

The Lexington Seminar Final Report 2001 - 2003

United Theological Seminary of the Twin Cities

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I. Issue and Context

United Theological Seminary of the Twin Cities is an ecumenical graduate theological school founded by the United Church of Christ. As a Christian seminary, the school's mission is to prepare women and men for effective ordained and lay leadership in church and society, to pursue theological inquiry and shape theological understanding, to serve as a sustaining resource for religious leaders, and to foster spiritual formation and ethical development.

One of the strengths of United is its intentional openness to diversity within the student body. A challenge that grows out of this commitment is to honor students' diverse callings and gifts while maintaining consistent standards of academic achievement and preparation for ministry. This is most clear in the Master of Divinity degree, which includes a benchmark in the program known as the Integrative Exam. Designed around a paper drawing on the student's contextual parish experience, the exam is designed to test a student's ability to do contextual analysis, issue analysis drawing upon appropriate coursework, and present an appropriate response by which that issue might be addressed within the described context. Two issues often arose in the Integrative Exam process. First, the process had originally been an integral part of a course; as it was moved out of the course and became more individualized through the years, students were left to write it primarily on their own. They were encouraged to work with their advisor, but even this process varied greatly. Secondly, there was little structure given to students in the developing and writing of the Integrative paper. Some students were able to examine an issue, review their overall coursework, and develop highly integrative papers. Others found themselves required to do a task for which they felt under-prepared.

Recognizing the complex challenges that have arisen through the years of using the Integrative Exam as a way to determine a student's progress towards both an academic degree and readiness for ministry, the core issue United chose to address was that of integration. As identified at the Lexington Seminar, United Seminary's issue in teaching and learning focused on institutional transformation to better foster integration in its various dimensions for all United Seminary students in ways that take account of diverse locations. The initial question addressed in the project was, what do we mean by integration, and what might be a more effective academic approach to facilitating and assessing integrative abilities in students? Although integration is important for all degree students, the primary focus of this project was students in the Master of Divinity

and Master of Religious Leadership, as it is these two degrees that currently use the Integrative Exam.

II. Project Design

As part of a larger curriculum revision that was in process at the time, the Lexington project was designed to engage faculty in the assessment and development of indicators of integration by which the faculty can assess students' understanding of, and ability to do, integration. To facilitate the educational process of students achieving the indicators, there were two other parts to the project. The first was the identification and development of educational approaches that will foster students' ability to integrate. The second was the training and support of faculty in the identified educational approaches, both the teaching-learning approaches within courses and the use of integrative evaluative processes of students' overall work toward the achievement of the indicators of integration.

Four goals were identified:

- Indicators of integration would be established, and ways to assess student growth would be identified.
- Educational approaches of teaching and learning that would foster students' attainment of these benchmarks will be identified, and adapted for use within the UTS context.
- Faculty would be trained in the adopted educational strategies and methodologies
- The institutional changes necessary to appropriately support student integration through implicit and explicit curricula would be identified.

The project was designed primarily around faculty learning together what was meant by integration, how it might be understood and assessed within student work at United, and how courses might be designed and taught in ways that would more clearly facilitate integration. The decision was made that the faculty as a whole would do most of the process, so Dr. Keely's responsibility was to design and facilitate the faculty discussions.

Previous to the development of the Lexington Project, Dean Weis assisted the faculty in developing the core document for the curriculum review and revision. "The Curriculum Guide Document: The Masters Curriculum at UTS" includes a statement of Mission and Vision, Values and Perspectives, and Curricular Aims and Outcomes. Initially approved June 2000, it was revised in August 2002. In February 2004, the faculty approved a final revision of this document, now titled "The Masters Curricula at UTS: Values and Aims" (Appendix A).

Upon returning from the 2001 Lexington Seminar, the Seminar team reported to the rest of the faculty the insights gained from the other faculties, and proposed that the faculty focus our Lexington project on the issue of fostering integration. The grant proposal stated the issue this way: "United Seminary's issue in teaching/learning focuses on institutional transformation to better foster integration in its various dimensions for all United students in ways that take account of diverse locations." This statement

recognizes three core issues. First, teaching/learning begins with the recognition that a professor's approach to teaching and a student's ability to learn are interrelated. This has led the United Seminary faculty to address how we teach, and to learn more about how students learn. Second, the focus on the institution helps remind us that learning and integration are holistic processes, extending beyond the formal classroom experience.

