

# Pacific Lutheran Theological Seminary

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- **Welcome to Pacific Lutheran Theological Seminary** (<https://www.plts.edu/>) (**PLTS**) of California Lutheran University (<https://www.callutheran.edu/>), a seminary of the Evangelical Lutheran Church in America. (<http://www.elca.org/>) We are a faith and learning community dedicated to excellence in theological education for developing leaders for the church in the world. Our bustling downtown location, dynamic faculty, cutting-edge curriculum, closely-knit community, and membership in the multi-denominational and multi-religious Graduate Theological Union (<https://www.gtu.edu/>) provide a unique setting for wrestling with issues of Christian faith, discipleship, and the communication of the Gospel to a world in need of truly good news.

Four orienting perspectives characterize PLTS' role in the church and our approach to theological education:

**Nurturing a life-giving relationship with God** includes embracing and sharing the life-changing power of God's love through Jesus and cultivating spiritual practices and skills for building community that strengthens people spiritually.

- **Intellectual engagement with Scripture, faith traditions, and the world** involves hearing and interacting with theological voices from the margins of power and privilege and putting Christian beliefs and practices into collaborative engagement with other religious traditions and secular disciplines.
- **Faithful social transformation** grounded in the good news of Jesus Christ endeavors to build communities of resistance and hope by integrating the spiritual and political dimensions of life through theological reflection, social analysis, and implementing strategies to work for justice and ecological healing.
- **Learning through a socio-ecological lens** that looks at race, class, gender, and earth in order to develop competencies for effective community engagement in diverse cultural and political contexts.

is an inclusive community and offers hospitality to all who participate in our programs of study. As disciples of Christ committed to public leadership among God's people in diverse and changing cultural contexts, we eagerly learn from and welcome one another's diversity, including, but not limited to, theological perspective, race, ethnicity, nationality, gender identity, relationship status, age, physical ability, social and economic status, and sexual orientation.

## Community Day

Students are expected to regularly participate on Wednesday in Community Day at PLTS. On Community Day, we gather for Eucharist, formation events and/or in formation groups, and lunch together. The Worship Committee coordinates the Wednesday worship offerings on campus, working with faculty, staff, and seminarians in the preparing and leading of campus worship. For more information about how you might get involved, please contact Pastor Sara Wilson or Pastor Katy Grindberg.

## PLTS Academic Policies

### University Graduate Academic Policies

Please refer to the Graduate Academic Policies in this catalog at:

<http://catalog.callutheran.edu/grad/academicpolicies/>

### Academic Policies

All Pacific Lutheran Theological Seminary academic policies and procedures (including but not limited to curricular, registration and enrollment, course learning, and academic performance policies and procedures) are subject to standard California Lutheran University policies and procedures. Any variance in policies and procedures in the PLTS Catalog are superseded by those of California Lutheran University unless determined otherwise.

### I. Curricular Policies

#### A. Four-year Degree Requirement

Normally, a seminarian cannot be awarded the MDiv or MTS without first receiving a four-year college degree. A seminarian will not be admitted to the second year of full-time degree work unless all work for the college degree is completed.

#### B. Transfer of Course Credits

Upon review by the Office of the Dean and evaluation by the Office of the Registrar, up to 9 credits of coursework with a grade of C (or equivalent) or above may be transferred into a PLTS program. Undergraduate level courses are not transferable. In order to qualify for the PLTS MDiv degree, a seminarian presenting credits for transfer must normally be in the degree program with PLTS for at least the final year of course work.

#### C. Requirement Exemptions

Seminarians may be exempted from required courses by:

### 1. Examination

This especially applies to language, Bible, and history courses prior to the opening of fall semester. The successful completion of an examination does not carry course credit but permits the seminarian to substitute advanced courses in the subject area. Work in addition to the examination or specific advanced courses may be prescribed.

### 2. Equivalent Courses

Equivalent courses taken at another graduate#level school. To establish equivalency, in addition to a transcript record, seminarians should provide a course syllabus to be reviewed by the faculty of a subject area. Equivalency does not necessarily carry course credit.

### D. Variance from Prescribed Program Procedure

In all cases of variance from the prescribed program, the seminarian should confer with their academic advisor, who will be in consultation with the Office of the Dean. Consultation with the Office of the Dean will be required before approval is final. The seminarian is responsible to see that a record of permission for the variance is included in their file by the Office of the Dean.

### E. Full-Time Descriptions for Programs

A full#time program is defined as 12 credits per semester. 6 credits per semester is the minimum required to qualify for financial aid.

Note: Assuming a year-long internship, the MDiv seminarian must average 36 credits per year of coursework in order to graduate in three years in the MDiv.

### G. Maximum Time Allowed to Complete Programs

MDiv (star: 4 years + internship)

MTS: 4 years

CTS and CATS: 2 years

*Note: Credit transferred to programs is applied to time allowed in all programs.*

#### 1. Minimum Tuition Requirements

The allowable minimum tuition paid for the MDiv Pathway completed at PLTS must equal full-time tuition for six semesters, plus internship year charges based on charges in effect during the years of enrollment. For the MDiv Intensive Pathway, the minimum tuition paid must equal full-time tuition for four semesters, plus internship year charges based on charges in effect during the years of enrollment. For seminarians transferring from other schools, minimum tuition required for the MDiv and MTS degrees will be adjusted according to a determination of the number of credits transferred to the PLTS degree program.

## II. Registration and Enrollment Policies

### A. Course Planning

Seminarians are expected to take courses as prescribed in the curricula which apply to their programs and classes upon entrance to PLTS.

Seminarians must have prior permission for any variance. This permission is recorded on the Completion, Waiver, Substitution or Delay of Required Course Form available from the Office of the Dean and online (<https://www.plts.edu/students/forms.html>). The form must be completed and submitted to the Office of the Dean before a seminarian can register for a substituted class. There is normally a limit of two special reading (independent study) courses during the seminary program. Exceptions to this policy are approved by the academic advisor in consultation with the Office of the Dean.

