Indigenous Studies Centre

Vancouver School of Theology

We acknowledge our location on the traditional, ancestral and unceded territory of the Musqueam people.

Master of Divinity by Extension

Diploma in Theological Studies by Extension

and

Certificate in Theological Studies by Extension

Curriculum Guide

Revised March 2015

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Curriculum Guide

Background

This program of accredited theological education by extension at the degree and diploma level provides extension courses needed for acquiring competencies in Bible, History and Theology, and Theology and Practice of Ministry. The Native Ministries Program Committee (NMPC) has worked with each academic area in the School to take the onsite courses and their competencies, and put them into appropriate extension modes. Three major ways for delivering this material have emerged: extension courses; short intensive offerings as part of Native Ministries Consortium (NMC) Summer School or during some other designated time; and on-the-job supervised experience in ministering to a congregation or other appropriate group.

In developing extension courses, the task has been to deliver the content in a readily accessible format and in a manner that enables students of another culture to both fully understand and relate it critically to their own particular culture and context. In developing these extension courses, a mix of audio, DVD/video and written texts, student guide, manual for tutors and a variety of evaluation procedures are used.

In the preparation of these courses, VST faculty is under no illusions about their ability to make the appropriate *application* of the knowledge and skills, in which they are trained, to Indigenous contexts. They concentrate on offering this material in a format that facilitates the students - who are rooted, and living in their own context - making these connections themselves with their tutors. Instructional resources in historical methodology, critical tools of biblical exegesis and hermeneutics, and tools from the social sciences for social analysis are found in the M.Div. extension program just as they are in the onsite program. But the Native Ministries Program encourages the students, through appropriate questions and assignments, to reflect on both the cultural vessel in which the Gospel came to their people, and also its indigenization in their own culture. This is illustrated, for example, by the work students are asked to do in Canadian church history in terms of gathering the oral tradition regarding the arrival and work of missionaries in their midst. They are thereby stimulated to reflect theologically on the nature and calling of the church and the understanding and significance of the Gospel in regard to their own tradition and peoples' history.

In 2010, VST embarked upon a comprehensive curriculum revision of the Native Ministries Program with the purpose of creating a more indigenous-focused curriculum through greater involvement of Indigenous peoples in course development and evaluation. The Native Ministries Program has also begun to explore other educational opportunities outside the Master of Divinity degree. This new guide and the Master of Arts in Indigenous and Interreligious Studies and Master of Theology in Indigenous and Interreligious Studies are the products of that work.

The Competence Model for Curriculum

Vancouver School of Theology uses a "competence model," for which teaching and learning resources are structured and learning is assessed. A competence-based curriculum is founded on a particular set of statements of required knowledge and skills. These are grouped in ways that enable focus for learning and for demonstration and assessment. Growth in knowledge and skill in a number of different areas measures progress towards a degree.

There are various ways available for completing these competencies. The required courses are often combined with projects, reflective seminars and the assignment of written or oral evaluations. In several education areas, members of the student's congregation are asked to participate in the evaluation process. All evaluations are ultimately the responsibility of the faculty person responsible for the particular competency area, although the tutor may be responsible for specific evaluations along the way.

At the beginning of any of the programs offered at VST, required foundational courses are taken. Various tests and exercises enable the student to demonstrate basic competence in these areas. Continuing past the foundational level, students are able, with the help of faculty and tutors, to tailor the program to fit their individual and denominational needs and interests, taking into account skills, training and attributes already gained before admission.

The Native Ministries Program and the Competence Model

The competencies identified by VST as necessary for ministry were examined to see if they corresponded to the needs of Indigenous communities. The Native Ministries Consortium has facilitated consultation with Native leaders, at the beginning of the program in the early 1990s, at various points along the way, and most recently during the summer of 2006. The consultation process emphasizes the need to take seriously the social, cultural and political context of the students' nations and oral communities. Faculty members have adapted the onsite program for delivery by extension in a way which makes it possible for the tutor and student to engage the material from the perspective of their own culture.

The list of competencies deemed necessary for Native Ministry are found in this curriculum guide. These competencies have evolved from the original list, which was closely related to the onsite M.Div. program of the day, and the input of the Indigenous student and faculty focus groups from the summer of 2006. A subcommittee of the Native Ministries Program Committee has worked to integrate this information and to simplify the competencies found in this guide. The competencies will continue to evolve according to the future identified needs of Indigenous communities, and as new and/or revised courses are added to the Native Ministries Program M.Div. curriculum. The most recent revisions occurred at NMP committee meetings in 2011 and are incorporated into this Guide.

It is important to note that often for Indigenous people – even those with advanced degrees and good writing skills – the primary means of communication remains oral. Therefore, the Program has tended to replace the use of written papers as the main evaluative tool with other means, such as oral evaluations, exams, etc., which are more appropriate to an oral culture. It was affirmed that while instruction would involve a combination of written materials, tapes and tutorial seminars, oral evaluations would be a primary evaluative tool.

How Competencies are Gained

Courses are resources to help students develop competency objectives, but completion of a course does not always indicate that the student has demonstrated his or her mastery of the knowledge and/or skill areas to be evaluated. In biblical, historical, and theological foundation courses, completion of the course and the associated assignments does serve to demonstrate a mastery of the knowledge and skill areas being evaluated. As a student progresses to advanced competencies, however, successful completion of a summer school course or an extension course will not immediately result in the student being approved in the competency areas being evaluated. Students may be required to do a project or paper, under the supervision of their tutors, to be submitted to the on-campus faculty for evaluation after the completion of the course.

When a tutor interprets a student's record, it is important to note this character of the degree program. Although the student may have completed a number of courses successfully, if he or she has not completed a take-home assignment associated with a given course, then the competency area(s) will not yet be approved.

Course Reporting Process

1. The Native Ministries Program office notifies the appropriate faculty member when a student commences a course. The faculty member (usually by email), will respond, and tutor/faculty communications is encouraged throughout the course.

2. The tutor reports to the faculty member in writing (usually by email), with a copy to the NMP office, when the student completes the course and any required evaluations. Or in the case where the student's work is evaluated by the faculty member, the faculty member will report to the NMP office in writing (usually by email), with a copy to the tutor, whether the student's work is "approved." If "not approved," the faculty member will provide constructive feedback to the tutor and student and layout the means of reworking the assignment. Letter grades are generally not used.

3. The NMP office staff updates the student's record, with a copy to the VST Academic Records Coordinator. The NMP office also notifies the tutor as to whether the work has been "approved" or "not approved" if it was not done previously.

4. The Academic Records Coordinator enters the information into the official VST student transcript; the NMP office enters the information into the student's record kept in that office.