Third, to honor our commitment to diversity within the student body, the new curricular process must be able to be particularized for students from various locations. "Location" recognizes the complexity of gender, race, culture, sexual orientation, age, ability and class, and also includes geography, intellectual and experiential world, theological streams, denominational traditions and contexts of ministry, service, and vocation. The faculty also recognized that location is not just the "out there" of a student's life, but also the "in here" of life at United. These issues add to the complexity of collaborative, dialogical learning that is an integral aspect of the faculty's commitment to the teaching/learning process.

Drawing on the Curriculum Guide Document, the faculty initially developed two complementary pieces. The first was the development of ten "indicators of integration." Initially named "benchmarks" in the grant proposal, the faculty found "indicators" to be a more dynamic term, as diverse students would evidence integration in different ways. Initially developed in 2001, it was also revised in August 2002 (Appendix B), and the list of indicators was used at every discussion of curricular revision.

The second document evolved by asking the faculty "what would an excellent graduate with a Master of Divinity look like?" This conversation identified a list of descriptors that were easily organized under the six overall Curricular Outcomes previously identified. This document also was always close at hand to provide focus toward the goal of quality graduates.

Recognizing that faculty experienced even some of the stronger students having difficulty in integrating material learned in separate courses, we began to explore two intentional approaches to explicitly address integration. The first was the greater use of team teaching to model for students how to be in conversation across academic disciplines. The second was exploring ways to redesign the course curriculum to assist students in fostering integration across disciplines. What grew out of these approaches were several intentional changes in the Master of Divinity and Master of Religious Leadership curriculum:

- Course IS151, "Theological Interpretation: God, Community, and Transformation," is the new integrative seminar that all Masters students are expected to take their first term at United, and is a prerequisite for most other core courses. This will always be team-taught by two faculty from different disciplines, and so will model and foster cross-disciplinary conversations. In addition to introducing core areas within the curricula, this seminar will focus on one theme throughout the course to sharpen and integrate students' learning experiences the first year of seminary.

- Course IS152, “Integration of Ministry and Local Theologies,” will be taken the term following the first integrative seminar. Adding an intentional, multi-cultural component, this seminar will integrate a practicum in social justice ministries with ministerial/leadership practices and ecclesiological considerations for social justice.
- Courses CS251-252, “Religious Leadership and Administration,” the year-long contextual education course following the first two integrative seminars, now has a different set of pre-requisites required.
 - Two of the arts of ministry courses, pastoral care and Christian education, must be taken before beginning the contextual placement.
 - The Biblical survey courses have also been changed, so that instead of taking a year-long Older Testament and then a year-long New Testament survey, students take one term of Older Testament and one term of New Testament before their placement, and preferably the second term of each Testament survey while in their placement.

The pre-requisites will allow students to both be better equipped for their congregational ministry experience, and to be able to integrate various disciplines into their work.
- Course IS251, "Final Integrative Seminar for Master of Arts in Religious Leadership" will help students focus on the areas of emphasis particular to each student's ministry (usually Christian education or church administration) and provide ways for students to develop an integrated statement and approach to ministry.
- Course IS351, "Final Integrative Seminar for Master of Divinity," will incorporate the students’ work in constructive theology. Using a case study approach, students will have opportunities to integrate their seminary studies and experiences into a foundation for effective ministry.

Two other integrative processes will be integral parts of the new curriculum. The first, the Integrative Notebook, will be closely connected with integrating learning from courses. The other, the Spiritual Chronicle, will be less connected with courses and focus more on ministerial spiritual formation. The following excerpts from UTS curricular documents describe these modalities:

- An Integrative Notebook will be required for all degree students. Students will maintain and meet annually with their academic advisor to review the materials collected in the notebook. Certain documents are required components of the Integrative Notebook, and other documents are optional components. The required and optional documents vary by degree program. The frame of reference for evaluating a student's progress and development as reflected in the Integrative Notebook are a set of "Indicators of Integration." These too vary by degree program.

