The purposes of this course are fivefold. Firstly, it should familiarize the student thoroughly with the content of the Gospel of Mark. Secondly, it should introduce the student to the major issues in the interpretation of the gospel of Mark and help the student come to his or her own judgment on those issues. Thirdly, some attention will be given to the hermeneutical question: What does Mark have to say to us? What sense can we make of these things in our preaching and teaching? Fourthly, the course should provide a model of exegetical method which can be used in the interpretation of other books of the Bible. Fifthly, it should help the student develop a weekly rhythm of the study of scripture which will be helpful to developing such a rhythm for parish work.

After consideration of a few preliminary matters, we will move unit-by-unit, sequentially, through the gospel. The weekly assignments are intended to be divided at natural breaking points in the gospel of Mark.

Our general approach will be to dwell on discrete units. However, the student is advised to think of the place and function of the discrete units in the whole of the gospel. Our purpose is to enter the whole world of Mark and in order to do that it is necessary always to be thinking globally. The key question to ask of any single unit (or phrase or word or character or plot development) is this: What part does it play in the gospel of Mark?

Assignments (and their percentages of the total grade for the course) are as follows:

5%  a. Quiz on the content of the gospel of Mark
5%  b. Paper (3-5 pages) in which the student sets forth his or her understanding of how to study a gospel in the light of David Rhoads, Donald Michie and Joanna Dewey’s *Mark As Story*.
20% c. In-Class exegesis. The student will prepare and present our exegesis of a passage for the class. Approximately 30 minutes in length, the exegesis should give some attention to traditional exegetical problems but should concentrate on the Markan development and meaning of the passage. Be sure and conclude with a suggestion about hermeneutics: What does this passage have to say to the church today? And do not forget to evaluate the passage *theologically*. One or two passages will be considered in this fashion each week. See the attached "Suggestions of In-Class Exegesis."
35% d. Final exegetical paper. Due May 7. Write an exegesis paper of no more than twelve double-spaced typewritten pages (bibliography extra). The paper will be on the same passage as your in-class presentation
25% e. Weekly worksheets. The heart of the course is the weekly worksheet. Each student will complete 4 of the worksheets during the course of the semester. The most important tools you will need are a concordance, the Bible Dictionaries (such as *The New Interpreter’s Dictionary of the Bible*, *Anchor Bible Dictionary*, *Encyclopedia Judaica*), the commentaries, and a good imagination. The worksheet is due at the beginning of the hour on Wednesday. Do not spend more than six hours on any single worksheet.
Note: The student will do only four (out of eleven possible) worksheets. Worksheets are given for each week so that enterprising students can prepare for class whether or not they do the worksheet for that week. Students may choose which six worksheets they do.

5% f. Creative expression. Each student will offer a creative expression of her or his passage. You may

g. Class participation. Because the church is a community of interpreters, all class members are expected to exercise the discussion. No question is too small. No comment too outrageous. All will receive a fair hearing to the degree that they are serious.

h. It is expected that students will read the appropriate sections in the commentaries in conjunction with the passages being discussed in class.

Required Secondary Resources

Ronald J. Allen and Clark M. Williamson, Preaching the Gospels without Blaming the Jews
M. Eugene Boring, Mark. New Testament Library
Joel Marcus, Mark 9-16. Anchor Yale Bible Commentary

Optional Commentaries:

Belo, Fernando, A Materialist Commentary on the Gospel of Mark
Best, Ernst, Disciples and Discipleship
Best, Ernest, The Gospel as Story
Boring, M. Eugene, Mark: A Commentary (News Testament Library)
Collins, Adela Yarbro, Mark: A Commentary (Hermeneia)
Cranfield, C., The Gospel According to St. Mark
Douglas, Anne, Mark
Dowd, Sharon, Reading Mark
Gundry, Robert, Mark: A Commentary on His Apology for the Cross
Heil, John Paul, The Gospel of Mark as Model for Action
Hooker, Morna, The Gospel According to St. Mark
Hurtado, Larry, Mark
Lane, William L., Mark
Malina, Bruce and Rohrbaugh, Richard, A Social Science Commentary on the Gospels
Mann, C.S., Mark
Meyer, Chad, Binding the Strong Man
Nineham, D.E., Saint Mark
Perkins, Pheme, “Mark.” New Interpreter’s Bible
Reid, Robert, Preaching Mark
Schmidt, Daryl, The Scholar’s Bible: Mark
Schweizer, Edward, The Good News According to Mark
Thurston, Bonnie, Preaching Mark
Tolbert, Mary Ann, Sowing the Gospel
Witherington, Ben, The Gospel of Mark
One-Volume Commentaries with Special Foci

Tokunboh Adeyamo, *Africa Bible Commentary: A One-Volume Commentary Written by 70 African Scholars*


Curtis Paul Deyoung, Wilda C. Gaffney, Leticia Guardiola-Saenz and George E. Tinker, *The People’s Bible*

Curtis Paul Deyoung, Wilda C. Gaffney, Leticia Guardiola-Saenz and George E. Tinker, *The People’s Companion to the Bible*

Cain H. Felder, ed., *The Original African Heritage Study Bible* (in Reference)

Deryn Guest, Robert E. Goss, Mona West, and Thomas Bohache, *The Queer Bible Commentary* (in Reference)

Samuel Lachs, *A Rabbinic Commentary on the NT*

Bruce J. Malina, *Social Science Commentary on Acts*

Bruce Malina and Richard Rohrbaugh, *Social Science Commentary on the Synoptic Gospels*

Bruce J. Malina, *Social Science Commentary on Paul*

Carol Newsom and Sharon Ringe, eds., *Woman’s Bible Commentary* (in Reference)

Ann Nyland, *Study New Testament for Lesbians, Gays, Bi and Transgender with Extensive Notes on Greek Word Meaning and Context*

Daniel Patte, *The Global Bible Commentary* (in Reference)

Elizabeth Schuessler Fiorenza, ed., *Searching the Scriptures* (in Reference)

Fernando F. Segovia and R.S. Sugirtharajah, eds., *A Postcolonial Commentary on the New Testament Writings*

Media for Creative Expression

Each class member is asked to make a creative expression of your passage on one of the last days of class. Among the media you might use:

- drawing
- musical composition
- clay
- photography
- water colors
- mime
- body movement
- paper maché
- short story
- poem
- video clip
- banner
- cartoon
- jewelry
- dance
- movie
- painting
- collage
- poster
- PowerPoint
- Interview
- write a play (or a scen)
- Sculpture in metal, plastic
- wood carving

The items on this list are only suggestions.

