the individual to fulfill the requirement.

Confidentiality

Each member of a collegium is pledged to maintain strict confidentiality regarding the content of personal matters shared in collegium meetings.

k. Evaluation of Program

The Committee on Collegium annually conducts a review of the program and suggests changes to improve its relevance to present-day ministry. This review includes, but is not restricted to, guidelines, process, materials used, participation and faculty participation. Each Collegium will also conduct an evaluation of its experience.

## 7. Readiness for Ministry Assessment

a. Objectives: This assessment, developed by the Association of Theological Schools, is intended for the confirmation or discovery of one's own unique gifts of concerns, skills, and competencies for use in present and continuing ministry. It is not for use to extract hidden agendas or judge whether one is or is not ready to minister. The Seminarian who completes the assessment receives a profile which indicates probable style(s) of behavior and areas of special strength or interest, compares these with her/his denomination's sense of the relative value of these styles and strengths, and plans future ministry and learning endeavors in light of these data. Group profiles (of all participants each fall and spring) provide the faculty with data for evaluation and planning of curricular offerings and changes in policy or practice regarding seminary affairs.

b. The requirement: All Seminarrians admitted into the M.Div. program for Fall 1978 and since must participate in (i) the Entrance assessment, in the first September/October of studies, and (ii) the Exit assessment, in the last Spring of studies. The Entrance assessment involves responses to a book of cases, an interview, and group and private interpretative conferences. The Exit assessment includes, in addition to these, responses from observers of one's ministry in parish or other setting(s). A third assessment, still under development, is projected for the fifth year after completion of the M.Div. degree. A person transferring from a participating Seminary is to provide a photocopy of her/his Readiness Entrance profile.

c. Confidentiality: Readiness data are owned by the Seminarrians and held in trust by the Seminary and the Association of Theological Schools. Data are handled and stored under uniquely derived identification numbers rather than names in order to protect the identity of the Seminarian. Only two copies of a Seminarian's profile are printed: one for the Seminarian, and one for the Seminary's Readiness file. Access to that file is granted to those persons named by the Faculty to assist the Seminarian in interpretation of her/his profile, and to other persons only upon written permission from the Seminarian. Other faculty, staff and Seminary persons have access only to the group profile, which shows only the mean score and range of scores.

d. Administration: Both administration and interpretation are entrusted to a faculty Readiness Assessment Coordinator, who is assisted by a secretary and one or two other faculty interpreters.

e. Exceptions: Seminarrians who began studies before 1978 or transfer from non-participating Seminaries may petition the Dean for exemption from the Entrance assessment. Primary consideration for the Dean's decision will be the projected length of time between Entrance and Exit assessments and the consequent usefulness of the Entrance assessment.

## V. Readiness for Ministry Assessment

a. Objectives: This assessment, developed by the Association of Theological Schools, is intended for the continuation or discovery of one's own unique gifts of concerns, skills, and competencies for use in present and continuing ministry. It is not for use to extract hidden agendas or judge whether one is or is not ready to minister. The Seminarian who completes the assessment receives a profile which indicates probable style(s) of behavior and areas of special strength or interest. It compares those with her/his denomination's sense of the relative value of these styles and strengths, and plans future ministry and learning endeavors in light of these data. Group profiles (of all participants each fall and spring) provide the faculty with data for evaluation and planning of curriculum offerings and changes in policy or practice regarding ministry affairs.

b. The requirement: All Seminarians admitted into the M.Div. program for Fall 1978 and since must participate in (i) the Entrance assessment, in the first September/October of studies, and (ii) the Exit assessment, in the last Spring of studies. The Entrance assessment involves responses to a book of cases, an interview, and group and private interpretative conferences. The Exit assessment includes, in addition to those responses from observers of one's ministry in parish or other setting(s). A third assessment, still under development, is projected for the fifth year after completion of the M.Div. degree. A person transferring from a participating Seminary is to provide a photocopy of her/his readiness Entrance profile.