The seminarian should also be cognizant of the fact that classes are scheduled with the prescribed course sequence in mind. Variance in the program may result in schedule conflicts. In the case of a schedule conflict, the regularly scheduled required course has priority. To view individual progress towards a degree, seminarians can use the Program Evaluation tool under Students in WebAdvisor in their MyCLU.

### B. Area and Free Electives

Electives may be taken from among appropriate courses offered by any of the members of the GTU combined faculties. Beyond the courses offered through PLTS and affiliated GTU schools, seminarians may participate in the program offerings of the centers related to the GTU. Courses cross-listed in two areas (for example, STNTxxxx) can only be used to satisfy electives in the area listed first (in this case, ST) unless determined otherwise by the area faculty and approved by the Office of the Dean.

Full-time degree seminarians may also register for one course each term at the University of California at Berkeley or other accredited institutions in the area (i.e., Mills College or Holy Names College). Contact the Office of the Dean or the GTU Common Registrar for cross-registration details.

### C. Residential and Online Courses

Students completing a Distance Learning degree program will be required to come to the campus in Berkeley for the first week of courses in their first year of study. Additionally, students in a Distance Learning program will be required to take one course in person on the Berkeley campus each intersession in January.

### D. Summer Session Credit

Seminarians may apply credit received from courses in GTU school summer sessions to elective requirements with permission of the Office of the Dean. Seminarians wishing to apply credit from other continuing education courses must receive prior approval from the Office of the Dean, and credit is subject to transfer credit policies.

### E. Registration

Registration for all courses, required and elective, takes place under the direction of the Office of the Registrar at the time and place announced prior to each semester. The one exception is courses offered by UC Berkeley; registration for these courses is usually well in advance of GTU registration. Therefore, seminarians wishing to take such courses should make early inquiry regarding dates. A full-time degree seminarian may take one course per semester at the UC Berkeley at no charge. Registration instructions from the Office of the Registrar are sent via e-mail to seminarians for each term. Please note: Requests for admission to limited-enrollment classes may be submitted two or more weeks before classes begin.

### F. Normal Course Load

A normal course load is considered to be 12-15 credits per semester. A seminarian in good standing may take 18 credits. More than 15 credits requires the permission of the Office of the Dean after approval by the seminarian's academic advisor, and may result in the payment of additional tuition.

### G. Change of Enrollment

Changes made during the first two weeks of a term do not incur any tuition charges. Thereafter, charges may apply. After the deadline for registration, any change in enrollment will require an Enrollment Petition found under Forms (<https://www.plts.edu/students/forms.html>). No changes of enrollment (dropping or adding a course, changing credits or grading option) are permitted after the tenth week of the semester. With the permission of the instructor, a seminarian's academic advisor, and the Office of the Dean, a seminarian may be allowed to withdraw from a course after the deadline. In such a case, the instructor has the option of recording a grade of W that will be placed on the seminarian's transcript. The instructor also has the option to include an explanatory letter that will be placed in the seminarian's file.

### Satisfactory Academic Progress

California Lutheran University is required to ensure that students receiving federal and/or institutional financial assistance meet minimum Satisfactory Academic Progress (SAP) requirements.

Students must meet minimum requirements in Grade Point Average (GPA), completion of courses, and be making steady progress toward degree completion. Students who do not maintain SAP requirements will lose their eligibility for some or all financial aid programs.

Students' progress is evaluated at the conclusion of each term and all work is evaluated cumulatively, even work completed in semesters when no financial aid was received.

The Pacific Lutheran Theological Seminary (PLTS) SAP is designed to take into consideration program requirements, contextual education, and formational requirements appropriate to the certificate and degree programs of a theological seminary. The PLTS SAP procedure is designed to encourage success by making provisions for each seminarian to steadily work towards graduation requirements as well as maximize opportunities for improvement through personal effort and institutional support.

**Note, though not the minimum requirement necessary to meet progress, PLTS strongly encourages seminarians to maintain a 3.0 or better cumulative GPA throughout their tenure at the Seminary.**

PLTS SAP requirements:

1. **GPA:** Maintain a cumulative minimum 2.50 GPA. Successful completion of a course requires a grade of "C" or better. Repeated courses are treated per the institution's standard [Repeated Coursework Policy](https://www.callutheran.edu/financial-aid/policies-eligibility/repeated-coursework.html) (<https://www.callutheran.edu/financial-aid/policies-eligibility/repeated-coursework.html>).
2. **Satisfactory Contextual Education and Formation Requirements Completion:** Completion of contextual education and formation requirements of the program with a Pass (P) grade;
3. **Satisfactory Enrollment and Completion of Course Load (Pace):** Students must achieve a 67% successful completion rate of their cumulative coursework in order to remain eligible for financial aid. This is measured in terms of total units completed divided by total units attempted.
4. **Satisfactory Advancement in the Program (Maximum Time Frame):** Completion of the certificate or degree in the maximum time allotted to complete the program; 150% of the units required to receive the degree or certificate. MDiv:  $73 \times 150\% = 109$  maximum attempted units; MTS:  $49.5 \times 150\% = 74$  maximum attempted units; CATS  $24 \times 150\% = 36$  maximum attempted units.

### Satisfactory Academic Progress Procedure

At the end of each semester, the Office of the Dean in conjunction with the Financial Aid Office reviews the academic records of progress for each seminarian to determine if the seminarian made Satisfactory Academic Progress. Students will be notified in writing and through electronic communication when it is determined they are NOT meeting minimum SAP standards. The notification will include their standing and steps for expected improvement.

**Level 1: SAP Notice:**

**When a student is still maintaining SAP standards but is in danger of going below standards the school will notify the student through a “SAP Notice” status. Such situations warranting a “SAP Notice” might include but is not limited to:**

1. A seminarian receiving one or more F's/Fail/NC's in any term, and/or whose cumulative grade point average (GPA) has fallen below a 3.0 average but remains above 2.5
2. A seminarian who will exceed the maximum time allotted to complete a program in the next academic year.