At the risk of interfering with the integrity of the work, we will ask you to display or do it, and respond to questions, explaining it as necessary.
General Policies

1. Attendance is assumed. Three unexcused absences will result in the reduction of the final grade by one full letter. Thus, a "C" will become a "D".

2. All written work and oral presentations will be due by the end of class hour on the day assigned. Late work will be marked down one full letter. Thus, a "C" will become a "D". The instructor will read late work but will not be able to make full comments on it.

3. Grades are assigned according to the criteria described in the CTS Catalogue (page 26)
   A. Excellent
   B. Very good
   C. Good
   D. Poor
   F. Failure
   Please note that a grade of C is given to "good" work.

4. All assignments must be completed in order for the student to receive credit for the course. If any assignment is not completed, the result will be a grade of "F" for the course.

5. On the week that the in-class exegesis is due, the student will not prepare the weekly worksheet or the memorization.

6. On the syllabus, passages marked with an asterisk (*) will receive special attention in class.

7. The student is expected to read the whole works by Rhoads and Michie, Waetjen, and Anderson.

8. The instructor wants a copy of the in-class exegesis with a bibliography. The bibliography should refer to at least 4 commentaries, 6 articles in Bible dictionaries and 3 articles in scholarly journals.

[Inclusive Language] Except when quoting from other writings, writers of papers are urged to use inclusive language. For example, generic language phrased in sex-specific terms and the use of gender designations for inanimate objects should be avoided (e.g. "brother" when the meaning is human being or person; "her" as the pronoun for an inanimate object). Language for "God" should be selected with great care so that the metaphors and grammatical forms are faithful to the biblical revelation of God whose being transcends titles, names and metaphors. The following may be helpful guides: Keith Watkins, Faithful and Fair, (Nashville, TN: Abingdon Press, ©1981) and "Inclusive Language Guidelines for Use and Study in the United Church of Christ," June 1980, United Church of Christ Leadership Resources, P.O. Box 179, St. Louis, MO, 63166
Course Outline

In the course outline that follows, topics and assignments are given according to weeks. Assignments are given week by week. Specific days for exegetical presentations can be negotiated.

Jan 22 Overview of Course

Introductions and selection of assignments
Brief review of ways in which the gospels have been interpreted in the life of the church.
Redaction criticism and literary criticism as approaches to Mark.
The apocalyptic movement in 300 BCE-100 CE as the background to Mark's understanding of the meaning of history: Mark as apocalyptic drama.
Mark 13 as a clue to the setting of Mark
Discussion of Appendix One, “Outline of Exegetical Presentation/Paper on the Book of Mark”

Jan 29 Mark 1

Emphasis: Introduction to major Markan themes: the Basileia, Jesus, the disciples, exorcism

Key Passages: 1:1-8 (John the Baptist)
1:9-10 (the baptism of Jesus)
1:12-13 (the temptation)
* 1:14-15 (the theme statement for the gospel)
1:16-20 (the call of the 12)
* 1:21-28 (the exorcism at Capernaum; the Markan Paradigm for the ministry of Jesus)

Quiz on the content of Mark

Prepare by reading the gospel of Mark by itself several times.

Then read through Synopsis of the Four Gospels comparing Mark with Matthew and Luke.
The quiz will consist of 50 straightforward questions.

Feb 5 Mark 2:1-3:6

Emphasis: The conflict of the church with Judaism

Key Passages: *2:1-12 (the healing of the paralytic)
2:15-17 (eating with tax collectors & sinners)
2:18-22 (new wine)
*2:23-28 (plucking grain on the Sabbath)
3:1-6 (healing of the person with the withered hand)

Key question: Why does Mark give Judaism a negative evaluation?

Due: 3-5 page paper in which students set forth their understanding of how to read a gospel in response to Mark as Story.
Feb 12  Mark 3:7-4:1-34

Emphasis: The Relationship of Satan, Jesus, the Disciples, and the Basileia of God.

Key passages:  
* 3:20-28 (the Strong One, rule of demons)  
  3:31-35 (the true Christian family)  
  * 4:1-20 (the parable of the soils)  
  4:21-25 (the lamp)  
  4:26-32 (two parables of the Basileia)  

Key question: When (and why) did the figure of the devil enter the literature of Judaism?  
  Why is the devil important to Mark?  

Due: Weekly worksheet

Feb 19  Mark 4:35-6:6

Emphasis: The Strong One does battle with hostile powers.

Key passages:  
* 4:35-41 (calming of the sea)  
  5:1-20 (exorcism of the Gerasene demoniac)  
  5:21-24, 35-43 (the raising of Jairus' daughter)  
  5:24-34 (healing of the woman with the issue of blood)  
  6:1-6 (Jewish response to the Stronger One)  

Key Question: Why were miracles of such importance to Mark?

Feb 26 No Class

Mar 5  Mark 6:7-8:21

Emphasis: The separation of the church from the institutions of Judaism is validated by the miraculous care of the Disciples and the crowd.

Key Passages:  
* 6:30-44 (feeding of the 5,000)  
  6:45-52 (walking on water)  
  7:1-23 (clean & unclean)  
  7:24-30 (Syro-Phoenician woman)  
  7:31-37 (opening of the ear)  
  * 8:1-21 (feed of the 4,000)  

Key question: How does Mark make use of important traditional Jewish motifs in these passages? What is the effect of his use of these motifs?

Due: Weekly worksheet
Mar 12  Mark 8:22-9:1

- Emphasis: The revelation of the path to Messiahship and discipleship as the path of suffering (the most important passage in the gospel).

- Key passages: 8:22-26 (Healing of the blind man at Bethsaida)  
  * 8:27-9:1 (revelation on the road to Caesarea Philippi)

- Key question: Why is suffering an important theme to Mark? What is the meaning of suffering in Judaism?

Mark 9:2-50

- Emphasis: the prediction of the suffering of Messiah and Disciples is confirmed and clarified.

  - Key passages:  
    * 9:2-8 (the transfiguration)  
    9:9-29 (the Disciples fail to heal the epileptic boy)  
    9:38-41 (the strange exorcist)  
    9:42-50 (dismembering for discipleship)

- Key question: How does the picture of the Disciples resemble the situation of Mark's church?