c. Confidentiality: Readiness data are owned by the Seminarians and held in trust by the Seminary and the Association of Theological Schools. Data are handled and stored under uniquely derived identification numbers rather than names in order to protect the identity of the Seminarian. Only two copies of a Seminarian's profile are printed: one for the Seminary, and one for the Seminary's Readiness file. Access to that file is granted to those persons named by the faculty to assist the Seminarian in interpretation of her/his profile, and to other persons only upon written permission from the Seminary. Other faculty, staff and Seminary persons have access only to the group profile, which shows only the mean score and range of scores.

d. Administration: Both administration and interpretation are entrusted to a faculty Readiness Assessment Coordinator, who is assisted by a secretary and one or two other faculty interpreters.

e. Exceptions: Seminarians who began studies before 1978 or transfer from non-participating Seminaries may petition the Dean for exemption from the Entrance assessment. Primary consideration for the Dean's decision will be the projected length of time between Entrance and Exit assessments and the consequent usefulness of the Entrance assessment.

New Course Description - IM241

IM241. Contemplation in Action: A Course on and in the Spiritual Exercises of St. Ignatius Loyola 1 hour  
Fr. Sanders

OBJECTIVES: To be able to perceive the thrust of the spiritual journey of St. Ignatius, and to experience it through a directed retreat.

COURSE OUTLINE (abbreviated): Individual and group guided prayer; lectures on the Spiritual Exercises; three 45-minute private prayer periods per week; assigned readings, private interview with professor every two weeks.

EVALUATION AND ASSIGNMENT: Class participation; reflection papers.

BIBLIOGRAPHY:

Fleming, S.J. THE SPIRITUAL EXERCISES OF ST. IGNATIUS  
Resage, SPEAK, LORD, YOUR SERVANT IS LISTENING  
Kelsey, THE OTHER SIDE OF SILENCE

IN304: Contemplation in Action: A Course on and in the Spiritual Exercises of St. Ignatius Loyola  
1 hour

OBJECTIVES: To be able to perceive the thrust of the spiritual journey of St. Ignatius, and to experience it through a directed retreat.

COURSE OUTLINE (abbreviated): Individual and group guided prayer; lectures on the Spiritual Exercises; three 45-minute private prayer periods per week; assigned readings; private interview with professor every two weeks.

EVALUATION AND ASSIGNMENT: Class participation; reflection papers.

BIBLIOGRAPHY:  
Kavanaugh, S.J., THE SPIRITUAL EXERCISES OF ST. IGNATIUS  
Ressey, SPEAK, LORD, YOUR SERVANT IS LISTENING  
Kelsey, THE OTHER SIDE OF SILENCE

New Description of OT 224.

OT 224. The Psalms: Prayer and Worship in Ancient Israel  
Prof. Denise Hopkins

3 hours

OBJECTIVES: To gain an understanding of the piety of ancient Israel;  
to study the principal psalm types in their ancient worship settings;  
to carry out an exegesis of selected psalms representative of these  
types (based upon the English text); to examine the traditional under-  
standing of the psalms in the Church; and to explore the use of the  
psalms as a resource for Christian worship and theological reflection  
in today's world.

COURSE OUTLINE (abbreviated):

- 1) Historical sketch of the development of ancient Israelite  
worship, focusing upon the role of the Temple and the priesthood.
- 2) Exegesis of selected psalms.
- 3) Study of the psalms in their Christian setting.

EVALUATION AND ASSIGNMENT: Readings, class participation, one class  
presentation, and 4 short papers.

BIBLIOGRAPHY:

Bernhard W. Anderson, OUT OF THE DEPTHS  
Artur Weiser, THE PSALMS, A COMMENTARY  
Walter Harrelson, FROM FERTILITY CULT TO WORSHIP  
Helmer Ringgren, THE FAITH OF THE PSALMISTS (on reserve)  
Other recommended books.