5. A copy of the tutor and/or faculty's evaluative report is placed in the student's file in the NMP office.

6. Copies of the student record will be provided to the student annually (usually in May or at summer school in July) or will be provided upon request to the NMP office. A student's permission is required to release a copy of the record to a tutor or constituency.

7. The same process applies for VST faculty teaching courses at the NMC Summer School in which M.Div. students are enrolled for the purpose of gaining competencies. Before the end of the course, the faculty member will be asked to provide the NMP office with a copy of the course syllabus and a completed form, which describes the follow-up assignment(s) required by the M.Div. students, usually to be completed by October 15. Copies of this form will be sent to the student's tutor and placed in the student's file for future reference. Once completed, the assignment is submitted to the NMP Office where it is recorded as received and forwarded to the faculty member for evaluation. The faculty member has 60 days to return the marked assignment. The reporting process then continues from number 3.

Courses and Competencies

I. BIBLICAL STUDIES

Faculty
> The Rev. Dr. Patricia Dutcher-Walls, Professor of Hebrew Bible and Associate Dean
> The Rev. Dr. Harry O. Maier, Professor of New Testament Studies

The Hebrew Scriptures (Old Testament) and the New Testament are the basics for Christian faith and the continuing source of Christian proclamation and interpretation. Students are expected to become familiar with the historical background and content of the Hebrew Scriptures and the New Testament. Students are expected to acquire skill in using the tools of biblical scholarship and ability to interpret the biblical material in critical exegesis, in teaching, and preaching. Every student is required to take the foundational courses in the Hebrew Bible and New Testament and at least one exegetical course. All courses in this division are available by extension, and are typically taken in this manner. Biblical electives, from which a student may begin the Biblical Exegesis course, may be offered at NMC Summer School.

I.1   BIBLICAL INTERPRETATION IN CULTURAL CONTEXT (BIBLX500)

This course introduces students to tools of Old or New Testament interpretation and their importance for focused biblical study in diverse cultural contexts. It explores different methods of interpretation with a special focus on literary models of the study of biblical texts. This course gives attention to recent trends in biblical interpretation on second and third world contexts and the relation of the Bible and its interpreters to social processes of colonization. The course is designed to help equip students with tools to complete their Biblical studies assignments. It is a required elective for all M. Div. students (as of May, 2010).

I.2   HEBREW BIBLE I: PENTATEUCH (HBX 500)

This course is an introduction to content, critical problems, and theology of the Pentateuch.

Competencies: HBX500

1. Identify major events, locations and peoples in the history of ancient Israel and the ancient Near East reflected in the Pentateuch and comment on their significance.

2. Identify and discuss the content, principal theological motifs of various literary traditions, and critical issues of various books of the Pentateuch.

3. Compare the literature of the Pentateuch to similar literature from the ancient Near East.

4. Demonstrate familiarity with the major resources for critical study of the Hebrew Bible: concordances, dictionaries, etc.

5. Define and describe the use of the basic critical methods, like source and form criticism used in exegesis.

6. Explore First Nations perspectives on the content, themes, and theology of the Pentateuch.

I.3   HEBREW BIBLE II: PROPHETS AND WRITINGS (HBX 600)

This continuation of Hebrew Bible is an introduction to the historical books (Joshua-Kings and Chronicles-Nehemiah), prophecy and the prophets, the Psalms, wisdom literature, and other writings.

Hebrew Bible, The Prophets and Writings, requires an estimated 90+ hours of preparation time for the student, and 45-55 hours with the tutor. This could be done in 18 sessions of 2-3 hours each, or a full day (6 hours) every 2-3 weeks over a 5-month period.

Competencies: HBX600

1. Identify major events, locations and peoples in the history of ancient Israel and the ancient Near East reflected in the period of monarchic through post-exilic Israel/Judah and comment on their significance.

2. Identify and discuss the content, principal theological motifs of various literary traditions, and critical issues of various books of the prophets.

3. Use major resources for critical study of the Hebrew Bible: concordances, dictionaries, etc in studying prophetic books.

4. Apply basic critical methods in the interpretation of texts from the prophetic books.

5. Explore Indigenous Nations perspectives on the content, themes, and theology of the prophets and consider how to apply these learnings to contemporary Indigenous Nations situations.

I.4   NEW TESTAMENT

This course is in three parts, covering the Synoptic Gospels, Pauline Studies and the Gospel of John. All parts are offered by extension and rely heavily on recorded lectures recorded available by download from a VST website.

New Testament requires an estimated 180 hours preparation time for the student, and 80-90 hours with the tutor. This could be done in 15 full-day sessions.

NEW TESTAMENT I: SYNOPTIC GOSPELS (NTX500)

Competencies: NTX500

1. Describe the history and social context of the time of the Synoptic Gospel writings and how they interact with the canon and related literature.

2. Define and describe the critical study of scripture—its methods and problems, and its contribution to theological understanding—exemplified by close exegetical study of biblical texts.

3. Demonstrate ability to use concordances, dictionaries, and other tools of Biblical scholarship.

4. Identify and discuss the content and the major critical problems of, and means of interpretation appropriate to, the literature of the Synoptic Gospels.

5. Summarize the content, principle themes and critical issues of the various Gospel, and state the principal theological motifs of various literary traditions.

6. Demonstrate increasing ability to use such and understanding and exegetical skill in preaching, teaching and other contemporary contexts.

7. Recognize the letters of the Greek alphabet, and transliterate them into English letters.

NEW TESTAMENT II: PAUL (NTX501)
Competencies: NTX501

1. Identify the social context of Paul's letters and cultural and socio-economic influences of the Roman urban environment on the structure, teaching, and goals of Paul in both the contested and uncontested Pauline letters.

2. Analyze the main themes of the contested and uncontested Pauline letters especially through comparison of similarities and differences between the two bodies of letters.

3. Distinguish between the traditional "Lutheran"/ Reformation interpretation of uncontested Paul's theology and the interpretations of Paul as represented in "New Perspective" understandings.

4. Identify, summarize, and communicate orally the contents, thesis, methodology, and contemporary relevance of contemporary Pauline scholarship.

5. Identity and distinguish the profile of Paul as it occurs in Acts and its similarities and differences from the profile of Paul presented in the uncontested letters.

6. Relate the contents of contested and uncontested Pauline theology to the Indigenous Nations student's context where the study of Paul is taking place.

7. Demonstrate a critical use of secondary Pauline literature, concordances, commentaries, etc. in the exegesis of Pauline texts.

NEW TESTATMENT III: THE GOSPEL OF JOHN (NTX640)

Competency: NTX640

1. Describe the history and social context of the time of the Gospel of John's writings and how they interact with the canon and related literature.