The Integrative Notebook is intended to provide UTS Masters students an on-going context for reflection and evaluation on how the different subjects they study come together into an integrated whole, and on their emerging formation as religious leaders or religious persons as they appropriate what

they learn in ways that are appropriate in light of their individual experience and contexts. The contents of the Integrative Notebook and the content of the student-advisor dialogue around those contents should also provide students in ordination processes a rich resource for documenting their readiness for ministry

- The Spiritual Chronicle is a reflective tool created to help students in the M.Div. and M.A.R.L. programs integrate spiritual, academic, and vocational dimensions of their seminary journey. Some portions of the chronicle will be embedded in coursework, while others will be fulfilled outside of class. Requirements include an ongoing spiritual autobiography, course reflections, ongoing spiritual practices and meetings with the chaplain and spiritual guides. The advisor will inquire about timely progress in the journal at the yearly review. Students will meet with the chaplain at the beginning and ending of their program. Spiritual directors and mentors will be available at specific junctures in the program and at other times as requested by the student. Specified portions of the chronicle will be shared with the advisor, the chaplain, teachers and spiritual guides. The remainder of the chronicle will be kept strictly confidential.

The faculty recognizes spiritual formation as essential for both the faculty and the students. Alongside the Lexington Project, the faculty has been drawing upon another grant to engage in spiritual formation as faculty. The role of the faculty members as models has been an explicit component of the curricular revision, and we recognize that if we are to foster integration of one's spiritual life into one's call, it is important for members of the faculty to be able to explore and share our own experiences and understandings.

The Lexington project became an integral piece of the overall curriculum revision, allowing us to have time and resources that would otherwise not have been available to the faculty. Twice-yearly faculty retreats and several of the monthly faculty discussion times have been dedicated to the curricular discussions, as well as time with outside consultants.

III. Resources

The resources used for the Lexington project were primarily persons who brought areas of expertise to the faculty. The one exception was the use of the material gathered as part of the 2001 ATS Accreditation Report, which provided the faculty with in-depth analysis of the curriculum. This included alum, feedback, student evaluations, focus groups with judicatory leadership, and intern supervisors.

Dr. Keely is also working with material from Alverno College, as our faculty continues to explore assessment of the Indicators of Integration. Initial ways to assess them have been set by the faculty, but the Alverno material will be part of the faculty's assessment of their value and effectiveness as the new curriculum is evaluated in five years.

Outside consultants

- Previous to the beginning of the Lexington Project, **Dr. Elizabeth Caldwell**, Harold Blake Walker Professor of Pastoral Theology at McCormick Seminary, spent a day with the faculty, addressing multiple intelligences, learning styles and working with diverse learners. This workshop engaged the faculty in exploring ways we might both recognize and assist learners who approach learning differently than we do. It also began to build a common vocabulary among the faculty.
- **Dr. Jack Seymour**, Professor of Religious Education and Academic Dean of Garrett-Evangelical Theological Seminary, facilitated the first faculty discussion funded by the project. As the focus that grew out of United's presentation to the Lexington Seminar was the issue of integration, Dr. Seymour facilitated a day-long workshop exploring "integration for what?" This conversation led to the first draft of the indicators of integration.
- **Dr. Charles Foster**, Senior Scholar at the Carnegie Foundation for the Advancement of Teaching in Theological Education, and previously Professor of religious Education at Candler School of Theology at Emory University, spent two days with the faculty exploring our philosophies of teaching. Dr. Foster focused in teaching as "a practice" through a case emerging from his research for the Carnegie Foundation for the Advancement of Teaching in Theological Education. The United faculty explored assumptions we had about students and how they learn, the relationship of the structures of thought and action in a discipline and how one teaches, and the reinforcing/inhibiting structures to the practices of teaching by individual faculty members to be found in cultures of our educational settings. In addition, each faculty prepared a one page philosophy of teaching statement, which Dr. Foster then used as a basis for both personal exploration of our own understandings of teaching and opportunities for shared understandings among the faculty. In addition to the outcomes of the exercises and discussions above, one of the issues that Dr. Foster raised that has become central for the UTS faculty is the importance of high level faculty involvement in mentoring the values that the faculty has agreed are core to the mission and vision of United Seminary. This has been implicit in our further discussions of teaching practices.
- **Dr. Theodore Hiebert**, Francis A. McGaw Professor of Old Testament, McCormick Theological Seminary, led the faculty in a workshop on interdisciplinary team teaching and learning. As new interdisciplinary team-taught integrative seminars are core to the new UTS curriculum, the faculty found it very helpful to work with Dr. Hiebert in two ways. First, he engaged the faculty as a whole in a workshop in team teaching, fostering discussion, as well as common vocabulary and understandings. Second, Dr. Hiebert met with the design teams of the new integrative seminars, both helping them to clarify their directions and mentoring understandings of team teaching that foster integration.