Bibliography for TH210:

BIBLIOGRAPHY:

Orlando E. Costas, THE INTEGRITY OF MISSION

Michael Green, EVANGELISM IN THE EARLY CHURCH

Alfred C. Krass, FIVE LANTERNS AT SUNDOWN: EVANGELISM IN A CHASTENED  
MOOD

BIBLIOGRAPHY:

Orlando H. Costas, THE INTENSITY OF MISSION  
Michael Gress, EVANGELISM IN THE EARLY CHURCH  
Alfred C. Weiss, FIVE PATTERNS OF MISSIONARY  
HOOD

Bibliography for TH215:

BIBLIOGRAPHY:

Paul K. Jewett, MAN AS MALE AND FEMALE  
James B. Nelson, EMBODIMENT



Bibliography for TH217:

BIBLIOGRAPHY:

George H. Kieffer, BIOETHICS: A TEXTBOOK OF ISSUES  
James B. Nelson, HUMAN MEDICINE  
Reprints from Hastings Institute

Bibliography for TH219:

BIBLIOGRAPHY:

John C. Bennett, THE RADICAL IMPERATIVE  
J. L. Gonzalez and C. G. Gonzalez, LIBERATION PREACHING  
Jose P. Miranda, MARX AND THE BIBLE  
John Howard Yoder, THE POLITICS OF JESUS

Bibliography for Thesis:

BIBLIOGRAPHY:

George H. Meier, RHETORICS, A TEXTBOOK OF ISSUES  
James B. Meison, HUMAN MEDICINE  
Excerpts from Hastings Institute

Bibliography for Thesis:

BIBLIOGRAPHY:

John C. Bennett, THE RADICAL IMPERATIVE  
J. A. Gonzalez and C. G. Gonzalez, LIBERATION PREACHING  
Jose F. Miranda, DARK AND THE RIBLE  
John Howard Yoder, THE POLITICS OF JESUS

Bibliography for WP121:

BIBLIOGRAPHY:

H. Grady David, DESIGN FOR PREACHING  
Robert W. Duke, THE SERMON AS GOD'S WORD: THEOLOGIES OF PREACHING  
Richard A. Jensen, TELLING THE STORY  
PROCLAMATION SERIES FOR THE CHURCH YEAR published by Fortress Press  
HOMILETIC - A Review of Publications in Religious Communication

Bibliography for WP231:

BIBLIOGRAPHY:

H. Grady Davis, DESIGN FOR PREACHING  
Robert W. Duke, THE SERMON AS GOD'S WORD: THEOLOGIES OF PREACHING  
Amos Wilder, THE LANGUAGE OF THE GOSPEL  
Sallie McFague TeSelle, SPEAKING IN PARABLES

BIBLIOGRAPHY:

- H. Grady Davis, DESIGN FOR PREACHING.  
Robert W. Duke, THE SERMON AS GOD'S WORD: THEOLOGICAL FOUNDATIONS OF PREACHING.  
Richard A. Johnson, TELLING THE STORY.  
PROCLAIMATION SERIES FOR THE CHURCH YEAR published by Fortress Press.  
HOMILISTIC - a Review of Publications in Religious Communication

BIBLIOGRAPHY:

- H. Grady Davis, DESIGN FOR PREACHING.  
Robert W. Duke, THE SERMON AS GOD'S WORD: THEOLOGICAL FOUNDATIONS OF PREACHING.  
Amos Wilder, THE LANGUAGE OF THE GOSPEL.  
Dallas Holmgren Treglia, SPEAKING IN PARABLES

Bibliography for WP234:

BIBLIOGRAPHY:

Walter Ong, THE PRESENCE OF THE WORD  
W. Schramm & D. Roberts, eds., THE PROCESS AND EFFECTS OF MASS  
COMMUNICATION  
Jonathan Miller, Marshall McLuhan  
Clyde Reid, THE EMPTY PULPIT  
Alan Casty, MASS MEDIA AND MASS MAN  
HOMILETIC - A Review of Publications in Religious Communication