2. Identify the chief differences between John and the Synoptic Gospels.

3. Identify and evaluate the place of John's Gospel in the Revised Common Lectionary and the uses of John in the church's liturgical seasons.

4. Identify and discuss critical scholarly approaches to John's Gospel – their methods, strengths and weaknesses – exemplified by a close exegetical reading of key Johannine texts.

5. Demonstrate familiarity with the major resources for critical study of John Gospel: concordances, commentaries, dictionaries, etc.

6. Identify and summarize the structure, characteristic vocabulary, theological concepts, and themes of John's Gospel and their meaning in their historical and literary context.

7. Demonstrate increasing ability to use such understanding and exegetical skill in preaching, teaching and other contemporary contexts.

8. Explore First Nations perspectives on the content, themes, and theology of John's Gospel.

I.5   BIBLICAL EXEGESIS: HEBREW BIBLE (II ISAIAH or GOSPEL of JOHN)
HBX698 at summer school or II Isaiah or Amos or NTX640 Exegesis of John

These courses will introduce students to the methods and tools of exegesis through a critical study of representative passages from Isaiah 40-55, the Gospel of John or the Book of Amos. These competencies may be demonstrated by completing the major exegesis paper either in an appropriate HBX600 level Hebrew Bible course or in the Advanced John course for New Testament.

Each exegesis course requires an estimated 60-80 hours preparation time for the student, plus 35-40 hours with the tutor.

Competency: HBX698/NTX640

1. Define exegesis and describe why it is necessary for interpreting biblical texts; describe the goals of exegesis.

2. Define the principal methods and criticisms used in exegesis and describe the practice of using these tools in exegeting a text.

3. Recognize the Hebrew or Greek alphabet and use this basic knowledge in evaluating textual variants in practicing text criticism and word study in exegesis.

4. Demonstrate ability to translate words and concepts from a biblical passage into the language of the student's community in interpreting a passage.

5. Demonstrate the use of the tools of exegesis (methods and criticisms) in discussion of several passages using an outline for exegesis provided.

6. Apply the tools of exegesis (methods and criticisms) in a major exegetical presentation or paper on one passage, using an outline for exegesis provided.

7. Articulate the theology and interpretation of the passage used in the major exegetical presentation or paper, including expressing how the passage addresses the student's own Indigenous Nations life context.

I.6   BIBLICAL LANGUAGE
Hebrew or Greek Language or Indigenous Language (BIBLX500)

Competency: BIBLX500

Demonstrate competency in either a biblical language or the Indigenous language of the student's own community. Intensive courses in Hebrew and Greek for theology students may be offered at VST in the Spring term (April/May). The completion of a biblical language course in the student's location may be accepted for credit at the discretion of the Director of the Native Ministries Program. Alternately, students can demonstrate competency in the Indigenous language of the community in which they serve. This competency can be demonstrated through the successful completion of coursework in the Indigenous language, or a formal letter certifying a student's fluency in the language.

II. HISTORICAL AND THEOLOGICAL STUDIES

Faculty

Dr. Sallie McFague, Distinguished Theologian in Residence
Dr. Harry Maier, Professor of New Testament and Christian History
The Rev. Dr. Richard Topping, Professor of Reform Theology

Historical and theological studies seek to understand Christian history as a process of continuous interpretation in which the Christian church has reflected upon and acted out its understanding of Christ. This heritage is then related to contemporary life and thought. Students will have a general, integrated understanding of the major issues and movements of the Christian church, its worship, and its theology. Significant attention is paid to the impact Christian missionization had/has made on Indigenous cultures and communities.

In addition to the foundational course, students are expected to complete the advanced courses and competencies that follow.

II.1 FOUNDATIONAL COURSES IN HISTORY AND THEOLOGY

The Christian tradition has been handed down over time and adapted to different settings and peoples in that long history. These foundational courses introduce the student to the history, thinking and worship of the Christian church, to the key developments in the work and witness of the church over the centuries, and to the particular cultural contexts and denominational traditions that have shaped the faith of the student's congregation.

(i) EARLY CHRISTIAN STUDIES (HISX500)

Competencies HISX 500:

1. Locate significant people and events in their respective historical time periods and relate geography to historical events in church history.

2. Describe issues and themes of church history.

3. Apply the process of historiography and use source readings to describe a person or event in church history.

4. Integrate church events with political, social and economic issues of the time.

5. Relate own cultural and historical past to events in Christian church history.

6. Describe a Christian faith tradition other than one's own.

7. Select, analyze, and organize data and research about a particular historical issue and its context.

8. Integrate own cultural experiences and traditions with the selected historical issue and its context.

(ii) FIRST CONTACT IN CONTEXT (HISX600)

Any understanding of Christianity should include the concrete ways in which a community embodies the faith at the local level. Through conversation and research the student will collect and record their memories of the individuals, institutions, and rituals, both Native and Euro-American, that have shaped the Christian identity of their community.

This course requires a session of orientation to the project and periodic meetings with the tutor. Student preparation time will vary with each student/project.

Competency: HISX600

1. Describe the ways in which faith is embodied or expressed at the community/cultural level both pre- and post-contact in the student's home community.

2. Identify several of the people, institutions and rituals that influenced the community after contact.

3. Situate the circumstances of contact and missionary influence within the larger North American (or Hawaiian) context and the forces at play internationally during that time.

4. Demonstrate pastoral listening skills during research-gathering interviews with community members about first contact in the student's context.

5. Investigate and summarize primary and secondary literature relating to early missionary activity in the student's region.

6. Present an oral or written history of the impact and effects of first contact on student's own context.

(ii) INTRODUCTION TO CHRISTIAN THEOLOGY & INDIGENOUS CONTEXTS (THX500)

Competency: THX500

1. Develop and articulate a working definition of theology.

2. Explain the connections between theology and context.

3. Name and define the major Christian doctrines.

4. Explain how these doctrines are expressed historically and in the student's cultural context.

5. Engage doctrines of the Human Being and Creation and God and the World to demonstrate a basic comprehension and expression of them.

6. Construct and articulate a personal statement of belief, which employs doctrinal language and demonstrates an ability to function as a faith community's professional theological guide and mentor.

II.2   INDIGENOUS THEOLOGIES/THEOLOGIANS (THX512)

Indigenous theologies and ministries inspire and challenge the Christian churches and their dominant theologies to engage in dialogue. Courses cover the subjects of systematic and constructive theologies, pastoral formation for ministry, and concepts and theologies of mission. Providing an alternative framework for theological study, the life, faith and experience of indigenous people will allow students to critically engage the ways they define mission, church and ministry.
Course topics will include:

THEOLOGIES OF HUMAN NATURE

"What are human beings for?" Since time immemorial, many cultures have asked what makes humanity unique. The course will examine how Christian Indigenous thinkers have attempted to explain human nature and its special relationship to God.