While on SAP Notice a seminarian is eligible to receive all types of financial aid. The Notice will include a statement that failure to meet minimum SAP standards at the conclusion of following semester may result in placement on Financial Aid Warning. In some cases, students may receive multiple SAP Notice status determinations (i.e. multiple semesters of maintaining minimum GPA but also earning grades less than “C” in one or more classes).

**Level 2: SAP Warning:**

A student is placed on SAP Warning the first time (or any time after a successful semester) they fail to meet one or more of the minimum SAP standards.

1. During the semester a seminarian is on warning, they will remain eligible to receive all types of financial assistance programs.
2. The warning will include written notification to the seminarian that failure to meet SAP in the following semester will result in being ineligible for institutional and federal financial aid in future semesters.
3. A student cannot receive Warning status in consecutive semesters.

Note: With being placed on warning, the Office of the Dean may advise the seminarian to follow up with a spiritual care team member about vocational discernment.

The seminarian's academic advisor is notified that the seminarian has been placed on warning, and a Formation Conversation is scheduled to determine or revise a Program Success Plan that includes a course of action for improvement or completion in the next term. The course of action will be placed on file.

**Level 3: SAP Suspension:**

Following a semester on SAP Warning, if a student does not meet all SAP standards they will be placed on SAP Suspension and made ineligible for federal, institutional, and other types of financial aid. The student remains ineligible for financial aid until they have successfully completed one of the following processes to take them off SAP Suspension:

1. Meet all SAP Standards
2. Successfully appeal the suspension and be placed on SAP Probation

Students may continue to be enrolled in the Seminary but will not be eligible for financial aid programs while in the Suspended Status.

**SAP Probation and Reinstatement of Aid Eligibility:**

Students may become eligible for financial aid through one of two processes.

1. Meet all SAP Standards. When they have completed a semester and are in good standing in GPA, Pace, and Maximum Time Frame standards they must notify the Office of the Dean and the Financial Aid Office to request to have their aid reinstated. The reinstatement is not retroactive and only applies in semesters moving forward in the program.
2. Appeal Process (SAP Probation)

A student may appeal the suspension for extenuating circumstances. Extenuating circumstances include, but are not limited to, personal illness/accident; serious illness or death to an immediate family member; or other reasons beyond the reasonable control of the student.

1. The student must complete the SAP Appeal Form and include all requested documentation and an academic plan outlining their educational plan through graduation.
2. Appeals must be submitted within 30 days of the date of the SAP notification.
3. Appeals will be reviewed by the Appeals Committee
4. Students will be notified of the determination of the Appeals Committee and the decision is final.
5. Denied appeals mean the student is ineligible for financial aid.
6. Approved appeals mean the student is placed on “SAP Probation” and allowed to continue to receive financial aid as long as they:

- a. Continue to improve their SAP standards and make satisfactory progress toward graduation. Failure to meet SAP Standards or meet all requirements of probation will result in immediate SAP Suspension.
  - b. Meet all requirements outlined for the student's specific Probation plan and follow all special instructions provided in the appeal approval letter.
7. Probations can be one or more semesters. The length is determined the Appeal Committee. Probation lengths are determined the ability and length of time needed to meet all SAP Standards before Maximum Time Frame is expired
  8. Probation lengths are not automatically extended
  9. The SAP Probation status is lifted once the student is in good standing on all SAP standards.

**Note: All students must be in good standing with SAP requirements and all internship prerequisites must be completed prior to beginning an internship program.**

#### Satisfactory Academic Progress

California Lutheran University is required to ensure that students receiving federal and/or institutional financial assistance meet minimum Satisfactory Academic Progress (SAP) requirements.

Students must meet minimum requirements in Grade Point Average (GPA), completion of courses, and be making steady progress toward degree completion. Students who do not maintain SAP requirements will lose their eligibility for some or all financial aid programs.

Students' progress is evaluated at the conclusion of each term and all work is evaluated cumulatively, even work completed in semesters when no financial aid was received.

The Pacific Lutheran Theological Seminary (PLTS) SAP is designed to take into consideration program requirements, contextual education, and formational requirements appropriate to the certificate and degree programs of a theological seminary. The PLTS SAP procedure is designed to encourage success by making provisions for each seminarian to steadily work towards graduation requirements as well as maximize opportunities for improvement through personal effort and institutional support.

#### Formation Conversation Process

This process is designed to provide a means to assess a seminarian who demonstrates a need for growth in areas of ministry preparation via their behaviors and interactions in learning and/or other seminary settings. This process is also used when a seminarian is not making satisfactory academic progress.

The process is intended to provide the seminarian with honest and constructive feedback about these growth areas and to determine an appropriate course of action for the seminarian to take in order to address these growth areas.

Below are the steps of this process:

##### 1. Review in Executive Session of the Faculty

If a need for growth in areas of ministry preparation are expressed during an executive session of the faculty, and it is deemed necessary, the academic advisor will have the responsibility for arranging a formation conversation meeting with the seminarian.

##### 2. Meet with the Seminarian

The academic advisor will make an appointment with the seminarian to 1) meet in person to notify the seminarian of the need for a formation conversation, 2) review the formation conversation process with the seminarian, and 3) refer the seminarian to spiritual care for support through this process. [*The advisor can request that another faculty member be present if this is desired.*]

##### 3. Documenting Details

The academic advisor will follow up with faculty members who have expressed concerns about the seminarian during the review in executive session to document details as appropriate. This documentation serves as the basis for outlining the reasons for calling the formation conversation.

##### 4. Conversation Composition

A conversation consists of the seminarian, the seminarian's academic advisor, a second faculty member, and a member of the Spiritual Care Team as an observer. If the matter involves Contextual Education matters, a representative from the Contextual Education Office may also be present.

##### 5. Observer Selection and Responsibilities

The seminarian selects an observer from among the Spiritual Care Team members. The seminarian will need to give written release to the observer to hear the details of the conversation. The release form will be provided by the academic advisor. The observer may ask clarifying questions during the process.

##### 6. Schedule a Conversation

The academic advisor will schedule a formation conversation meeting that will work for all parties and notify all parties of the date, time, and location.