  Due: Weekly worksheet

Mar19  Mark 10:1-52

- Emphasis: the life of the Disciple is illustrated by specific case studies

  - Key passages:  
    10:2-12 (the problem of disease)  
    10:13-16 (little children)  
    10:17-22 (the rich and the Basileia)  
    10:23-45 (the camel, the needle, the difficulty of life of discipleship)  
    * 10:45-52 (healing blind Bartimaeus)

- Key question: How does Mark apply his/her theological position to these specific incidents in the life of the church? This is a question of theological method.

  Due: Weekly worksheet

Mar 26  Easter Recess. No class.

Apr 2: No class
Apr 9 Mark 11:1-33, 12:1-44

Emphasis: Jesus initiates the ultimate confrontation with Judaism (beginning of the great exorcism?)

Key passages: * 11:1-11 (the triumphal entry)
11:12-14, 20-25 (the fig tree) ____________________________
11:15-19 (the cleansing of the temple) ____________________________
11:27-33 (the authority of Jesus) ____________________________

Key question: What does Mark see as the relationship between Jesus and the institutions of Judaism?

Due: Weekly worksheet

Mark 12:1-44

Emphasis: Specific issues of conflict between Jesus and official Judaism in Jerusalem (while Jesus is presented as the true Jew)

Key passages: * 12:12 (parable of the wicked tenants)
12:13-17 (render to Caesar) ____________________________
12:18-27 (whose wife is she in the resurrection?) ____________________________
12:28-34 (the great commandment) ____________________________
12:35-37 (Jesus is superior to David) ____________________________
12:38-40 (beware of the scribes) ____________________________
12:41-44 (the widow's coin) ____________________________

Key question: On what basis does Mark claim that Jesus is superior to Judaism? Do you agree?

Mark 13:1-36 (review); Mark 14:1-25

Emphasis: the great revelation and the institution of the Lord’s Supper

Key passages: 13:1-2 (prediction of destruction of Jerusalem)
*13:3-23 (distress on the earth)
*13:24-27 (distress in heaven & the saving event)
13:28-31 (the fig tree again)
*13:32-36 (instructions for the disciples)
14:1-9 (Jesus prepared for burial) ____________________________
14:10-11 (Judas) ____________________________
14:12-16 (preparation for the Last Supper) ____________________________
*14:17-25 (the Last Supper)

Key question: What is the significance of the sacred meal in Judaism and how does Mark transfer that significance to the Lord’s Supper?

Due: Weekly worksheet on Mark 14
Apr 16: Mark 14:26-15:20, 15:21—47, 16:1-8

Emphasis: the responsibility for the arrest, trial and death of Jesus is lodged with the Jews.

Key passages:  14:26-31 (the failure of the disciples)  
               14:32-42 (Jesus struggles alone)  
               14:43-52 (the arrest)  
               * 14:53-72 (the trial)  
               * 15:1-15 (the King of the Jews is revealed)  
               * 15:16-20 (the King is invested)

Key question: Did the Jewish authorities have the power to put people to death in the first century?

Due: Weekly worksheet

Mark 15:21-15:47, 16:1-8

Emphasis: The meaning of the crucifixion and the empty tomb

Key passages:  15:20-26 (Jesus is crucified)  
               15:22-32 (Jesus is mocked)  
               * 15:33-39 (the revelation of the meaning of the death of Jesus)  
               15:40-41 (women at the cross!)  
               15:42-47 (Jesus is buried)  
               * 16:1-8 (the empty tomb)

Key question: Why does Mark end the gospel in this "strange" way?

April 23: Creative Presentations

1.__________________________________________________________________
2.__________________________________________________________________
3.__________________________________________________________________
4.__________________________________________________________________
5.__________________________________________________________________
6.__________________________________________________________________
7.__________________________________________________________________
8.__________________________________________________________________
April 30: Creative Presentations

9. ____________________________________________________________

10. __________________________________________________________

11. __________________________________________________________

12: __________________________________________________________

13. __________________________________________________________

14. __________________________________________________________

15. __________________________________________________________

16. __________________________________________________________

May 7

**Due:** Final Exegetical paper: twelve pages, double spaced, 12 point font, with bibliography added; instructions in Appendix 1.

Discussion of the most important things we have learned in the course.
The Gospel of Mark
Worksheet on 2:1-3:6

1. One of the important tasks in the interpretation of the Gospel of Mark is the identification of the responses of the different characters and groups to Jesus. Take your faithful concordance and trace the responses of these groups to Jesus through the gospel: crowds (multitudes, people, etc.), Pharisees, Herodians, Scribes, priests, chief priests. How do the responses of the various groups differ?

2. Chapter 2 twice mentions tax collectors. What was the position of the tax collector in first century life? Are they a major theme in this gospel?

3. As you look at 2:23-28, reading Deuteronomy 5:12-15 and Exodus 34:21, what is the problem with the disciples plucking the ears of grain on the Sabbath? What is the attitude toward the Sabbath represented in this pericope?


5. Go to the article on Pharisees in the Encyclopedia Judaica in the reference section of the library. Based on what you read there, would you say that Mark is presenting a historically accurate picture of the Pharisees? If not, why would Mark depict the Pharisees in a hostile and demeaning fashion?

6. Substitute one of your own questions for one of the questions above. Write your own question and respond to it.
The Gospel of Mark

Worksheet on Mark 3:7-3:35

1. In 3:11, Jesus is called "son of God." What did this title mean in Judaism in the world of the first century? Does Mark use it in a positive way in the context of his gospel as a whole? What does he mean by it?

2. In 3:13, Jesus goes "into the hills." Why would this detail be significant to a first century reader? Where else do hills and mountains appear in Mark? What takes place on them? Do you think this is a Markan theme? If so, what is its purpose?

3. What does 3:27 suggest as a major purpose of the ministry of Jesus? (3:19b-27 is a critical passage for Mark). Begin thinking theologically about this question: What sense can we make today of the figure of Satan and the demons?

4. Go to a Bible dictionary and read the article on "blasphemy." What is it? Where is blasphemy mentioned in the gospel of Mark? Who are the real blasphemers, according to Mark? Can you posit an answer to the question, "What is blasphemy against the Holy Spirit?"

5. Write a question of your own on a pericope within this week's assignment, or on a theme suggested in 3:7-3:35, and pose an answer.
The Gospel of Mark
Worksheet on Mark 4:1-34

1. As background for interpreting the parables in Mark 4, read the following: Isaiah 28:23-29, Isaiah 37:30, 55:10-11, Psalm 126:5-6, Jeremiah 4:3. Then go to a volume of the Pseudepigraphia and read IV Ezra (which is sometimes called II Esdras) 8:36-62 and 4:28-29, 35--39. (Note: IV Ezra, under the title II Esdras, is found in the The Harper Collins Study Bible.