Bibliography for WP238:

BIBLIOGRAPHY:

James White, NEW FORMS OF WORSHIP  
Bard Thompson, LITURGIES OF THE WESTERN CHURCH  
David Randolph, GOD'S PARTY: A GUIDE TO NEW FORMS OF WORSHIP  
Stephen W. Burgess & James D. Righter, CELEBRATION FOR TODAY  
Marianne H. Micks, THE FUTURE PRESENT  
WORSHIP SERVICES - Santee Chapel  
WORSHIP & IMAGINATION, NEW CONVERSATIONS

Bibliography for WP614:

BIBLIOGRAPHY:

Karl Barth, THE WORD OF GOD AND THE WORD OF MAN  
Martin Luther, SELECTED READINGS FROM HIS WORKS  
Domenico Grasso, PROCLAIMING GOD'S WORD  
Karl Rahner, SELECTED READINGS ON PREACHING  
Dietrich Ritschl, A THEOLOGY OF PROCLAMATION  
Robert W. Duke, THE SERMON AS GOD'S WORD: THEOLOGIES OF PREACHING

BIBLIOGRAPHY:

Walter Ong, THE PRESENCE OF THE WORD  
E. Schramm & P. Roberts, eds., THE PROCESS AND EFFECTS OF MASS  
COMMUNICATION  
Jonathan Miller, Marshall McLuhan  
Clyde Kiser, THE LITURGY OF THE  
John Garry, MASS MEDIA AND THE LAW  
HOMILETIC - A Review of Publications in Religious Communication

BIBLIOGRAPHY:

James White, NEW FORMS OF WORSHIP  
David Thompson, LITURGIES OF THE WESTERN CHURCH  
David Randolph, GOD'S PARTY: A GUIDE TO NEW FORMS OF WORSHIP  
Stephen W. Thomas & James D. Righetti, CELEBRATION FOR TODAY  
Marion H. Miller, THE FUTURE PRESENT  
MORNING SERVICES - Series 1935  
WORSHIP & THEOLOGY, NEW CONVERSATIONS

BIBLIOGRAPHY:

Paul Galt, THE WORD OF GOD AND THE WORD OF MAN  
Martin Luther, SELECTED READINGS FROM HIS WORKS  
Domènec Melé, PROCLAIMING GOD'S WORD  
Karl Lehmann, SELECTED READINGS ON PREACHING  
Michael Riech, A THEORY OF PREACHING  
Robert J. Baker, THE PHENOMENON OF THE WORD: THEOLOGY OF PREACHING

New Course Listing - PT225

PT 225. Pastoral Care and Counseling in Special Situations  
Mr. Irion

3 hours

The pastor is often called upon to minister to individuals and families who are confronting special problems such as alcoholism and drug abuse. Ministry seeks to be responsive to the special needs of the aging. Pastors often must deal with situations of actual or potential conflict within the parish. This course will be designed to consider ministry in such situations.

I envision that focal areas for this course might change from time to time. Rather than offering separate courses in each of these areas, I propose to relate a number of such special problems and the ministry that can respond in a single course. No more than three such areas of need would be dealt with at any offering of the course to avoid excessive dilution of subject matter. In the fall term of 1980, we will deal with aging, the addictive personality and conflict in the church.

3 pages

PT 125. Pastoral Care and Guidance in Special Situations  
Mr. Linton

The pastor is often called upon to minister to individuals and families who are confronting special problems such as alcoholism and drug abuse. Ministry is to be responsive to the special needs of the aging. Pastors often must deal with situations of actual or potential conflict within the parish. This course will be helpful to conflict ministry in such situations.

I envision that local areas for this course might receive from time to time. I envision that offering separate courses in each of these areas. I propose to relate a number of such special problems and the ministry that can respond in a timely manner. No more than three such areas of need would be dealt with at any offering of the course to avoid excessive duration of subject matter. In the fall term of 1980, we will deal with aging, the addictive personality and conflict in the church.