### **7. Outline Growth Areas in Preparation for Ministry**

The academic advisor provides the seminarian with an outline of reasons for calling the formation conversation. This outline provides the grounds for the ensuing conversation to give concrete means for the seminarian to address growth areas.

### **8. Distribute the Outline in Preparation for Conversation**

Copies of the outline are distributed by academic advisor in advance of the conversation. All distributed materials are considered "Confidential" and may not be copied or shared. Distributed materials will be returned to the academic advisor following the conversation, and all surplus materials will be destroyed in an appropriate manner by the academic advisor.

### **9. Formation Conversation**

The academic advisor begins by providing reasons for the conversation.[1] (p. ) Discussion then occurs among the faculty representatives regarding all pertinent information, and questions are prepared for the conversation with the seminarian. The seminarian and observer are then invited into the conversation. In conversation with the seminarian, the conversants will<sup>[2]</sup> develop appropriate outcomes or conditions to address the growth areas or an agreed upon plan to address program success (Program Success Plan). Outcomes or conditions may include a schedule for completion or regular reporting to the academic advisor as necessary. These outcomes or conditions, or the plan, will be communicated to the faculty at a faculty meeting.

### **10. Meeting Outcomes to Address Growth Areas or Following a Plan to Address Program Confusion**

The determination that the seminarian has fulfilled all outcomes or conditions, or is effectively utilizing the plan developed will be brought to the faculty by the academic advisor following completion or at the end of any specified timeline and a follow-up conversation. Should the seminarian request an extension to fulfill specified outcomes or conditions, the academic advisor will bring this request to the faculty for consideration.

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[1] (p. ) Additional structural clarity to the process is as follows: Prayer, Preparation (the members of the conversation will discuss the seminarian's circumstances, consider the seminarian's gifts for ministry, and determine questions to ask or areas of concern to pursue with the seminarian), Invitation (the seminarian and the observer will be invited into the meeting), Prayer, Conversation (the members of the conversation will have conversation with the seminarian, naming gifts, asking questions, pursuing growth areas, and identifying potential ways to grow), Deliberation (the seminarian and observer will leave the meeting to wait for a decision to include conditions, and the members of the conversation will deliberate in order to come to a decision), Decision (a decision with outcomes/conditions will be made during deliberation), Invitation (the seminarian and observer will be invited into the meeting and the decision will be communicated to the seminarian), and Prayer.

[2] (p. ) The course of action for improvement may include a reduced course load, taking one or more courses as Pass/Fail, other requirements that maximize improvement in the following semester, and/or regularly scheduled meetings with the seminarian's academic advisor. The course of action for completion must include a schedule with deadlines for completing the outstanding program requirements.

### **ADVISEE RESPONSIBILITIES**

As a student, you are empowered to plan and are responsible for your program and any licensure process you are in. Your responsibilities include:

### **NOTING CALENDAR INFORMATION**

- Knowing and meeting deadlines for all Classroom, Contextual Education, Licensure (Candidacy), and Academic programming, and any other deadline related to your study and vocational preparation.

### **CHECKING COMMUNICATIONS**

- Regularly checking you seminary email account and/or having your seminary email account forward to the email account you regularly check.

### **KNOWING PROGRAM REQUIREMENTS**

- Reviewing your program evaluation in MyCLU to become familiar with your program requirements and to regularly check on your progress.
- Being knowledgeable about your program requirements.

### **PLANNING AND MAINTAINING YOUR PROGRAM**

- Planning your program requirements with advice from your advisor.
- Fulfilling your program requirements.
- Keeping records of your program progress.

- Submitting appropriate Forms (<https://www.plts.edu/students/forms.html>) for fulfilling course, program, and licensure requirements.
- Contacting the Associate Dean ([lveen@plts.edu](mailto:lveen@plts.edu)) if you notice discrepancies in your program evaluation and/or need your program updated.

### **SEEKING CONTEXTUAL EDUCATION ADVICE**

- Noting information about contextual education requirements sent out by email from the Contextual Education Office.
- Making an appointment with Pr. Katy Grindberg ([kgrindberg@plts.edu](mailto:kgrindberg@plts.edu)) to discuss contextual education requirements of your program, including enrollment; placement; and questions, issues, or concerns that arise while in placement.
- Updating your advisor about what Pr. Grindberg advises regarding contextual education requirements after you have checked in with Dr Veen.

### **SEEKING ADVISING RECOMMENDATIONS**

- Attending any registration information session offered;
- Making an appointment and meeting with your advisor at least once each semester for program review, program planning, and registration.
- Coming prepared for your advising appointment by reviewing information emailed by the Associate Dean's Office and/or distributed during an information session, reviewing your program evaluation, reviewing your program recommended sequence, reviewing course offerings for the upcoming sessions/semesters for which registration is opening, and locating suitable courses to fulfill program requirements in the recommended sequence.
- Consulting your advisor before making registration or program changes.

### **SEEKING LICENSURE (CANDIDACY) RECOMMENDATIONS**

- Checking with the Associate Dean regarding licensure (candidacy) timing, scheduling, and questions.
- Updating your advisor about recommendations from the Associate Dean.
- Attending licensure (candidacy) workshops offered by the Associate Dean.
- Submitting forms and paperwork to seminary and synod offices to schedule and complete licensure (candidacy) requirements and interviews.

### **REGISTERING FOR COURSES**

- Registering for courses during each registration period.
- Verifying your registration by reviewing your class schedule.
- Notifying the Associate Dean and Registrar's Office if there is a discrepancy in your registration.

### **SEEKING ACADEMIC SUPPORTS**

- Being in conversation with your instructors in advance about absences, assignment questions, and difficulties with assignments.
- Making arrangements with support services, including Disability Support Services (<https://www.callutheran.edu/students/disability-services/>) if you require accommodations, the Writing Center (<https://www.callutheran.edu/students/writing-center/>) if you require writing assistance, and the GTU Library Reference Desk (<https://www.gtu.edu/library/get-help/contact-us/>) if you require research assistance.