In addition to the passages listed above, what great themes from Canonical Jewish thought come to the surface in this text?

2. Where does Mark get the statement in vs. 12? Look the passage up in its context and not the writer's original use. State plainly the point that Mark seeks to make in vss. 10-11.

3. Read the allegorical interpretation several times. Using a concordance and your growing familiarity with the Markan corpus, trace the following images as they appear later in the gospel:
   a. Satan taking away the word which is sown;
   b. Those who face tribulation and persecution on account of the word;
   c. Those who delight in riches and who desire other things (i.e. who cannot accept "the word").

4. Using a good concordance, determine the content of Mark's understanding of "the word."

5. Using the background readings from #3 above, posit the world of thought from which the harvest imagery of 4:26-29 comes. Can you see a difference between Mark's approach and that which appears in the apocalyptic writings?

6. Substitute one of your own questions for one of the questions above. Write your own question and respond to it.

13
The Gospel of Mark  
Worksheet on Mark 4:35-6:6

1. The backdrop of 4:35-41 is the storm on the water. Using the Bible dictionary and the concordance, state briefly how water and storms are understood in Canonical Jewish literature. What does the sea represent for Mark?

2. 4:40 suggests that faith is important to this story. Using the concordance, look up other passages in which Mark speaks of faith. What do you notice that these passages have in common? Can you suggest how Mark might define faith?

3. The symbolism of 5:1-20 is incredibly rich. Pick one of the following images, read the appropriate article in the Bible dictionary, and with the help of a concordance read appropriate passages in the Canonical Jewish literature which helps you understand the image. Write up the information and the way in which knowledge of the image helps you understand Mark's use of it. Try to limit yourself to a paragraph or two.

   a. the description of the demoniac's residence, especially the tombs;
   b. The description of the demoniac as chained and bruising himself;
   c. The presence of the swine and what happened to them;
   d. The episode with the name, legion.

4. The story of the woman with the issue of blood says simply, in the RSV, that she had a flow of blood. What were the social and religious consequences of this condition?

5. From the perspective of apocalypticism, how would you interpret the meaning of these miracles for Mark?

6. Substitute one of your own questions for one of the questions above. Write your own question and respond to it.
The Gospel of Mark
Worksheet on 6:7-8:21

1. With the help of a concordance, trace the relationship of Herod and John the Baptist in this gospel. What do you think Jon represents to Mark? What do you think Herod represents? Can you name some Johns and some Herods in our world today?

2. In what other narrative(s) in Mark do you find a series of verbs very similar to those in 6:41 (took, blessed, broke, gave)? What does the occurrence of the formula in this narrative (6:41) suggest about the interrelationship of the feeding stories and the other main text where these verbs are found?

3. Read the following texts in the Hebrew Bible: Isaiah 25:6-8; 55:1-5; 65:13-16 49:7-13; Ezekiel 34, esp. 11-16; Zachariah 9:17. Read the following passages from the writings of Judaism between 300 BCE and 200 CE. IV Ezra 8:52-54; Enoch 62:14; II Baruch 29, esp. 3-7. Can you relate the meal described in these passages to the feedings of the thousands and to the Lord's Supper?

4. Mark 7:19b is the clue to interpreting 7:1-20. What is the effect of this key statement? Why would it be important to Mark? How has this passage (and others similar to it) played into relationships between Christians and Jews? Is it necessary to take Mark's polemical track in order to come to a conclusion similar to Mark's?

5. 8:21 indicates that the disciples do not "understand." What is it that they do not understand? Who else in the gospel does not understand? What is the difference between being a disciple and not being a disciple?

6. Substitute one of your own questions for one of the above and respond to it.
The Gospel of Mark
Worksheet on Mark 9:2-49

1. The transfiguration is a very important story for Mark. It links together themes from the early part of the gospel, its immediate context and the climax of the gospel. Comment briefly on the Markan importance of the following:

   a. The description of Jesus in 9:3;
   b. The significance of the voice in 9:7;
   c. The appearance of Moses and Elijah;
   d. The placement of the story immediately after the revelation on the road to Caesarea Philippi.

2. Where else in the gospel is a saying much like the one in 9:23? What does the multiple occurrence of the saying suggest about the inter-relationship of the passages?

3. 9:33-36 introduces the theme of conflict among the disciples over the question of rank in the basileia. Where else does this theme surface in Mark? Can you relate it to apocalyptic theology? Why does it seem to be important to Mark?

4. What situation in the life of Mark's world is presupposed by 9:38-41? How does Mark suggest that his community should approach that situation?

5. Using the Bible dictionary, sketch a picture of hell as it would have been drawn in the first century. Relate this picture to 9:42-50, esp. 47-50. Why was this picture important to Marks' theology? Evaluate this idea of hell from the standpoint of your own theology.

6. Substitute one of your own questions for one of the above. Answer it.
The Gospel of Mark

Worksheet on 10:1-52

1. 10:2-12 needs to be read against the background of the first century debate between two important teachers: Hillell and Shammai. With the help of a Bible dictionary, outline their views and show how the Markan Jesus fits into that debate.

2. In 10:13-16 what can it mean to "receive the basileia like a child?" (It might be helpful to check out the Jewish use of the figure of the child and to trace that figure in Mark). Be careful to answer the question as Mark might.

3. 10:17-31 focuses on wealth and riches in relationship to the Basileia. Where else do similar themes come to the surface in this gospel? What do these passages suggest about the place of wealth and riches in Mark's community?

4. 10:35-45 sets forth a particular vision of leadership in the religious community. State that vision succinctly. Now, look through the gospel of Mark and note instances in which you find traces of that vision in the life of Mark's community.

5. Write a question of your own on this material. Answer it.
The Gospel of Mark  
Worksheet on 11:1-33

1. 11:1-11 is a crucial narrative for Mark. With the Bible dictionary, identify the importance of the following details in the story:
   a. the colt;
   b. the garments being thrown in the path of the colt;
   c. the leafy branches;
   d. the cry "Hosanna";
   e. the reference to the Basileia of David.

2. Where is it written, "My house shall be called a house of prayer for all the nations?" Why does the Markan Jesus use that as the proof text for this episode?

3. 11:20-23 is another crucial text, if not for Mark, at least for Allen's interpretation of Mark. With the help of the concordance and the Bible dictionary, note the following:
   a. the meaning of "this mountain" in this context and in first century Judaism;
   b. the roles of the sea in Mark as the depository of the demonic and that which is estranged from the things of God;
   c. the apocalyptic context for "faith" in the gospel of Mark and its appropriate use in this setting (11:22).