- **Dr. Victor Klimoski**, St John's University, joined the faculty to assist in the facilitation of developing assessment for the Indicators of Integration.
- **The Case Teaching Institute** offered a one-day workshop for the United faculty, led by **Dr. Mark Hamilton**, Assistant Professor of Old Testament and Advisor for Master of Arts in Christian Ministry. It is evident that case studies will be a highly effective educational methodology for integrative seminars, as well as other courses that are designed to foster integration. As only one of the current UTS faculty has been to the three day Institute for Case Teaching, it was very helpful to the faculty to have the Institute come to us.

IV. Project Results

The process begun with the assistance of the Lexington Project has led to the implementation of a new curriculum in autumn 2004. The project results include the achievement of the stated goals, as well as additional outcomes. The four stated goals for the project that were achieved are:

- Indicators of integration were established, and ways to assess student growth were identified.
- Educational approaches of teaching and learning that would foster students' attainment of these benchmarks have been identified, and adapted for use within the UTS context. The Integrative Seminars, as well as revisions in other core courses, are designed around assisting students with intentional integration. The Integrative Notebook and Spiritual Chronicle add mechanisms for on-going support of student integration on an individual basis.
- Faculty has been trained in educational strategies and methodologies that support the identified educational approaches.
- The institutional changes necessary to appropriately support student integration have been identified and implemented. Beginning this fall, all three Masters degrees at UTS have revised curricula that emphasize integration in new and substantial ways. The Chaplain has been made a full member of the faculty. Funding has been sought and secured to provide the human resources needed to support the Spiritual Chronicle process.

Additional outcomes that have emerged from this project include:

- The United faculty discovered there are similar passions and concerns about the formation of our students.
- We had opportunities to explore our philosophies of teaching, learning from and with each other what it is to be a faculty of theological education.
- Several conversations around issues of integration brought us to a clear understanding of where we agree, and how our differences enrich both the faculty and the learning of our students.
- We have talked together about the practice of teaching, and will continue to share our course syllabi and approaches to the teaching/learning process with each other.
- We learned from colleagues at the Lexington Seminars that every school is a different context, but many of our challenges are similar. This has encouraged us

to go beyond our campus for conversations and insights from colleagues at other schools.

V. Sharing the Wisdom

As the faculty prepares to implement the new curriculum Autumn 2004, several members have commented on the gift of being able to take time to attend to the larger picture. Certainly the new curriculum has some new courses, but the whole process has allowed us to understand curriculum as the total plan of learning for a student in each degree program.

- We have considered what the excellent graduate of UTS would be like, and the aspects of UTS that would help to foster that kind of graduate
- We have struggled with the complex diversities of our students, and how to both honor each student and have common standards of excellence.
- We have valued each other's creativity as the curriculum evolved. This included the development of the Integrative Notebook, the Spiritual Chronicle, and the interdisciplinary integrative seminars.
- We took time to explore what it is to be teachers, and how we might better foster learners.
- We were reminded that in our diversity as a faculty is our strength.

A story that lifts up a moment of strength for the faculty was the process by which we identified what an excellent graduate might be like. After the faculty worked in small groups, Dr. Keely asked groups to begin to report. As reports began, groups began to realize the deep commonalities on each group's list. We also listened carefully to the different ways commonality was expressed, and where the differences lay. It was a day of excitement, laughter, energy and cohesion in the process.