### **CHECKING IN WITH FINANCIAL AID AND/OR VETERANS RESOURCES**

- Consulting with the Financial Aid Office and/or Veterans Resources before making registration or program changes, including changes recommended by your advisor, the Associate Dean, and/or Registrar's Office. You are responsible for checking with Financial Aid and/or Veterans Resources about how a recommended change might affect your financial aid, financial aid status, and/or veterans benefits. You are responsible for adjusting your program accordingly to meet your financial aid needs and requirements, and notifying your advisor, the Associate Dean, and/or the Registrar's Office of these changes and why.

### **TAKING CARE OF HOLDS AND PAYING FEES**

- Checking your MyCLU to see if there are holds on your account: Business, Registrar, Program, Library, Veterans, etc.
- Doing what is needed to clear holds.
- Paying any fees related to holds, not registering for courses on time, etc.

### **CHECKING IN REGARDING PLACEMENT**

- Making a plan for post-graduation support, living, and working arrangements.

- Meeting with the Associate Dean regarding ecclesial placement (assignment).
- Consulting with Career Services (<https://www.callutheran.edu/students/career-services/>) about interim placement while awaiting call and/or about long-term placement opportunities.

### **BEING EMPOWERED AND RESPONSIBLE**

- Understanding that your advisor, Contextual Education Director, Associate Dean, and Registrar's Office are here to assist you, and you are ultimately responsible for meeting your course, sequencing, registration, program, and licensure (candidacy) requirements as well as seeking the supports you need.

## **Programs Offered**

The University offers the following degrees and certificates through the Pacific Lutheran Theological Seminary (PLTS):

- **Master of Divinity Degree**
- **Master of Theological Studies**
- **Certificate of Theological Studies**
- **Certificate of Advanced Theological Studies**
- **Certificate of Theological Education for Emerging Ministries (T.E.E.M.)**

## **Master of Divinity**

The Master of Divinity (M.Div.) is a professional degree designed to develop biblical, theological, historical, practical, and contextual competencies, and to integrate these competencies in the practice of leadership in congregations and related ministry settings. The M.Div. prepares students for Word and Sacrament ministry in the ELCA, ordained ministry in another Christian tradition, Word and Service ministry in the ELCA especially in chaplaincy or other professions requiring a 72 credit hour degree, and specialized lay ministries.

The M.Div. degree program consists of 73 credit hours of coursework, contextual coursework, and co-curricular requirements. The minimum for full-time status for the M.Div. program is 12 credits per semester. A normal course load to complete the program in two academic years plus internship is 15 credits per semester. Intensive courses during two January terms and one May term are also required. Core courses must be taken with PLTS faculty. Substitutions to this requirement must be approved by the faculty member teaching in the area and by the Office of the Dean.

Contextual coursework include Ministry in Context, Clinical Pastoral Education, and Internship. Contextual courses require a one-time completion of a professional boundaries workshop prior to beginning at a site.

Ministry in Context is defined as 6 preparation and contact hours per week in a congregation for two semesters and in a community organization for one semester and receives 0.00 credit hours per semester.

Clinical Pastoral Education is normally completed in an ACPE accredited site during the first summer in program.

Internship ordinarily consists of 40 contact hours per week over the course of twelve months. Internship includes weekly pastoral visits, worship leadership, administrative duties, and other responsibilities as agreed upon. Internship is or exceeds the equivalent of enrollment in full-time coursework at PLTS.

A student preparing 1) for specialized lay ministry, 2) for Word and Service ministry in the ELCA, or 3) for ordained ministry in another Christian tradition will be in contact with the Contextual Education Office in order to prepare a plan for how to meet the internship requirement in a way that fulfills respectively 1) the student's vocational requirements, 2) the requirements of ELCA candidacy for Word and Service ministry, or 3) the licensure requirements of the student's Church body or denomination. For a student who is a member of a denomination that does not require internship, this requirement may be waived by petition to and vote by the faculty.

Co-curricular completion requirements include two semesters of participation in a Spiritual Care Group, two semesters of participation in a Spiritual Practice Group, a one-time professional boundaries workshop, an annual anti-racism training, a Safe Zone training, and other workshops and trainings designated as course pre-requisites.

### **RELIGIOUS HERITAGE**

OT 1076	Introduction Old Testament	3
BS 1145	Introduction to Biblical Greek	1.5
HSST 1125	Lutheran Theology: Sources & Hermeneutic	3
CE 1125	Christian Ethics: Radical Love Embodied	3
NT 1002	Intro to the New Testament	3
HSST 1126	Reading Christian Theology in Context	3
BS 2245	Exegesis Workshop: Greek	0



NT 2225	Paul: Ancient Context,present,consequenc	1.5
ST 2225	Constructive Theology	3
HSST 4450	Freedom Theology With Martin Luther	3
<b>CULTURAL CONTEXT</b>		
RSFT 1120	Methods & Hermeneutics I	1.5
RSFT 8120	Reading Congregations in Context	1
RSFT 1121	Methods and Hermeneutics II	1.5
RSFT 2250	Ministry Across Cultures	3
FE 1145	Ministry Context I: Gathered Community	0
FE 1146	Ministry Context II: Gathered Community	0
RSFT 1300	Intro Faith-Rooted Social Transformation	3
FE 1147	Ministry Context III: Sent Community	0
<b>PERSONAL AND SPIRITUAL FORMATION</b>		
SP 1124	Foundations of Christian Spirituality	1.5
SP 1120/8120	Spiritual Care Group	0
FE 1200	Anti-Racism Training	0
FT 1203	Academic Theology Writing & Researching	2
FT 1203	Academic Theology Writing & Researching	2
FE 1205	Professional Boundaries	0
SP 2220	Spiritual Practice Group	0
<b>CAPACITY FOR MINISTERIAL AND PUBLIC LEADERSHIP</b>		
		<b>6</b>
PS 1145	Pastoral Care I	1.5
FE 2250	Clinical Pastoral Education	0
LS 2225	Living Worship A	2
FT 1145	Spanish for Worship I	1.5
HM 2245	Biblical Preaching	4
HMRS 3000	Preaching Toward Social Transformation	1.5
LS 2226	Living Worship B	2
FT 1146	Spanish for Worship II	1.5
FT 2255	Church Leadership	1.5
PS 1146	Pastoral Care II	1.5
RSFT 2300	Faith-Based Community Organization	1.5
FE 4450	Internship	6
ED 2226	Christian Faith Formation: Contextual	0.5
<b>AREA SELECTIVES AND GENERAL ELECTIVES</b>		
Elective in the Area of Race-Class-Gender-Earth Nexus		3.0
Elective in the Area of World Religions		
7.5 unites of free electives are required to complete the degree. These free electives may be taken at any GTU school, including but not restricted to PLTS.		
<b>PROFESSIONAL LICENSURE</b>		
Entrance or equivalent is ordinarily required prior to starting FE 1145 Ministry in Context I. Endorsement or equivalent is ordinarily required prior to starting FE 4450 Internship. Exceptions must be arranged with the Contextual Education Office.		