4. Why would the straightforward teaching on the forgiveness of 11:24-26 be especially meaningful in the situation of Mark's church?
The Gospel of Mark
Worksheet on 12

1. Chapter 12 should begin at 11:27. Everything from 11:27 through 12:44 takes place in the temple. (Note the scene changes at 11:27 and 13:1). What was the role of the temple in Judaism? (The Bible dictionary can be a help to you.) What is the Markan Jesus' attitude toward the temple? Using your concordance, can you posit the Markan evaluation of the temple? What is the effect of this discourse (11:27-12:44) upon the reader's evaluation of the temple?

2. What is the importance of the image of the vineyard in the parable of 12:1-11? (The Bible dictionary and the concordance should be your best friends). Do you agree with the point that Mark makes in this parable, especially in 12:9? Why or why not? (The latter questions are a call for theological analysis.)

3. The quote in vs. 10 appears elsewhere in the canonical literature of the early church. Locate its other appearances and comment on the significance of the passage for the early church.

4. Was Jesus the first Jew to summarize the commandments into the love of God and love of neighbor (12:28-34)? What is the effect of this pericope on Marks' church?

5. If you have time, posit a unifying motif for the material in 11:27 to 12:44.

6. Substitute one of your own questions for one of the questions above. Write your own question and respond to it.
The Gospel of Mark
Worksheet on 13

1. Many scholars say that Mark 3 provides the most obvious clues to the situation of the Markan community. Read the chapter with this question in mind: "In the situation of Mark's community, what might lie behind the events and situation that are described here?" Write a brief description of what you think might be happening in Mark's community. Feel free to refer to other texts in the gospel of Mark in order to help buttress your description.

2. Christology is an important issue for Mark. Look carefully at 13:21-22. What does this suggest about Christology in the Markan community? Can you point to evidence within the text of Mark which suggests that a Christology like the one described in 13:21-22 might have been operative in the Markan church? How does Mark respond to this Christology?

3. 13:24-27 is the climax of the apocalyptic vision. Why would a climax like this be important to Mark and his church? What is the claim of the text? Do you accept that claim as an intelligible one for the church today? If not, can you suggest a way whereby the claim can be intelligibly interpreted and appropriated by the church?

4. 13:10 states the theme of the gospel being preached to all nations, i.e., to the Gentiles. Using the concordance and your familiarity with the Markan corpus and with Markan theology, summarize the Markan understanding of "gospel." Why is the gospel important for Gentiles? What is your understanding of "the gospel"? How does your understanding compare with Mark's? How does Mark enrich your understanding? How does Mark fall short of what you think the gospel is?

5. Substitute one of your own questions for one of the questions above. Write your own question and respond to it.
The Gospel of Mark
Worksheet on 14

1. In chapter 14, the Passover theme appears. Why is this theme important for Mark? Please justify your answer with reference to actual texts in the gospel of Mark.

2. The narrative of the institution of the Lord's Supper is found in four major texts in the canonical literature of the early church. Identify those texts. Can you see how some of them might be grouped together on the basis of their similarities? Identify the relationship between body and bread, blood and cup in those traditions.

3. What does our earlier study of the feeding narratives and of table fellowship in the gospel of Mark suggest about the ways in which the Lord's Supper is to be interpreted by Mark? (Note 14:25.)

4. In 14:38, to what "temptation" does Jesus make reference?

5. Relate the testimony of the false witnesses (e.g. 14:56-59) to the statements of 3:20-27.

6. 14:62 is a key Christological verse in the gospel of Mark. Looking at the verse as Christological titles compressed into these few words, why do you see the verse as important for Mark? What is its contribution to the gospel of Mark?

7. In light of earlier statements about blasphemy in the gospel, who would you say are the real blasphemers in 14:53-56?

8. Substitute one of your own questions for one of the above and respond to it.
The Gospel of Mark
Worksheet on 15

1. Compare the evaluation of Pilate (and the Roman government) in 15:1-20 with the evaluation of the Jewish authorities in the earlier chapter. Does Pilate come off relatively better or worse or about the same?

2. Who is really responsible for the release of Barabbas in 15:615?

3. Using the concordance, find out who "cries out" in the gospel of Mark. Does this cast any light on the cry of the crowd in 15:33? What about 11:9?

4. Relate 15:29-30 to the temple theme in Mark.

5. I have repeatedly suggested in a general way that the crucifixion of Jesus in the gospel of Mark has the characteristics of an exorcism. In light of our earlier discussion about the demons and about exorcism and the confrontation of God with the demons, can you point to evidence in the text of the gospel itself which relates the crucifixion of Jesus to exorcism?

6. Substitute one of your own questions for one of the questions above. Write your own question and respond to it.
APPENDIX 1

Outline of Exegetical Presentation/Paper
On the Gospel of Mark

Note: you are not required to follow this outline as long as you present your work in fashion that is easy to follow. However, this sequence of steps may help you organize both your search and your writing.

Please remember that you need to include the following in your research and in your bibliography:

(a) two commentaries from the list of commentaries on the book in which your passage is found from pp. 2-3 of the syllabus;
(b) the Social-Science Commentary by Malina and Rohnbaugh
(c) one book from the list of “single volume commentaries” on p. 2;
(d) a monograph on the gospel of Mark;
(e) at least three articles from the Bible dictionaries (please select only from the following: ABD, HCB, NIDBB, IDB, MBD);
(f) at least three articles from scholarly journals (These can usually be located by entering your passage in to the ATLA database in the library and conducting a search or by going to New Testament Abstracts), or Guenter Wagner, An Exegetical Bibliography of the New Testament: Matthew and Mark.
(g) You may not use the internet for research on the gospel of Mark.

Do not use materials from the internet. Use only research materials from the library.


You must have at least 25 footnotes.

The class presentation is a kind of work in progress, a report on where your thinking is going. You can only have 30 minutes. You can only hit the highlights of your work, but you need to give evidence of having engaged scholarly sources. You need to give the instructor an outline and a bibliography. Don’t be afraid to advance creative ideas, to test hypotheses, or to raise questions.

The exegesis paper is to be a mature work, written in formal style.

The outline below combines concerns of historical criticism and literary/rhetorical/reader responses criticism, refracted through ideological and theological criticism.

Phase One: Becoming self-aware of your position as interpreter

The first phase of exegesis is to become self-aware as an interpreter and to name the broad historical and literary background for your interpretation of the passage. You want to interpret how your text contributes to the developing story and theology of the gospel and how this text would affect the listener/reader.