APPENDIX A

THE MASTERS CURRICULA AT UTS VALUES AND AIMS

Mission and Vision

The Masters curriculum at United Seminary is grounded in the seminary's mission and vision. This mission and vision is then expressed in a set of values and perspectives that inform and shape the curriculum, and a set of aims and outcomes that direct the curriculum and are the basis for assessing its effectiveness.

The seminary understands its mission in the following way:

United Theological Seminary of the Twin Cities is an ecumenical graduate theological school founded by the United Church of Christ. As a Christian Seminary our mission is:

- to prepare men and women for effective ordained and lay leadership in church and society;
- to pursue theological inquiry and shape theological understanding;
- to serve as a sustaining resource for religious leaders; and
- to foster spiritual formation and ethical development.

The following amended excerpt from the seminary's vision statement is especially relevant as a foundation for the masters curriculum at United.

We live in a world of God's grace reflected in faith and hope and love. We also live in a world afflicted by systemic injustice, environmental degradation, religious conflict and personal alienation. In a time of moral uncertainty, we seek to understand and confront forms of evil manifest in the world and to discern the forms of grace and justice that express God's transforming power. In doing so, we draw on those religious sources that inspire constructive renewal and transformative change. Grounded in our biblical understanding of the covenantal relationship between God and the world, we seek to construct transforming theologies, to educate leaders who will foster renewal and celebration, to speak with a fresh voice the language of faith and hope, and to enable individuals and communities to open themselves to the healing and liberating power of God's grace.

We live out of these deeply rooted commitments:

- God is Creator and Sustainer of all life, the source of love and goodness, and we and the whole creation bear the image of God's goodness;
- Jesus Christ embodies the love of God for the world, calling us to newness of life and revealing to us God's intentions for our lives;
- The Holy Spirit is active in the world calling us to respond to the world's brokenness and oppression with acts of love and healing, justice and hope.

Values and Perspectives

In the light of this mission and vision, the faculty intends that the Masters-level curriculum at United Theological Seminary of the Twin Cities be shaped by the following values and perspectives:

1. United Theological Seminary of the Twin Cities is a Christian institution. We do what we do as a response to our experience of the human condition and of God's invitation to participate responsibly in God's on-going re-creation of the world so that all of God's creatures are restored to wholeness. Because in Christ God recalls us to our basic human identity as intended by God, UTS is open to persons of all faiths.
2. Because UTS was chartered by the United Church of Christ as an ecumenical community, we value both our roots in the Reformed tradition, and the ecumenical scope of our mission.
3. In keeping with the Reformed tradition's affirmation of the baptismal ministry of all believers, and in keeping with its own mission "to prepare women and men for effective ordained and lay leadership in church and society," we intend our curriculum to serve students preparing for leadership in either ordained or lay roles.
4. The theological tradition to which the church as a whole is heir exists in dynamic relation with culture. Our methods, both those we teach and those by which we teach, should reflect the dynamic nature of that relationship.
5. The church exists in a dynamic relation between the tradition it inherits and the need for ecclesiastical and social transformation. Maintaining the dynamic tension between the importance of transmitting the tradition and the importance of transforming it lies at the core of the Masters curriculum at UTS. Necessarily, we also view theology as essentially an open system that is capable of change and discovery, rather than a closed system that needs only to be repeated and adapted.
6. Because we view the construction of theology as an imaginative construal of the dynamic relations among traditions and contemporary experiences, we regard the arts, the social sciences and other modes of attending to human experience as essential components of theological education.
7. Because we see our work as a participation in God's on-going creation, we are hopeful about the possibility of transformation of persons, institutions and societies toward greater wholeness and justice. We regard the furthering of this transformation as central to the mission of the church. Thus this focus is necessarily crucial to the education of religious leaders at United.
8. The ministries to which our students are called will take place in a broader societal context shaped by a number of major factors, of which our curriculum thus must take account:

- Increasing cultural and religious diversity
 - Individual isolation and abdication of communal responsibility
 - Rapid social and institutional change, including major changes in ecclesiastical institutions
 - Increasing awareness of, and heightened struggle around systems of dominance and oppression, local and global
 - Economic and cultural globalization
 - Ecological fragility
 - The rapid development of information technology and its attendant social changes
 - A longing for spiritual depth
 - Threat of war and search for peace
9. We value openness and dynamism in responding creatively to the challenges and needs of our environment, so that our educational means most effectively pursue our educational mission.
10. We value the accessibility of theological education.
11. Essential to the success of the curriculum is the creation for students of open learning communities in which students are supported in the various ways in which people learn.
12. We must conceive of the curriculum and the evaluation of students within it holistically, hence the centrality of integration. We envision the accountability requisite for the attainment of excellence to include the accountability of students for their performance within the curriculum, as well as the accountability of the faculty for structuring curriculum and pedagogy so as to appropriately support the achievement of the outcomes that constitute excellence. The forms that these accountabilities take should be commensurate to the outcomes evaluated, and should be consistent with the explicit aims of the curriculum.

Curricular Aims and Outcomes

In pursuit of the seminary's mission and in order to effect its vision, the faculty intends to shape the Masters curricula at UTS around the following aims in order to produce the outcomes they articulate. The actual curricula and educational practices within them will be assessed for effectiveness against these outcomes. Taken together with the preceding values and perspectives, these aims and outcomes form the criteria for determining the content, shape and methods of the Masters curricula at United.

The Degrees Master of Divinity and Master of Arts in Religious Leadership

The excellent graduate of the UTS Master of Divinity and Master of Arts in Religious Leadership curricula will be able to know, analyze and evaluate religious traditions (both her or his own and that of others), contexts for ministry (in both their local and global dimensions), and themselves (as theologians and leaders situated in particular contexts who continue to learn and develop). These abilities will enable them to construct theology out of the integration of tradition, context and self in a way that issues in pastoral, collaborative and transforming leadership of faith communities to become more theologically informed, pastoral and transformative presences in their larger contexts.

Goals of the Master of Divinity

More specifically the excellent graduate of the UTS Master of Divinity curriculum:

1. Knows, understands, and can appropriate for contemporary contexts, the Christian tradition in its Biblical origins and subsequent major lines of development to its present global diversity of expression;
2. Understands the nature and dynamics of the contexts in which he or she, and the faith communities he or she leads, are called to minister;
3. Knows her- or himself as a particular person with gifts and yet limits, with global connections and yet a particular location, with her or his own call and yet accountable to a larger community, with her or his own ministerial-theological identity and authority and yet a shared ministry, with a life-long need for learning, and with a spiritual life which she or he is equipped to nurture;
4. Is able to analyze and evaluate faith traditions, contexts and self, as well as the resources available for ministry in those contexts;
5. Is able, out of the integration of faith traditions, contexts and self, to construct a theology that, with and for the faith community of which she or he is a member, meaningfully names God's presence and leading in the context;
6. Out of that theology is able to shape a pattern of community leadership that is adaptive, collaborative, pastoral and transforming as it invites the faith community of which he or she is a member to become a more theologically astute, pastoral and transforming presence in its context.

Goals of the Master of Arts in Religious Leadership

More specifically the excellent graduate of the UTS Master of Arts in Religious Leadership curriculum:

1. Has significant introductory knowledge of, and beginning ability to appropriate for contemporary contexts, the Christian tradition in its Biblical origins and subsequent major lines of development to its present global diversity of expression;
2. Understands the nature and dynamics of the contexts in which he or she, and the faith communities he or she leads, are called to minister;
3. Knows her- or himself as a particular person with gifts and yet limits, with global connections and yet a particular location, with her or his own call and yet accountable to a larger community; and has begun to develop her or his own ministerial-theological identity and authority, with a life-long need for learning, and with a spiritual life which she or he is equipped to nurture;
4. Is able to analyze and evaluate contexts and self, as well as the resources available for ministry in those contexts;
5. Is able, out of the integration of faith traditions, contexts and self, to construct a theology that, with and for the faith community of which she or he is a member, meaningfully names God's presence and leading in the context;
6. Out of that theology is able to shape a pattern of community leadership that is adaptive, collaborative, pastoral and transforming as it invites the faith community of which he or she is a member to become a more theologically astute, pastoral and transforming presence in its context.