**Total Hours****72.5**

## Master of Theological Studies

The Master of Theological Studies (MTS) is a degree designed to integrate general theological disciplines and specialized competencies in preparation for academic or ministerial vocations. The MTS provides two years of graduate theological study of the core of church theology with a Lutheran emphasis—Bible, history, theology, and ethics and cultures. The MTS requires a focused specialization/area concentration and synthesis. A diaconal concentration is available for those preparing for Word and Service rostered leadership.

The MTS consists of 49.5 credit hours, including one semester of a 1.5 credit MTS seminar [FT 2095 Fieldwork/Project Development], and 15 specialization credit hours devoted to the research and preparation of a thesis [25-35 pages in length], preparation for comprehensive examinations, or preparation and completion of a project [with a written component of at least 10 pages] related specifically to a student's chosen specialization. The MTS seminar will guide the student through the preparation and completion of an MTS thesis/project proposal. 25.5 of the 49.5 course credits must be

taken at PLTS. A full-time MTS program is defined as at least 12 credit hours per semester. A normal course load is considered to be 12 credits per semester.

**Bible (6 credits)**

OT 8175	Intro to Old Testament- Online	3
NT 8175	Interpreting the Gospels	3

**History (6 credits)**

HS 8100	History of Christianity I	3
HSST 1112	History of Christianity II	3

**Theology (6 credits)**

ST 2003	Systematic Theology	3
HSST 2902	Lutheran Confessional Writings	3

**Ethics and Cultures (6 credits)**

CE 2065	Introduction to Christian Ethics	3
FT 2204	Ministry Across Cultures	3.00

**Specialization/Area Concentration (15 credits)**

15

**Electives (6 credits)**

6

**Synthesis (4.5 credits)**

FT 2095	Fieldwork Or Project Development	1.5
MDV 3015	P.L.T.S in Comp/Thesis Project	3

**Co-Curricular requirements are completion. No credits**

FT 1024	Formation for Ministry Group (Semester One)	
FT 1024	Formation for Ministry Group (Semester Two)	
FT 1024	Formation for Ministry Group (Semester Three)	
FE 1200	Anti-Racism Training	
FE 1201	Discerning Appropriate Pastoral Boundari	

**Total Hours**

49.5

## Certificate of Theological Studies

The Certificate of Theological Study (CTS) is awarded to those who complete one year of theological study (at least 12 credit hours per semester for 2 semesters) by seminarians interested in furthering their theological education. Courses in the areas of Bible, church history, systematic theology, and Christian ethics or cross-cultural studies (12 units total) must be taken from PLTS faculty members. The remainder of the seminarian's program (12 additional units) is arranged to meet her or his special interests and goals. **Due to federal regulations on gainful employment programs, the CTS is not eligible for federal financial aid.**

## Certificate of Advanced Theological Studies

The Certificate for Advanced Theological Studies (CATS) is awarded to those who complete one year of theological study (at least 12 credit hours per semester for 2 semesters). The CATS may also include internship (except international students). The CATS is designed for seminarians who already hold an MTS or MDiv degree (or their equivalents) in another institution [e.g., roster-seeking MTS or MDiv seminarians graduated from non-ELCA seminaries needing to fulfill core Lutheran courses and other requirements of the Lutheran-Year-In-Residence, including contextual education and formation requirements]. At least one-half of the units must be taken from PLTS faculty members. For a seminarian who desires to complete the CATS and for whom denominational requirements do not include contextual education requirements, these requirements may be waived by petition to and vote by the faculty.

## Certificate of Theological Education for Emerging Ministries (T.E.E.M.)

The TEEM program develops leaders whose gifts are particularly needed for the mission of the church in urban, rural and specific ethnic-cultural ministries. TEEM begins when candidates ministering a congregation are given entrance by the Bishop and Candidacy Committee. Three years of study combines 16 courses and 4 workshops held on the PLTS campus in October and January and at Luther Seminary in June. Seminarians prepare for classes through self-study at home with the guidance of a local (academic) mentor pastor, along with a supervised Internship and a unit of Clinical Pastoral Education (CPE). The Theological Education for Emerging Ministries (TEEM) is granted by PLTS to seminarians who have fulfilled the ELCA's academic and candidacy requirements for ordained ministry. An Award of Affiliation may be earned by students whose synod does not require the full certificate. A student must complete at least three of the courses listed below.