THEOLOGIES of CREATION

What has the Christian tradition taught about the creation of the world? What does it means to speak of God as Creator? What have Indigenous Christian thinkers had to say about the world and its origin in God the Creator?

This course is usually taken at Summer School, which requires 6 hours of class and workshop attendance per day for 5 days, plus additional follow up work with the tutor.

Competencies: THX512

1. Define the concepts of doctrine and Indigenous wisdom traditions.
2. Be familiar with a specific doctrine of Christianity, for example, Human Nature or Creation
3. Compare that doctrine to an Indigenous wisdom tradition
4. Explain how Indigenous theologies can inform and foster Indigenous Christianity
5. Discuss the connections between relationships and creeds and how these manifest in Indigenous communities.

II.3 CHRISTOLOGY (THX600)

The church has a rich tradition of faith in Jesus Christ. The aim of this course is to explore the church's faith in Jesus Christ, his person and saving work as this is expressed in the New Testament, in the history of the church, and in contemporary theology. Particular attention will be given to the relationship between the church's tradition of faith in Jesus Christ and the faith, culture, and traditions of Indigenous communities.

Christology is usually taken at Summer School, which requires 6 hours of class and workshop attendance per day for 5 days, plus additional follow-up work with the tutor. It is also possible to take this course in extension mode.

Competency: THX600

1. Identify, describe and understand the students own cultural affirmations of Christology, the place of ritual, song, metaphor and story in the student's own Christological position.

2. Identify and articulate the student's own understanding as it relates to the larger communities (faith, reserve, community, urban) in which the student finds her/himself.

3. Describe, understand and put into one's own terms the basic formulations of the Christian tradition (the creeds) concerning Christological understanding and how these have been operative in the Christian experiences of First Nations peoples.

4. Identify and describe the Christological understandings that have been operative through the period of colonization, evangelization, and assimilation of Indigenous peoples.

5. Understand and identify the varieties of Christological affirmations in the bible and the ones that were operative in the student's own community of faith, both locally and denominationally.

6. Identify some ways in which Christological formulations influenced colonization and assimilation.

7. Identify some ways Christological affirmations enabled Indigenous communities to resist colonization.

8. Identify, describe and discuss the resources of Indigenous cultures in contributing to a unique, indigenous appropriation of the heritage of Christological formulations.

II.4   21ˢᵗ CENTURY THEOLOGY: *Modern, Postmodern & Indigenous* **(THX550)**

This course introduces the student to the major theologians and theological movements of the twentieth and twenty-first centuries. It will include especially the perspective of liberation, feminist and indigenous theologies.
21ˢᵗ Century Theology is usually taken at Summer School, which requires 6 hours of class and workshop attendance per day for 5 days, plus additional later follow-up work with the tutor.

Competency: THX550

1. Identify and briefly describe the major factors which influenced the theological thinking of the twenty-first century, and form the background to it.

2. Identify and briefly describe the ideas of the major currents in the theology of the twenty-first century.

3. Compare and contrast the leading ideas of the major currents with the ideas and values of the student's own aboriginal community.

4. Identify ways in which 20th century theological ideas influence popular culture and media, and thus affect our communities and evaluate the healthy and unhealthy aspects of these impacts.

5. Reflect on ways in which the student's understanding of the Christian Gospel speaks to these issues and reflect about whether our understanding of the Gospel needs to be adjusted or clarified in order to meet the challenges posed by these recent trends.

6. Summarize the views of a significant theologian from 20th century Christian theology and locate that theologian's work in its cultural and historical context.

7. Analyze that theologian's work from a First Nations perspective or discuss a model for how to integrate that theologian's work with theological traditions of student's own community.

II.5   RELIGIOUS PLURALISM (THX571)

This course seeks to deepen comprehension and appreciation of the theological implications of resources from a variety of philosophical traditions and belief systems

Indigenous Christians develop a unique set of theological skills bringing together their own Native religious traditions and those of their European-formed Christian denomination. This course explores these basic skills and builds on them when encountering other forms of Christianity, other forms of traditional Indigenous religions, new Native religions and religions from other parts of the world. Each encounter creates new problems to think about and new theological thinking.

Competencies

1. Understanding one's own theology and religious practice.

2. Analysis of the theological implications of encountering another religion.

3. Exploration of contemporary Aboriginal religious practices.

4. Encounter with Islam and Buddhism as examples of world religions.

5. Evaluation of own intellectual and theological growth.

6. Summarize the basic tenets and cultural variety of one of the world religions. Compare one aspect from that religion to a similar aspect of Indigenous religion or Christian religion.

7. Discuss the approach of a world religion to one contemporary issue. Compare that to the approach taken by Indigenous religion or Christian religion.

II.6   INTRODUCTION to CHRISTIAN ETHICS (ETHX500)

This course introduces participants to the spiritual, cultural, social and religious origins of human value systems, paying particular attention to Biblical and Indigenous origins. It uses stories and readings to consider the foundations of ethical thought and behaviour. The goal is to reach greater understanding of how to deal with moral dilemmas and help others do the same. Emphasis is on the importance of well-informed ways in which Christian thought and action can serve the wider community.

Christian Ethics is usually taken at Summer School, which requires 6 hours of class and workshop attendance per day for 5 days, plus additional follow-up work and preparation of a project with the tutor. This course is also available in extension mode.

Competency: ETHX500

1. Identify and describe the major elements of the Christian moral life (biblical and historical foundations, character, convictions, standards of behavior and social analysis).

2. Identify the components of a Christian ethical model for making moral decisions, including the formulation, analysis and assessment of Christian moral positions on major social issues.

3. Explain how the social, cultural and political context of the student's particular nation and Indigenous oral traditions are taken into account in the moral decision-making of that community.

4. Integrate a Christian ethical model for making moral decisions into the ethical decision-making of student's own community.

III. STUDIES IN THE THEOLOGY AND PRACTICE OF MINISTRY

Faculty

The Rev. Dr. Paula Sampson, Director ISC, and Asst. Professor of Ethics, Liturgics, Indigenous Studies

The Rev. Dr. Stephen Farris, Professor of Homiletics and Bible

Christian convictions and interpretations make a difference in the place people live. Theology, therefore, is a practical discipline and the curriculum seeks to illuminate the meaning of the Christian mission in the world as reflected in students' cultural setting. Most of the courses in this division are offered as course intensives at NMC Summer School.