The Degree Master of Arts

Educational Goals of the Degree

1. A graduate of the UTS M.A. degree program has a broad basic acquaintance with significant portions of the Biblical origins and subsequent major lines of development of the Christian tradition up to modern times;
2. A graduate of the UTS M.A. degree program has a broad basic acquaintance with the present global diversity of Christian theological expression;
3. A graduate of the UTS M.A. degree program is able at a basic level to analyze and evaluate these faith traditions in relation to their contexts and the graduate's own context(s);
4. A graduate of the UTS M.A. degree program is able, out of the integration of religious traditions, contexts and self, to construct a theology or worldview that is meaningful for the student's faith community or community of meaning;
5. A graduate of the UTS M.A. degree program has mastered the tools of academic research and writing assumed at the graduate level of theological inquiry and has gained a high level of knowledge in a particular area of theological study as defined by one of the three concentrations within the degree program.

Educational Goals of the Concentration in Religion and Theology

The concentration in Religion and Theology seeks to accomplish the following additional goals:

1. A graduate of Religion and Theology concentration of the UTS M.A. degree program is able to analyze sympathetically the life of religious communities other than her/his own;
2. A graduate of Religion and Theology concentration of the UTS M.A. degree program is able understand theological traditions in the broader context of the life of religious communities;
3. A graduate of Religion and Theology concentration of the UTS M.A. degree program will have a basic understanding of theology and religious studies as distinct disciplines.
4. A graduate of Religion and Theology concentration of the UTS M.A. degree program has developed in depth knowledge of a topic in religion or theology relevant to his/her interests.

Educational Goals of the Concentration in Theology and the Arts

The concentration in Theology and the Arts seeks to accomplish the following additional goals:

1. A graduate of Theology and the Arts concentration of the UTS M.A. degree program has developed and can employ an interdisciplinary model of theological interpretation of the arts;
2. A graduate of Theology and the Arts concentration of the UTS M.A. degree program is able to articulate an understanding of the arts as an object of theological reflection, a means of religious expression, and a source for the practice of ministry;
3. A graduate of Theology and the Arts concentration of the UTS M.A. degree program has introductory level knowledge of a significant block of art (defined by style, theme, period, etc.).

Educational Goals of the Concentration in Women's Studies: Religion, Theology, Ministry

The concentration in Women's Studies: Theology, Religion, Ministry seeks to accomplish the following additional goals:

1. A graduate of Women's Studies: Theology, Religion, Ministry concentration of the UTS M.A. degree program has a broad basic acquaintance with the experiences of women in the history of Christianity and with how women have shaped, and been shaped by, the Christian tradition(s) and contemporary religious practice.
2. A graduate of Women's Studies: Theology, Religion, Ministry concentration of the UTS M.A. degree program has a broad basic acquaintance with the multiple ways that women are participating in, and shaping, contemporary theological reflection;
3. A graduate of Women's Studies: Theology, Religion, Ministry concentration of the UTS M.A. degree program will have a basic understanding of women's studies as an academic discipline.

APPENDIX B

Indicators of integration: Statements that provide the frame by which to evaluate a student's ability to do the level of integration expected in the Master of Divinity degree. These indicators are ways of both setting clear standards and allowing for diversity in the meeting of those standards.

- The student demonstrates accountability for their own learning process and decisions
- The student demonstrates awareness of their personal strengths and limitations and takes responsibility for their own emotional health
- The student attends to their own spiritual life and formation
- The student is able to understand and articulate both the particularity of their own (cultural, familial, religious, personal) story as well as its resonances and dissonances with others' stories, and with larger social, religious and cultural narratives.
- The student is able to identify historic connections of their own stories with the stories of others around the world.
- The student demonstrates a clear appreciation of other theological perspectives and is able to make a case for a perspective other than their own.
- The student is able to articulate their own theology of ministry, drawing on the core curricular areas.
- The student practices ministry with compassion and respect for others.
- When faced with an unexpected situation in ministry, the student is able to respond effectively. The response will reflect the consideration of context, culture, theology of ministry, and the appropriate arts of ministry.
- The student has an ecclesiology, and practices the arts of ministry with integrity and competence, grounded in their tradition, recognizing the changing nature of church and ministry.

(Faculty retreat 8/02, Approved by Faculty Council 9/18/02)