**Required Courses**

TMPS 1000	Pastoral Care	1
TMOT 1015	Introduction to Old Testament	1

TMOT 1010	Old Testament Prophets	1
TMNT 1010	Introduction to New Testament	1
TMNT 2000	Pauline Epistles	1
TMFT 2000	Ministry in Context	1
TMHM 1051	Preaching I	1
TMHM 2051	Preaching II	1
TMHR 1000	World Religions	1
TMHS 1000	Church History	1
TMHS 1001	Lutheran Confessions	1
TMST 1004	Systematic Theology I	1
TMST 2004	Systematic Theology 2	1
TMLS 1030	Lutheran Liturgy	1
TMED 1015	Christian Education	1
TMCE 1000	Christian Ethics	1
Workshops		
TMFT 1010	Evangelism	0
TMFT 1015	Youth Ministry	0
TMFT 1020	Stewardship	0
TMFT 1092	Teem Internship	0
TMFT 1005	E.L.C.A. Polity	0
TMFT 1025	Safe Boundaries	0

## Biblical Studies Courses

### BS 224. Esegesis Workshop: Greek. (1).

This course is designed to apply the basic linguistic tools learned in Biblical Greek to the task of interpreting the biblical text in the context of preaching. This course focuses on the text selected in Biblical Preaching. The emphasis is on understanding the nuances of approaching the text in its original language with the purpose of making it available to a worshipping audience.

### BS 1002. Basic Greek I. (3).

Taught by SFTS. Introduction to basic grammar and vocabulary needed to begin reading biblical Greek. This course or the equivalent is a prerequisite for Basic Greek II, the intensive course given during January Intersession.

### BS 1003. Basic Greek II. (3).

Taught by SFTS. Intensive introduction to working with the Greek text of the NT; assumes familiarity with the Greek alphabet and some basic vocabulary and grammatical concepts. Class meets at SFTS. 1/7/19 - 1/25/19.

### BS 1010. Elements of NT Greek. (3).

Taught at CDSP. This course offers an introduction to the Hellenistic (Koine) language as found in the New Testament. The emphasis is on exposure to the basic features of New Testament Greek, the use of exegetical tools and the ability to use Greek for practical purposes such as preaching and teaching in the context of ministry. Assignments include daily quizzes, written homework assignments, exams and short exegesis exercises. The course is primarily intended for students in MDiv programs or the equivalent; all are welcome to enroll.

### BS 1020. NT Greek I: An Introduction. (3).

Taught by GTU. Introduction to basic grammar and vocabulary needed to begin reading biblical Greek. This course or the equivalent is a prerequisite for Basic Greek II, the intensive course given during January Intersession.

### BS 1021. NT Greek II: An Introduction. (3).

### BS 1036. Ecclesiastical Latin I. (3).

Taught at JST. This first half of a year's course aimed at preparing students to read (with a dictionary) Latin from Vulgate to recent Vatican documents. No prerequisites except rediness to come to class and study two/three hours in preparation. Daily recitation, occasional quizzes, midterm and final. Text: J.F. Collins, "A Primer of Ecclesiastical Latin" (CUA Press).

### BS 1037. Ecclesiastical Latin II. (3).

Taught by JST. A continuation of Ecclesiastical Latin I. Same text, same requirements. My hope is to finish the Collins Text before the end of the term and have time for reading of real texts from Bible and Christian Latin authors such as Augustine and Aquinas.

**BS 1042. Latin I & II: Intensive Study. (6).**

This six week course (June 12-July 21) covers two semesters of Latin. The course offers an introduction to the grammar and syntax of Latin. The goal is to learn Classical and Medieval Latin well enough by the end of Semester II to read accurately, precisely, and without extensive help. Exercises and readings are drawn from original texts of Classical and Medieval authors. There is strong emphasis on etymology, vocabulary, and comparative grammar. The three paperback textbooks are Wheelock's Latin, 7th edition (2011); Workbook for Wheelock's Latin by Paul Comeau and Richard LaFleur (2000); and Thirty-Eight Latin Stories Designed to Accompany Wheelock's Latin by Anne Groton and James May (2004). Grades for each semester are made up of four components: class participation including regular quizzes, written exercises, tests every four chapters (of 40 chapters overall), and a cumulative exam at the end of the semester. The course fulfills the Latin requirement for the JST or Boston College School of Theology & Ministry S.T.L.degree. Professor Greg Carlson is happy to answer questions about the course.

**BS 1110. Biblical Hebrew. (3).**

Taught by PLTS and CDSP. The purpose of this course is to provide the student with a working knowledge of Biblical (Classical) Hebrew; by the end of the course, the student will be able to read any passage of narrative in the Hebrew Bible with the aid of a lexicon (dictionary). The ability to reach this goal is dependent upon three primary areas of comprehension: 1) Knowledge of the Hebrew writing system (consonants and vowel points), 2) Knowledge of Hebrew grammar and basic syntax, and 3) Knowledge of Hebrew vocabulary Classroom time will be primarily devoted to introducing and reviewing these various facets. The primary place where the student will learn the language is in his or her own private, independent study. The learning of a new language is extremely time-intensive. The student should be prepared to spend 2 to 3 (or more) hours every day in preparation. Success in this program is almost solely dependent upon the dedication of the time and energy of the student to this class. This requirement of the class cannot be emphasized enough.

**BS 1120. Basic Hebrew I. (3).**

Taught by SFTS. An introduction to the basic phonology and morphology of biblical Hebrew. This course or the equivalent is a prerequisite for Basic Hebrew II, the intensive course given in January Intersession.

**BS 1121. Basic Hebrew II. (3).**

Taught by SFTS. The second (intensive) half of a course aimed at enabling students to achieve reading knowledge of biblical Hebrew. Class meets weekdays, at SFTS. [BS1120 or equivalent] 1/7/19 - 1/25/19.

**BS 1127. Elementary Biblical Hebrew I. (3).**

Taught at GTU. This is the first half of a year long course introducing the basic grammar of biblical Hebrew. The course focuses on the basics of phonology (sounds), morphology (forms), and syntax (word order and function) for biblical Hebrew. The primary purpose of this course is to establish a foundational understanding of biblical Hebrew for students pursuing further study of the language. Issues of exegesis and interpretation will be discussed where appropriate, but the main focus of this course will be learning the grammar of biblical Hebrew. [20 max enrollment].

**BS 1128. Elementary Biblical Hebrew II. (3).**

Taught by GTU. This is the second half of a year long course introducing the basic grammar of biblical Hebrew. The course focuses on the basics of phonology (sounds), morphology (forms), and syntax (word order and function) for biblical Hebrew. The primary purpose of this course is to establish a foundational understanding of biblical Hebrew for students pursuing further study of the language. Issues of exegesis and interpretation will be discussed where appropriate, but the main focus of this course will be learning the grammar of biblical Hebrew. [BS 1127 or equivalent; 20 max enrollment].