INDIGENOUS SPIRITUALITIES (SPX 511)

This course explores Indigenous Spirituality with a focus on the specific form of spirituality brought by an Indigenous instructor. Study of a specific tribal and national practice will develop the student's skills in understanding Indigenous Spirituality in general. Research shows this is the outcome in the study of cultural diversity: the skills of understanding transfer to a variety of settings although the cultural specifics change. Students will read a resource bibliography, cultivate experiential learning by interaction with contemporary practitioners, and document their learning in modalities not restricted to academic-paper formats.

Competencies

1. Define Indigenous Spirituality with accuracy and respect.

2. Differentiate Indigenous Spirituality from other accepted world religions traditions.

3. Document the environmental, cultural, and historical influences on the spirituality under study.

4. Relate the spiritual principles to other aspects of the nation being studied, including land-theology, law, worship, national continuity.

5. Compare and contrast Indigenous Spiritualities from the Christianity of the student's ministry location.

Activities in the course will vary but would include a resource bibliography, participation in course presentations and discussions, interviewing practitioners of the specific spirituality under study, researching academic and living personal practitioners of other Indigenous Spiritualities for comparison, identifying print and other records of Indigenous Spiritual practices including but not limited to worship, arts, athletics, political, and social expressions, documenting findings and summarizing learnings for dialogue with the instructor and other students. This may use written notes, artistic, video and other formats.

III.1   INTRODUCTION TO CHRISTIAN WORSHIP (LSX500)

This course focuses on liturgical inculturation in the early church and in Indigenous communities. Christian worship is a product of human cultures expressing their experiences of God in Jesus Christ through the Holy Spirit. The course explores how the cultures of early Christians shaped the way they worshipped and then considers current worship practices and possibilities for Indigenous Christian worship in their cultural context.

1. Use the language of liturgical studies as a tool for theological and historical analysis in order to explore liturgical texts for their historical and cultural content and context.

2. Describe historical Christian worship traditions in order to learn how the early Church developed the worship practices which we continue in our day.

3. Discuss the social, cultural, theological and historical factors that shape the development of the praxis of Christian worship in order to build awareness of the influence of these factors.

4. Describe the social, cultural, theological and historical factors that shape the student's own community worship tradition in order to balance them appropriately in Christian worship

5. Compare the praxis of Christian worship with one's own community worship traditions and explore possibilities for the future in order to increase our ability to plan and participate in contextual Christian worship.

III.2   SACRAMENTS (LSX600)

Human beings of all cultures use ceremony and symbol to communicate with their Creator. Christians are no different. This course searches scripture, tradition and culture to explore both ancient and modern understandings of Christian sacraments. It pays particular attention to Indigenous Christian practices and insights regarding Baptism and Eucharist, but also examines rites of healing, marriage, ordination, reconciliation and confirmation which are sacraments in several denominations.

Sacraments is a 3-credit elective course usually taken at Summer School, which

requires 6 hours of class and workshop attendance per day for 5 days, plus additional follow-up work with the tutor. It is required for Anglican and Episcopalians.

Competencies:

The course is designed to meet the following course competencies such that students who complete the course and the assignment will be able to:

1. Describe the variety of ways in which sacred ceremony is present in human communities and how it shapes the spiritual life, giving examples.

2. Explain selected issues in contemporary Christian sacramental praxis

3. Explain the student's own cultural tradition's sacramental praxis, its history and its current expression

4. Articulate the student's own denomination's sacramental theology

5. Demonstrate sacramental understanding that is collegial, pastoral and responsive to her/his own tradition and denomination.
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III.3 PREACHING (HOMX500)

Preaching is a course on biblical interpretation and preaching. We study and preach on the readings from the Revised Common Lectionary from an Indigenous perspective. Each student will be assigned Gospel readings from the lectionary which they will study using the primary/secondary source material. Students will preach sermons in an Indigenous context, one extemporaneously.

Preaching is usually taken at Summer School, which requires 6 hours of class and workshop attendance per day for 5 days, plus additional follow-up work with the tutor. This course is also available in extension mode.

Competencies:

1. Comment on video sermons by noted preachers, with particular attention to their use of scripture, the structure or flow of the sermon and the preachers' communication skills.

2. Accomplish a basic exegesis of an assigned Biblical text with particular attention to those aspects of exegesis that affect sermon preparation.

3. Describe one method of linking the assigned text and a specified preaching situation in the student's own culture.

4. Describe one or more methods of organizing sermonic thoughts into a coherent outline.

5. Practice correct methods of voice production.

6. Practice storytelling technique, relating that technique to the student's own cultural storytelling tradition.

7. Compose, deliver and review with the instructor a videotape of a sermon on the assigned text to the specified preaching situation.

III.4   PASTORAL THEOLOGY & PRACTICE IN INDIGENOUS CONTEXTS (PTX551)

This course will examine issues in pastoral care for Indigenous communities including alcoholism, suicide, and related family problems to see how church, family, and community connect sources of hope. Counselling theory and skill development combine with biblical and theological resources to focus on crisis intervention, on-going care, and the needs of care givers.

The course will examine some of the critical moments as we move through the life cycle. Through storytelling and scripture, we will deal with issues like denial, guilt fear, and grief that affect us and our communities at times of crisis throughout our lives.

This course is usually taken at Summer School, which requires 6 hours of class and workshop attendance per day for 5 days, plus additional follow-up work with the tutor.

Competencies:

1. Demonstrate effective listening skills, including consciousness of the impact of own personal reactions and own cultural predisposition on listening and responding.

2. Describe ways that faith themes apply to pastoral care.

3. Describe and analyze faith themes in pastoral conversations.

4. Employ the idea of "story" to reflect on pastoral situations.

5. Describe and analyze how non-verbal communication occurs in a cross cultural context.

6. Demonstrate ability to build a support system for self.

7. Demonstrate pastoral care skills in visiting within own community.

III.5   CHRISTIAN EDUCATION: TEACHING THE TRADITIONS (EDX500)

This course will engage students in examining, from an Indigenous perspective,

issues such as Christian formation and nurture, intergenerational workshop and education, and faith development. Current Christian education curricula and resources will be examined for cultural bias, and students will be helped to decide whether to adapt existing ones or develop supplementary or alternative resources for use in their own contexts.

Christian Education is usually taken at Summer School, which requires 6 hours of class and workshop attendance per day for 5 days, plus additional follow-up work with the tutor.