1. Please tell us what attracted you to this text? What prompted you to want to study it and prepare a sermon on it? (in the paper, a paragraph; in the classroom presentation, just a few seconds)
2. In the paper (but not in the class presentation) present the translation from which you are working. You will want to read story aloud several times, listen to it on tape, and carry a small written copy with you. You want to have it become a part of the fabric of your conscious and trans-conscious awareness.

3. Identify your social location as an interpreter and how that location may bias your interpretation of the passage. Take account of your gender, race/ethnicity, social class, nationality, political affiliation, theological orientation. For example, as an educated non-Hispanic European middle class male from the U.S. with a process orientation towards theology, I tend to read texts that are sympathetic to maintaining my non-Hispanic European male social and economic privilege and in such a way as to hear echoes of process theology in the texts. (In the presentation: a minute, in the paper a paragraph).

4. Without consulting interpretive helps (Bible commentaries, Bible dictionaries, or other scholarly sources) identify the most important naive questions and issues that this text presents for you. Are there points at which the story troubles you? (in the paper, a paragraph; in the presentation, just a few seconds)

Phase Two: Establish General Historical and Literary Background of the Text

In this second phase you want to paint the big picture of interpretation by describing the historical situation of the community to which Mark wrote, the general purpose of Mark’s writing, and the literary setting of your text within the gospel of Mark.

5. Make sure your text is a meaningful unit of interpretation. Does the passage start and end at natural breaking points? Pay attention to this matter especially if you are preaching from a text assigned by a lectionary.

6. Use Kurt Aland, Synopsis of the Four Gospels, to compare and contrast your passage with the versions in the other gospels (if there are parallels). How are they the same? How is your version different? The point of this exercise is to identify the distinctive qualities of your text in Mark so that you do not unconsciously conflate the various versions of the story. (In the paper: usually a short paragraph; in the presentation a “bullet summary,” again a few seconds)

7. Summarize your reconstruction of the historical to which the gospel of Mark was written. We want to know what you think was happening in the world of Mark when the gospel was written? You may follow the reconstruction posed by the instructor. If you assume another reconstruction, please indicate why you think it is persuasive. You can help from the textbook you used for Introduction to New Testament or in the introductory sections of the commentaries. (this item can be combined with the next one in an extended paragraph or two).

8. What effect do you think the gospel of Mark was intended to have on their community? Later you will want to reflect on ways in which your text might contribute to that effect.

9. Determine the form or genre of your passage (e.g., parable, miracle story). A possible help here in explaining the form of your passage: Lyle Vander Broek, Literary Forms in the New Testament. The commentaries will also often help. What would people in antiquity expect this form to communicate

10. Take account of the immediate literary setting of the passage. What happens before? How does that set the stage for your story? (a short paragraph).
Phase Three: Look into the Details of the Text

The third phase of exegesis is to look closely at the text itself. You may want to organize your discussion generally around the developments in the narrative movement or plot of your text: setting, characters, dialogue, actions, tone or feeling.

11. What is the setting of the text, the place where it takes place? Would this place be significant to the readers of Mark? Be alert for (but do not force) theological symbolism or associations. For example, what would a sea setting evoke in the minds and hearts of first century folk? Does a place have a particular significance for Mark?

12. Look at how the story begins. Do the opening words orient you in a certain direction? What is the situation at the beginning of the text?

13. Follow and explain what happens in the story. Give the text a close reading. I find it helpful to go through the text segment-by-segment paying close attention to what happens. Pay attention to actions, the things the characters say, and descriptions. In shorter texts, you can often go phrase by phrase. In longer texts you can go scene by scene. Indicate how people would have responded to these things in the ancient world. Draw on the commentaries, Bible dictionaries, and scholarly studies. This discussion is probably the heart of the paper and the presentation and should probably take 3-4 pages or 15 or 20 minutes.

a. Who are the main characters in the story? What do they represent in the gospel of Mark? Note what happens to them as the story unfolds. Do they have any broader associations in your gospel? For instance, Mark usually casts Jewish leaders in a negative light. (a short paragraph)

b. Study the main issue in the text, e.g., demon possession, illness, prayer, confrontation with Jewish or Roman authorities. Describe the main lines of this issue and its importance for Luke’s world. Were there religious, social, or cultural associations with this circumstance? How would a person in the first century react to hearing about this situation or issue? For instance, what mythological associations would a sea storm bring to the mind and heart of people in the first century? (a substantial paragraph or two). The Bible dictionaries and commentaries (and sometimes the scholarly articles) will be a lot of help here.

c. Identify and study the key words in the text. Of course, you have already taken some steps in this direction by looking at the place, the characters, and the problem. The Bible dictionaries and the commentaries are essential. You will also want to look up key words in a concordance: look for nuances in the way in which your gospel uses the words. How would people in Mark’s audience have reacted to these key words? You may want to present your results here in connection with the next item.

14. From the perspective of social science criticism, consider the “social scripts” that may operate in your text. (usually a paragraph will do). Bruce Malina and Richard Rohrbaugh, A Social Science Commentary on the Synoptic Gospels, is often a good guide).

15. As the story ends, what in the situation has changed? What is the significance of this change from the perspective of people in the world of the first century? In the social world of the first century, for instance, what does it mean for a woman with a hemorrhage to be healed? (a paragraph). This item may be connected close to No. 21 below.

16. Look at the immediate literary context following the text. How does your story contribute to that context? (a short paragraph)
17. This step and the next two very closely connected. Look at the broader literary context in the gospel after your text. Does your passage contribute to the development of that story? Are there words or allusions that connect your story to things that follow? Does your story anticipate things that come later?

Phase Four: Analyze the Text Theologically and Hermeneutically

The fourth phase of this process is to move toward theological analysis and hermeneutics. You are ready now to think about the theological adequacy of the text itself and about possible directions for preaching and teaching.

18. Consider ideological aspects of the text in antiquity. You want to tag whose social power is reinforced by the story, and whose is diminished. A text may intend to shift the balance of power in a community (or in the mind and heart of the listener). The story often attempts to support the social location of the gospel writer’s community while criticizing and even undermining the social location of others. Who benefits from the ideological values in the text? Who gets hurt? For instance, if a woman is a main character, what would that culture have assumed regarding the place and role of women? To take another example, what ideology drives the negative portrayal of Jewish leaders in some of the miracle stories? You need to reflect normally on such ideologies from the perspective of the theological norms in step 23. (at least substantial paragraph in the paper and a minute or so in the presentation)

19. Think again about the intended effect of the gospel of Mark on its recipients. How does your story fit into that purpose? What is this story supposed to bring about in the community and in the listener or reader? What word of promise is in your story? Does that word come at the expense of others (e.g., certain Jewish leaders)? What do the various elements of the story ask the first century community to believe and do? What does this text promise the listening community? This is a key summary paragraph.