## IX. DIRECTORY

### Administrative Officers and Offices

President, James D. Glasse, Academic Building, First Floor  
Dean of Faculty, Loyde H. Hartley, Academic Building, First Floor  
Dean of Students, Elizabeth Nordbeck, Academic Building 21  
Secretary of Faculty, Francis E. Ringer, Academic Building 32  
Vice President for Business, Myron E. Wolf, Library 202  
Director of Development, Robert Fogal, Library 206  
Development Associate, J. Richard Gladfelter, Library 206  
Director of Library Services, George H. Bricker, Library 101  
Director of Masters Studies, Robert W. Duke, Academic Building 14  
Director of Doctoral Studies, Paul E. Irion, Academic Building 24  
Director of Contextual Education, Allen E. Kroehler, Academic Building 28  
Director of Continuing Education, J. Pat Carlisle, Academic Building 40  
Registrar and Director of Financial Aid, Nancy B. Norris, Academic Building, 1st Flr

### Faculty and Offices

Gilbert Bartholomew - 31	Paul Irion - 24
George Bricker - Library 101	Allen Kroehler - 28
Robert Duke - 14	Elizabeth Nordbeck - 21
Donald Freeman - 12	John Payne - 27
James Glasse - AB, First Floor	Francis Ringer - 32
Loyde Hartley - AB, First Floor	Richard Vieth - 16
David Hopkins - 26	Robert Webber - 34
Denise Hopkins - 26	Douglas Whiting - 30

### Class Rooms and Seminar Rooms

Academic Building - First Floor 102, 103  
Second Floor 202, 204, 205, 206, 207

Philip Schaff Library - First Floor 105, 106  
Second Floor 200, 214

Hafer Audio Visual Center - Philip Schaff Library, Second Floor 200

Evangelical and Reformed Historical Society and the Archives of the United Church of Christ - Philip Schaff Library, Second Floor 212

Executive Secretary, Herbert Anstaett; Archivist, George H. Bricker;  
Assistants, Lucile Brackbill, Florence Bricker, Elizabeth Sanders;  
Volunteer, Mary Margaret Rupp; Secretary, Connie Stetter.

Seminary Bookstore - First Floor, Parish Resource Center

The Center for Professional Development in Ministry - 40

Director, J. Pat Carlisle

The Research Center in Religion and Society - AB, First Floor

Director, Loyde H. Hartley

The Parish Resource Center

Director, D. Douglas Whiting

Mail Boxes

Student Boxes - Academic Building, Ground Floor

Faculty Boxes - Academic Building, Ground Floor

Bulletin Boards

ASW, Dormitory and Apartment Affairs - Apartment and Richards Hall stairwells

Chapel Announcements - Academic Building, Chapel Entrance

Hafer Center and Library Announcements - Library Entrance and First Floor

All-Community and General Interest - Ground Floor, Academic Building

Rest Rooms

Academic Building - Ground Floor, Men and Women

First Floor, Women

Second Floor, Men

Philip Schaff Library - Lower Level, Men and Women

Second Floor, Men and Women

Refectory Manager

Verna Cotterall - Southeast Corner of Refectory

Maintenance Manager

C. Jay Burket - Richards Hall, Lower Level

Part-Time Custodian - Philip Schaff Library

Robert King

Seminary Telephones

Administrative Offices	393-0654
Vice President for Business, Myron Wolf	393-0654, ext. 27
Center for Professional Development in Ministry	393-7451
Parish Resource Center	299-1113
Refectory, Verna Cotterall	393-2943
Richards Hall	
First Floor	392-9439
Second Floor	392-9521
Third Floor	392-9474

NOTE: In case of lockout or other trouble, contact C. Jay Burket (569-2558) or call any of the following numbers:

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392-9439

392-8263

392-9521

392-9474

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