Competency: EDX500

1. Explain the learning called "knowledge" (mind learning).
2. Explain the learning called "formation" (heart learning).
3. Explain and employ indigenous ways of teaching and learning.
4. Integrate knowledge bases in (a) Christian history, (b) Scriptures, (c) pastoral care, and (d) theology with educational practice.
5. Implement practices that educate towards indigenous values and strengths.
6. Integrate Christian formation with indigenous formation.

III.6 DENOMINATIONAL FORMATION
Anglican/Episcopal (DSX500)
Presbyterian (DSX510)
UCC(DSX520)
Other (DSX530)

Meeting the competencies for Denominational Formation is the responsibility of the student's constituency. Courses or independent study may be completed to achieve these goals. Upon receipt of certification or other evidence, students receive credit for these competencies:

1. Demonstrate through written and oral expression a basic familiarity with denominational history and identify major historical milestones, including dates, context and the significant denominational theologians involved.
2. Provide evidence, through personal participation or oral description, of a clear understanding of denominational governance, structure and process, nationally, regionally and locally.
3. Describe and/or carry out the basic tasks of parish administration (budget, annual reports, personnel and time management).
4. Exhibit the ability to use denominational service and music resources and lead worship according to denominational norms and standards.

5. Demonstrate in preaching, teaching, pastoral work and spiritual formation an understanding of denominational approaches to a variety of situations, theological and pastoral.

III.7   Locating Interviews (INX100) No credit attached to this event

Each congregation participates in the formation of the student. Early in the programme the Director visits the student in their home environment. A conversation initiated by the student, tutor and supervising clergy to identify previous education which might be recognized towards the Master of Divinity Degree. The second part of the meeting is with people to whom the student ministers in order to obtain their feedback as to their hopes for the students training and to share ways in which they will participate in the process. Fore example, some members of the congregation will be asked to help evaluate the students preaching competency. Another example has been the involvement of congregational members in the final year project in which the student is asked to demonstrate their integration of the material studied through a presentation to selected members of the community.

III.8   MID-POINT REVIEW (INX200)

In conversation for about an hour with their tutor, a community member and one member of the VST faculty, they are asked to reflect on the question theologically, using resources from their learning and studies so far in the program. (Examples would be; what does scripture have to say about this issue? What about culture? How does their theology of ministry come into play? What events in Christian history might inform the topic?)   In other words are they able to make connections between what they have learned and what they are doing where they are?

FORMATION COMPETENCIES INX200 No credit attached to this event

The mid-point review is an opportunity to do some self-assessment, get feedback from peers, tutor and faculty, set some learning goals for the rest of the program, and demonstrate the ability to integrate academic studies with the practice of ministry. Ideally, all foundational work is to be completed before the review takes place. An integrating exercise will be presented at summer school. This exercise will focus on a response to a faith and life question the student will develop in consultation with the tutor. The director, student and tutor and when possible other members of the student's home community are the participants.

Competencies to be assessed at student's mid-point review in consultation with the student's community and elders:

1. Displays the cultural pace of his/her nation in all physical actions.

2. Uses appropriate eye behaviour for own culture.

3. Exhibits a meditative quality in thinking and speaking.

4. Demonstrates high social intelligence in culturally appropriate ways.

5. Uses culturally consonant methods of conflict resolution, listening, and responding to requests.

6. Lives by the values of his or her nation and can speak about those values.

7. Expresses aboriginal identity as a personal value and /or demonstraten appreciation of this value in others.

8. Lives a lifestyle of non-interference.

III.9   **Closing Circle [PTX698]** No credit attached to this event

The purpose of the Closing Circle conversations is to assist VST and the student's local community in assessing the ability of the Master of Divinity student to integrate both their academic and experiential learning into culturally appropriate theological positions on ministry. In their local community contexts, students make an oral presentation which should reflect the learning outcomes and competencies articulated by the school for the M.Div. degree, keeping community context and culture in mind. Usually a faculty member from VST, the student's tutor and colleagues and members of the local community are present to hear and evaluate the presentation.

The student, working with the tutor, is responsible for arranging the time and place of the presentation and for inviting between three and five church and/or community members to be present.   The VST faculty person directs the evaluation process.

Competencies for Closing Circle (PTX698):

1. Articulate appropriate biblical foundations and images for understanding key questions of church, sacraments and ministry

2. Articulate student's own denominational tradition's approach for understanding key questions of church, sacraments and ministry

3. Articulate how student's own experience in ministry continues and critiques biblical and denominational foundations for understanding key questions of church, sacraments and ministry

4. Construct and express the student's own understanding of these key questions:

    - Who do you say Christ is?

- Who do you say the Church is?

- What are the ministry and mission of the Church? Historically, culturally and in present context and time.

- What is the place of the sacraments in the ministry and mission of the Church?

- What is the relationship between the ministry of the laity and the ministry of the ordained?

- How does the student's own Indigenous context for ministry influence the exercise of ministry in that context?

III.10   SUPERVISED FIELD EDUCATION (PTX500/PTX601/PTX650/PTX651)

Field placements encourage students to discover and celebrate their spiritual gifts, to identify their limitations and to discern their potential in ministry in the light of their faith, culture, the Christian tradition, life circumstances and vocational journeys. We do all we can to ensure that students' personal, cultural and denominational histories are respected in field placements. Credits for supervised field education are given in groups of three, for a total of twelve credits over the number of years the student takes to complete the degree. Whether a placement is ordained, agency or community service work, the student's file will contain a job description, a supervisor's evaluation and the student's oral or written reflection on a periodic basis. It is possible that over the duration of her/his degree work, a student may have more than one placement or project.

Cultural diversity and a variety of life situations among the students in the extension program dictate that field placements are arranged on an individual basis. A number of students are already ordained and have been serving in ministry settings for several years prior to admittance. Some may not be seeking ordination but have existing positions in community service agencies or non-profit groups. After the locating interview, some credit may be given for work already done, but not extending more than one year prior to the student's admission and only when accompanied by appropriate documentation.

Competencies

1. Develop and demonstrate an understanding of the cultural realities and structures within which the church lives and carries out its mission. Cultural sensitivity and awareness include:
   a. Appreciation of the culture through learning its language
   b. Active engagement in community practices which demonstrate "hands on" ministry
   c. Pastoral care which values trust, compassion and a non-judgmental attitude toward those in vulnerable life situations such as the grieving, the marginalized, the ill, and the addicted

2. Demonstrate expertise in the tasks of leadership within both ministerial and the broader public context. This includes:
   a. A collaborative style of leadership involving and valuing the gifts of laypersons
   b. A style which accents integrity and emulates a servant-leadership or other culturally appropriate model

3. Articulate theological and personal reflection on inter-related theological, cultural and experiential learning. This includes paying attention to:
   a. Ministry as vocation which responds to a call
   b. Discernment with student, supervisor, and members of the community engaged together in listening to God
   c. Pastoral identity and vocational discernment
   d. Personal or professional issues within ongoing vocational preparation

In all of these formational experiences, we encourage the valuing and employment of narrative practices which include storytelling/story listening, the Talking Circle method, the linking of stories and teaching through storied experiences.