20. Note what has happened to your preunderstanding of the text in the process of doing the exegesis. Compare what you think about the text now with what you thought in connection with step 4 above.

21. Reflect theologically on what the story asks you to believe and do. AIM.
   a. Is what the text asks you to believe and do appropriate to the gospel?
   b. Is what the text asks you to believe and do intelligible?
      (i) Can we understand what the text asks us to believe and do? ?
      (ii) Does the text ask us to believe and do things that are logically consistent with other things that we believe?
      (iii) Is what the text asks us to believe and do at home in the way that we understand the world? That is, are they seriously believable?
   c. Is what the text asks you to believe and do morally plausible, that is, does the text call for the moral treatment of all affected by it.

22. Given the preceding theological analysis, name your theological and hermeneutical relationship with the text. You will likely have one of the following relationships with the text. Each relationship suggests different things you need to do in preaching or teaching.
   a. Agree with what the text asks you to believe and do.
   b. Agree with part of what the text asks you to believe and do, but not all.
   c. Basically disagree with what the text asks you to believe and do.
23. If your relationship with the text is (a) or (b) from the preceding question, can you identify an analogy in our world today? Can you identify a situation (or people) similar to the ones in the text itself or in the community or world to whom Mark wrote?

24. Write a paragraph stating how you might use your text for preaching or teaching today.
APPENDIX 2

Outline for Learning a Biblical Story

1. Be clear where the story begins and ends. Review in your mind how the story begins and ends.

2. Divide the story into episodes. An episode is a distinct unit, one of description, action, dialogue, etc. Episodes are often determined by a change in locale, a change in speaker, the entry of a new character, an event within the story, etc.

3. Name each episode. The shorter the name the better.

4. Conduct a blab school. Each storyteller reads the story aloud with exaggerated gestures and intonations. Each person reads the story thus three times.

5. Then, in pairs, tell the story to one another without looking at the text. The listener can prompt and correct.

   a. What happens in the story?
   b. With whom do you identify the story?
   c. Why do you identify with that(those) character(s)?
   d. Is there a character in the story whom you dislike?
   e. Why?
   f. Has anything happened to you recently like what happens in the story?
   g. Does the story help interpret your experience?
   h. Are you in the story now? Do you wish to stay in the story?

7. Establish the point of view from which to hear the story.

8. What are the emotional changes that take place in the story?

9. Consider the plot.
   a. How does the action progress from problem to solution?
   b. Where is there an unexpected turn of events?
   c. What are the changes in relationship among the characters?

10. Consider the norms of judgment.
    a. How would the community which originally heard the story judge the events and characters of the story?
    b. How is the contemporary hearing community judged by the story?
    c. Does the story call us to a fresh insight or action?
A Possible Outline for an In-Class Exegesis

(Note: This outline is only suggestive. Students should not feel obligated to follow it. Please let your own creativity and imagination have free play.)

(An approximate percentage of the contribution of each part of the presentation is listed after each subheading.)

1. **Introduction.** (5% of presentation) Introduce the exegesis so that we will want to be interested in listening to you. You might tell us why you are interested in doing an exegesis of this passage. Or you might suggest that the passage is an important instance of an important theme in Mark. Or you might tell us that salvation depends upon a right understanding of this passage.

2. **Overview.** (a few sentences) Give us an overview of what you are going to do in the exegesis and the order in which you are going to do it (“First, I will recall the context in the book of Revelation, then I will look in detail at the passage itself…”). You might want to tell us your thesis, what you are going to show (but then again you might not). Alert us if you want us to pay careful attention to some aspect of the text.

3. **Context.** (5%) What comes before that is important to understanding your passage? How does Mark prepare the way?

4. **Detailed study of the passage.** (60%) This is the heart of the presentation. Go through the passage word by word (as time permits) and help us to see how each part of the passage would be heard by a listener in the Markan world. If your text is long, you may want to structure this part of the presentation according to scenes. Remember: your time is limited and you must be selective. Distill the essential elements crisply and clearly. You will want to alert us to debated points and to your resolution of the debate (why do you come down where you do?).

5. **Interim summary.** (a few sentences) Summarize the “point” (or points) that John makes in your pericope. Be clear. Be specific. Be brief. (NG: I know that this drives literary critics mad, but it is a useful learning device in the early stages of learning exegesis. As your skill in exegesis matures, you will likely become more multi-valent and more open-ended and evocative in your exegetical conclusions.)

6. **Trace themes into the book of Mark.** (10%) Trace the major words, themes and images into the rest of the book of Revelation. Where do you find echoes of your passage in the later material? How do later instances and developments enrich your understanding of your pericope? What is John’s overall “point” with respect to these larger motifs?

7. **Theological analysis.** (10%) Identify the good news that Mark expresses through this text and in the larger pattern of movement of which the text is a part. (This should have become clear in steps 5-6.) Is this news appropriate to your understanding of the gospel? Is it intelligible? Is it morally credible?

8. **Hermeneutics.** (10%) How can your encounter with this text be instructive for the church today?
Every student who enrolls at Christian Theological Seminary will be required to do considerable theological research and reflection, much of which will be submitted in written form. There is no guarantee that a term paper submitted in proper form will save a poor paper; neither is there any guarantee that poor form will ruin a good paper. There does, however, seem to be some correlation between excellence of form and excellence of presentation. In order to submit papers in proper form, the following guidelines are suggested:

**Spacing**
Double-space the text of the paper. Direct quotations of two or more sentences or more than three lines in length should be single-spaced and blocked in to a margin of four spaces on the left side of the text.

**Margins**
The margin on the left side of the page should be 1½”. Margins on the other three sides should be 1”. The first page of the paper and subsequent main divisions should have a 2” margin at the top.

**Indentations**
Paragraphs should be indented six spaces for the text. Paragraphs within a direct quote should be indented four spaces from the body of the quotation.

**Corrections**
Do not turn in a photocopy as the original. Typewritten (rather than computer generated) papers should be corrected using correcting paper or liquid paper. Do not make corrections in pencil. Do not strike over mistakes.