We encourage the development of placements which will empower students to discover and celebrate their spiritual gifts, identify their limitations and discern their potential in ministry in light of their faith, culture and Christian tradition, life circumstances and vocational journeys.

Expectations of students:
In determining what the field education placement will be, students will present a proposal to the Director which responds to the following questions:

1. In what public or pastoral ministry setting will the placement be located
2. Why this situation presents a true ministry opportunity
3. What the student proposes to do
4. With whom the student will work to provide supervision/mentoring
5. Why the project fits the context in which the student lives
6. Why the project/placement is feasible
7. How it is faithful to God's call in this time
8. What the student's learning goals are
9. How success/effectiveness will be measured

After the placement has been approved, students will provide a self-assessment roughly six months into the placement. The student will provide a copy of the assessments to the mentor/supervisor and discuss it prior to sending it to the Director. The student will note any points of disagreement

this discussion reveals and provide a brief comment about how to resolve them.
Guidelines for the self-assessments are:

    1   Describe your relationship to the congregation/agency/setting
    2   Describe the progress made on your learning goals and what new learnings have emerged
    3   What have been your strengths and growth areas in this placement?
    4   What has been the most helpful in your learning process?
    5   What are the next steps you need to take to bring you closer to achieving your learning goals?
    6   What changes, if any, do you need to make in your learning goals?
    7   Any additional comments

In addition, at the end of each year, the student will provide an annual evaluation report. The same process regarding discussion with the supervisor/mentor will take place. Guidelines for the evaluation are:

1.   In what ways did the placement meet your expectations?
2.   How did your relationship to it change and develop over the year?
3.   Describe the progress made on each of your learning goals and indicate any changes that developed and why
4.   What has been the most helpful to your growth in the learning process? What additional feedback do you need?
5.   In what ways has this field education experience contributed to your pastoral identity and vocational discernment?
6.   What personal or professional issues do you need to continue working on in your ongoing vocational preparation?
7.   Any additional comments

<u>Expectations of supervisor/mentors:</u>
Recognizing that supervisors are already fully engaged in their own work, it is not the intent to add more. The hope is that expectations can be met within the regular course of a supervisory or mentoring relationship with the student. With that limitation in mind, the following information is needed annually:

    1   Description of the student's relationship to the congregation/agency setting
    2   Progress made on the student's learning goals and any changes needed
    3   The student's strengths and growth areas during the year
    4   An assessment of how the student receives and makes use of your feedback
    5   Any specific recommendations and suggestions for the student for the future
    6   Identification of any personal or professional issues the student needs to continue working on for continued vocational preparation

7 Ways in which the Director can be of assistance to you regarding the student

8 Any additional comments

NATIVE MINISTRIES PROGRAM
VANCOUVER SCHOOL OF THEOLOGY
DIPLOMA IN THEOLOGICAL STUDIES

Program overview
This Diploma is designed primarily to provide and/or augment local training for ordained ministry, but it would also provide an ample foundation for lay ministry. Depending on the course configuration and delivery method selected, it could also provide seminary-transferable credits for students who later decide to obtain a Master of Divinity degree.

Program length
This is a 24-credit program consisting of eight courses developed by VST faculty for the Native Ministries Master of Divinity degree program. It is designed to be delivered by extension with the assistance of a VST-trained tutor in the student's locale and some student attendance at the Native Ministries summer school. Course work is evaluated by VST faculty. It is anticipated that a student could complete the program in three to four years, based on our current experience that most, if not all, students work part time.

Admissions
The Native Ministries Program Committee is the admissions committee for the diploma. There is a $75 application fee. Based on transcript information, credit may be given for prior work at other institutions.

Course offerings
Courses are chosen from among the following. Courses marked with an "**S**" are only presently available at summer school. All the rest are in extension mode, and several are also offered at summer school on a rotation basis. All courses are three credits, with the exception of the Native Ministry Consortium summer school courses, which are one and a half credits each.

Scripture	HBX 500	Hebrew Bible (Pentateuch)
	HBX 600	Hebrew Bible (Prophets)
	NTX 500	Synoptic Gospels
	NTX 501	Paul
	NTX 540	John
History of Christianity	HSX 500	Early Christian Studies
	HSX 600	Missionization: A New History
Christian Theology	THX 500	Int. to Christian Theology

	THX 600	Christology
	THX 571	Religious Pluralism **S**
	THX 550	21st Century Theology **S**
	THX 512	Indigenous Theologies **S**

Christian Ethics	ETHX 500	Intro. to Christian Ethics **S**

Indigenous Spiritualities	NMC courses **S**	

Christian Worship	LSX 500	Intro. to Christian Worship
	LSX 610	Sacraments
	LSX	Preaching **S**

Ministry theory and practice	HOMX 500	Pastoral care

Indigenous Studies Centre
Vancouver School of Theology
6015 Walter Gage Road, Vancouver BC, V6T 1Z1
www.indigenousstudies.ca nmp@vst.edu
Phone: 604-822-9480

Native Ministries Program (NMP)
Certificate

Overview of Program

The NMP Certificate in Theological Studies is a non-degree program for students who are interested in deepening their understanding of Christianity and theological thought framed by the indigenous context in which the learner is rooted. As academic credit is not offered, an undergraduate degree is not required for enrolment.

Length of Program

The Certificate is granted at VST to students who successfully complete 12 Units of study in NMC and NMP courses. Ten hours of classroom instruction is equal to one Certificate Unit. All course work must be completed within 8 years of beginning in the Certificate.

Admissions

Persons interested in pursuing the NMP Certificate should submit the following to the Admissions Office:
1.Certificate Application Form and $25 application fee
2.One letter of reference attesting to readiness for study

Application into the NMP Certificate can take place at any time throughout the year, as long as both the application form and reference letter are received no later than the student's actual registration into a specific course. Certificate students can participate in convocation (fee: $100).
Application and reference forms are available from the Admissions office at nmp@vst.edu. Admission is confirmed through the Registrar.

Course Requirements for the NMP Certificate

The Certificate program is primarily undertaken in NMC Summer School. Students can also obtain Certificate Units by auditing M.Div courses delivered where extension students are living. For example, a Summer School NMC course, or morning session of the M.Div NMP course, would each count as 1.5 Certificate Units.

Please note: Certificate Units may not be transferred into VST's Diploma or Degree programs.

Certificate course work expectations:

• All reading as assigned by instructor
• Class participation and group work
• 3-4 pages of writing per Unit (i.e. a 1 Unit workshop requires 3-4 pages of writing; a 1.5 Unit intensive requires 5-7 pages; a 3 Unit course requires 9-12 pages). An equivalent oral presentation can be used to meet the writing expectation.

Written assignments should:

• Demonstrate the ability to thoughtfully engage the material and reading for the class
• Give a personal reflection on the reading and material covered

Certificate Units will be evaluated on an Approved (APP) /Not Approved (NAPP) system. No letter grades will be given for the completion of Certificate Units.

Certificate Units NMC partners

Up to 3 Units towards a Certificate can be earned through courses offered at the Native Ministries Consortium partners. These courses should meet the expectations for ten hours of instruction time, assigned readings, and a written or oral reflection.

APPENDIX

NMP Course Records – *Sample*

VANCOUVER SCHOOL OF THEOLOGY
Native Ministries Program, Master of Divinity by Extension

Student Record

STUDENT:

ADDRESS:

DATE OF ADMISSION:

NAME OF TUTOR(S):

DATE OF TRANSCRIPT:

****

GRADING DESIGNATIONS

Comments on the quality of academic work are made using the following designations: "Complete," "Approved", "Very Good", and "Exceptional". The designation "Exempt" may also appear.

Complete   "Complete" indicates that the student has completed all the requirements for a specific course and has met the objectives set by the instructor for successful completion.

Approved   "Approved" designates work which meets the objectives being evaluated. It is the typical designation for the successful completion of a course or evaluation. This mark indicates that the student's work befits a graduate degree program in theology.

Very Good   "Very Good" denotes work of unusual quality. This grade is used only occasionally.

Exceptional   "Exceptional" indicates that the work is of publishable quality. This mark is used rarely.

Exempt "Exempt" indicates that the student has fulfilled this degree requirement through course work prior or concurrent to enrolment in the degree program or that the requirement has been waived for this student.

Not yet approved   "Not yet approved" means that the student has attempted an evaluation but that the work does not yet meet the objectives being evaluated. It is not the equivalent of a failing grade.

COURSE RECORD

Courses are intended to serve as a means to develop theological competence. Courses reported on this form are those completed by the student since her or his admission to the M.Div. program.

<u>Course</u>   <u>Title</u>   <u>Semester</u>

<u>Notes</u> (List notes from Locating Interview, Mid-Point Review, and/or general work in-progress, extensions, etc.)

Evaluations Completed

Progress toward a degree is measured by the student's growth in knowledge and skill in a number of different areas designated as "competencies". Evaluation throughout the degree program focuses on areas of competence in the program related to individual courses. The courses and competencies are listed in the NMP Curriculum Guide.

Courses required for completion of the Native Ministries Program Master of Divinity Degree by Extension and usual method of delivery:

Biblical Studies

Course #	Course Title	Course Credits	Credits received	Credit type	Date	Delivery Method
BIBLX510	Biblical Interpretation in Cultural Context	1.5				*Summer School – required elective to be taken as soon as possible*
HBX500	Hebrew Bible 1: Pentateuch	3				*Extension*
HBX600	Hebrew Bible 2: Prophets	3				*Extension*
HBX698 *OR* NTX698	Biblical Exegesis: II Isaiah, Amos *OR* John	3				*Extension*
BIBLX500	Biblical Language *OR* Aboriginal Language	3				*Extension, online, or Aboriginal certification*
NTX500	New Testament 1: Synoptics	3				*Extension*
NTX501	New Testament 2: Paul	3				*Extension*
NTX640	New Testament 3: John	3				*Extension*
	Total Credits	**22.5**				

Historical and Theological Studies

Course #	Course Title	Course Credits `	Credits received	Credit type	Date	Delivery Method
HISX500	Early Christian Studies	3	0			*Extension*
THX500	Introduction to Christian Theology & Indigenous Contexts	3	0			*Extension*
THX600	Christology	3	0			*Extension OR Summer School*
THX571	Religious Pluralism	3	0			*Summer School*
THX550	21st Century Theology: *Modern, Postmodern & Indigenous*	3	0			*Summer School*
THX512	Indigenous Theologies/Theologians	3	0			*Summer School*
ETHX500	Introduction to Christian Ethics	3	0			*Summer School (extension course in process)*
HISX600	*North American History:* First Contact in Context	3	0			*Summer School (extension course in process)*
	Total Credits	**24**	**0**			

Studies in Theology and Practice of Ministry

Course #	Course Title	Course Credits	Credits received	Credit type	Date	Delivery Method
SPX511	Aboriginal Spiritualities	3				*Summer School*
LSX500	Introduction to Christian Worship	3				*Summer School (extension course in process)*
HOMX500	Preaching	3				*Summer School*
PTX551	Pastoral Theology & Practice in Indigenous Contexts	3				*Summer School*
PTX500	Supervised Field Education *or Internships*	3				*Usually delivered & evaluated locally as per the field education guidelines published in the curriculum guide.*
PTX601	Supervised Field Education *or Internships*	3				
PTX650	Supervised Field Education *or Internships*	3				
PTX651	Supervised Field Education *or Internships*	3				
EDX500	Christian Education: Teaching the Traditions	3				*Summer School*
DSX500 DSX510 DSX520 DSX530	Denom. Formation: Anglican/Episcopal. Denom. Formation: Presbyterian Denom. Formation: UCC Denom. Formation: Others	3				*Usually delivered and evaluated locally*
	Total Credits	**30**				

Electives

Various combinations of 3 and 1.5 credit courses to equal 13.5 credits. Can be done locally with evidence of evaluation.

Course #	Course Title	Course Credits	Credits received	Credit Type	Date	Delivery Method
1) BIBLX510	Biblical Interpretation in Cultural Context	*listed in Bib. Stud.*				*Listed in Biblical Studies*
2) LSX600	Sacraments	3				*As required by Denomination (extension course in process)*
3)	Denominational History	1.5				*As required by Denomination – by extension or local training*
4)		1.5				
5)		1.5				
6)		1.5				
7)		1.5				
8)		1.5				
9)		1.5				
	Total Credits	**13.5**				

Locating and Closing Circle

INX100	Locating in Community	0			
PTX698	Closing Circle	0			
ILWX	Information Literacy				

Course Credits		Credits Received
Biblical Studies	22.5	
Historical and Theological Studies	24	
Studies in Theology and Practice of Ministry	30	
Electives	13.5	
TOTAL	**90**	