**Proofreading**
It may take a little extra time to proofread the paper, but even the best typists make mistakes. Proofread one time for content only; proofread again for typographical errors.

**Quotations**
All term papers are to be your original work. It is not original if you type what others have written and use connecting phrases to tie it all together. Good research will naturally involve consulting others to discover what has been written and to assist you in the development of your own ideas on the subject. If the exact words of someone else are essential to the thrust of your paper, this constitutes a direct quotation and must be noted by the use of quotation marks to avoid plagiarism. When the ideas of another person are incorporated into your paper and you have either paraphrased or summarized that person's material, it is known as an indirect quotation and must be footnoted to avoid plagiarism. (See the CTS "Policy on Cheating and Plagiarism.")

**Notes**
There are two kinds of notes -- content and reference. Content notes provide incidental comments upon, amplify, or explain the text but are disruptive to the flow of the paper. These notes should be placed at the bottom of the page. Reference notes cite the authority for statements in the text and acknowledge the source of the information. **Information used directly or indirectly must be acknowledged.**
Term papers submitted as part of the requirements for a class may use the following form for acknowledging borrowed material within the text of the paper -- set in parentheses the author's last name, the date of the material used, and the page number. Footnotes may still be used with this method of citation to provide information not relevant to the body of the paper but may be helpful as background.

**Bibliography**

Sources used in the preparation of the paper should be listed at the conclusion of the paper in a bibliography. Include materials quoted as well as those consulted (though not quoted) if they were important in the development of the paper. All materials should be arranged alphabetically by the last name of the authors. If more than one work is used by the same author, arrange them chronologically by date of publication.

**Title Page**

Each term paper should have a title page providing the following: title of paper, name of student, professor and course title for which the paper is being submitted, date, name of the seminary, and student mailbox number.

**Contents, Illustrations, etc.**

If the paper contains chapters, charts, illustrations, or other divisions or explanatory material, a preliminary page should be provided listing them and the page number for the explanatory material or the beginning of the chapters. For spacing and format consult John L. Sayre, *A Manual of Forms for Term Papers and Theses*, 4th ed. rev. (Enid, Oklahoma: Seminary Press, 1979). For basic reference to form, footnotes and bibliography, great use can be made of Kate L. Turabian's *A Manual for Writers of Term Papers, Theses and Dissertations*, 6th edition, 1996.

**Inclusive Language**

Except when quoting from other writings, writers of papers are urged to use inclusive language. For example, generic language phrased in sex-specific terms and the use of gender designations for inanimate objects should be avoided (e.g. "brother" when the meaning is human being or person; "her" as the pronoun for an inanimate object). Language for "God" should be selected with great care so that the metaphors and grammatical forms are faithful to the biblical revelation of God whose being transcends titles, names and metaphors. The following may be helpful guides: Keith Watkins, *Faithful and Fair*, (Nashville, TN: Abingdon Press, ©1981) and "Inclusive Language Guidelines for Use and Study in the United Church of Christ," June 1980, United Church of Christ Leadership Resources, P.O. Box 179, St. Louis, MO, 63166

**CTS Policy on Cheating and Plagiarism**

As a graduate theological school, Christian Theological Seminary endorses the normal canons of an academic community. One important aspect of those canons pertains to cheating and plagiarism. It is assumed that all persons in the CTS community will adhere rigorously to conventional scholarly standards in the preparation of papers, reports, speeches, articles and examinations. The following statement is intended to review those general standards and to specify the consequences for violation of those standards in the CTS community.

Webster's *Seventh New Collegiate Dictionary* defines "plagiarize" as "to steal and pass off as one's own (the ideas and words of another); to present as one's own an idea or product derived from an existing source." To "cheat" is "to practice fraud or trickery; to violate rules dishonestly."
Despite the clarity of these definitions, today there is widespread carelessness and/or confusion about what constitutes plagiarism. Some people casually assume that ignorance of the canons of respectable scholarship is sufficient excuse for flouting them. On a matter so fundamental to the character of an academic community, ignorance and carelessness are not excuses.

Hendrickson makes some helpful specific warning about plagiarism (J. Raymond Hendrickson, The Research Paper, as quoted in "Policy Regarding Plagiarism," Brite Divinity School, Texas Christian University):

1. Your paper should be written largely in your words. You get information from your sources, but the expression of it should be your own. Normally, not more than 10% of your paper should be comprised of direct quotations.
2. It is not sufficient to credit only long direct quotations. Even short quotations of two or three words must be set off by quotation marks.
3. Do not make merely verbal changes ... a few omissions, a few substitutions of synonyms, a few changes in the tense of verbs. If you are so near to quoting, it would be better to give an exact quotation and to use quotation marks. But do not forget the first rule!
4. You must credit the sources from which you take every fact, idea or argument which is not your own.
5. You must credit the source from which you actually get the material, not the original source from which your source got it. As much as possible, you should verify the material in the original source; when you have done so, you may cite the original source as your own (pp. xiv-xv).
6. Cheating is generally more clearly understood. It includes plagiarism, copying or using the work of other students, collaborating with other students on tests or papers with the intention to deceive, using illicit aids during examinations, knowingly using, buying, selling, stealing or sharing of examinations or other assignments not authorized for release. The student who knowingly abets "intentions to deceive" is also cheating.

Plagiarism and cheating at CTS will be dealt with in the following manner:

1. Any plagiarized work, or any work on which a student has been known to cheat, will be graded "F."
2. Every case of strongly suspected or proven plagiarism or cheating shall be reported by the professor to the Dean.
3. The professor shall discuss each case of suspected cheating or plagiarism with the student and the Dean. The professor shall then determine whether she or he should (a) assign an "F" for the particular work only or (b) assign an "F" for the course in which the cheating or plagiarism is alleged to have occurred. The Dean may also recommend suspension from the Seminary for one or more semesters (with suspension action to be noted on the student's transcript).
4. Item 3a above is the normal course of action to be taken by all professors in cases of cheating or plagiarism. Item 3b also may be taken by the professor. Suspension from the Seminary requires action by the Basic Degrees Committee (basic degree students) or the Advanced Professional Studies Committee (STM and D.Min. students).
5. If a student denies plagiarism or cheating, while the professor's allegation is maintained, the student shall have the right to a hearing before the Basic Degrees Committee/Advanced Professional Studies Committee.
6. If a student is involved in a subsequent case of cheating or plagiarism, she or he normally will be dismissed from the Seminary permanently, by action of the Basic Degrees Committee/Advanced Professional Studies Committee.

as of 5/96