**BS 1145. Introduction to Biblical Greek. (1.5).**

This course designed to provide students with the basic linguistic tools to approach the Greek New Testament. This course focuses on vocabulary, grammar, and short translations. The emphasis is on becoming familiar with the basic grammatical structure of Koine Greek.

**BS 1200. Rhetorical Use of Texts. (3).**

Taught by PSR. This course is co-taught by Aaron Brody and Sharon Jacob. This course will introduce students to methodologies of interpretation of sacred texts. Focus will be placed on various texts of the Hebrew Bible and New Testament, but will include comparative texts from other sacred traditions (ancient Near Eastern, Mediterranean, and Hindu). Methods explored may include literary criticism, text criticism, and source criticism, material cultural approaches, arts and religion approaches, postcolonial, and critical race/ethnicity methods. Assignments will include several reflection papers. Assessment will be based on those papers and class participation and class presentations.

**BS 1250. Using Biblical Languages. (3).**

Taught by GTU/ABSW This course introduces students to the fundamental skills of biblical interpretation including basic Greek and Hebrew analysis of biblical texts, the use of key Hebrew and Greek grammatical and lexical aids in both print and electronic resources. Students will also be introduced to basic linguistic theory and a wide range of methods of biblical criticism. Required course for MDiv students.

**BS 1900. GTU Holy Land Tour/Seminar. (1.5).****BS 2002. Intermediate Hebrew I. (3).**

Taught by CDSP and JST. The goals of this course are: to continue the study of Hebrew in 2 semesters of Elementary Hebrew (building vocabulary, morphology, syntax) and to read significant prose sections of the Hebrew Bible. At conclusion of semester course students will have developed greater proficiency in Biblical Hebrew narrative (oral reading and translation). Regular reading (oral) and translation, weekly quiz on vocabulary & morphology. [2 semesters Elementary Hebrew; Auditors with faculty permission].

**BS 2003. Intermediate Hebrew II. (3).**

Taught by DSPT. Students in the course continue the reading of biblical prose narrative begun in fall semester, with attention to the critical apparatus of BHS and some textual witnesses from Qumran. Attention given also to oral reading of the texts. Assessment by regular class participation and by two examinations. [Faculty consent required; Interview required].

**BS 2005. Hebrew Reading. (1).**

Taught by SFTS. This course will give students exposure to translating a range of Hebrew texts. Students will learn nuances of Hebrew grammar, syntax, and the text critical apparatus while reading Hebrew Scripture. The class will also raise issues of how translation matters for biblical exegesis. Pass/Fail only.

**BS 2007. Intermediate Hebrew. (3).**

Taught by ABSW. The goals of this course are: to review the grammar (morphology and syntax) learned in first year; to increase vocabulary knowledge; to introduce students to prose readings from the Hebrew Bible (especially from narrative texts). Prerequisites: 2 semesters of elementary Hebrew.

**BS 2008. Intermediate Greek I. (3).**

Taught by DSPT. This course is designed to develop proficiency in reading and translating New Testament Greek. For that purpose, it includes a revision of some elements of verb morphology, verbal aspect (tenses) and grammar. It nevertheless mostly consists in translating and analyzing sections of Luke, Acts and some letters from the Pauline corpus, paying special attention to syntax. The course also introduces the student to the usage of the critical apparatus of NA28. [Two semesters of Greek or equivalent; 20 max enrollment; Auditors excluded].

**BS 2245. Exegesis Workshop: Greek. (0).**

This course is designed to apply the basic linguistic tools learned in Biblical Greek to the task of interpreting the biblical text in the context of preaching. This course focuses on the text selected in Biblical Preaching. The emphasis is on understanding the nuances of approaching the text in its original language with the purpose of making it available to a worshipping audience. .

**BS 2326. Masculinity and the Bible. (3).**

TAUGHT BY GTU. The study of men and masculinity is necessary to attain a holistic understanding of the construction(s) of gender in the Bible. Masculinity Studies operates under the assumption that "maleness" and "masculinity" are not unmarked categories from which "femininity" deviates, but rather as equally "stylized repetition acts," (which need not be limited to those who identify as male.) Using theoretical frameworks from Gender Studies and the emerging field of Masculinity Studies, this course will explore the ways in which masculinities are constructed across various biblical texts and how these constructions of masculinity function in the narrative form and inform our understanding of gender in the Biblical texts. Using both primary and secondary sources, we will attempt to ascertain the dominant (hegemonic) masculinity in the ancient worlds from which the biblical texts emerged, and compare that masculinity to the way in which certain biblical figures are portrayed. The focus of this course will be on several major characters, including David, Samson, Jacob, Moses, Jesus, Paul, Jael, and God, and how they conform to or subvert the dominant (hegemonic) masculinity. This course is taught by PhD student Jenny Lehmann with a Newhall Award, under the supervision of Dr. Deena Aranoff.

**BS 2575. Jesus and Judaism. (1).**

Taught by JST. In accord with Vatican II's call for the Church to "search" its spiritual and historical ties to "Abraham's stock" (Nostra Aetate 4), this bridge course investigates the Jewishness of Jesus in the context of Palestinian Judaism of the Greco-Roman era. The course will (1) relate elements of the Gospels' narratives of Jesus' life to historical and literary developments of Second Temple Judaism, (2) compare Jesus' interpretations of Mosaic ritual laws and ethical norms to other, roughly contemporaneous Jewish teachings, and (3) examine the conflict stories in the Gospels in the light of political and social tensions of Judean life under Roman rule. Required Text: The Jewish Gospels: The Story of the Jewish Christ by Daniel Boyarin.

**BS 3600. Shadow of Empire: Jesus & Empire. (3).**

TAUGHT BY PSR. Shadow of Empire: Jesus and Empire in the Gospels: The purpose of this course is to study the impact and influence of the Roman Empire on the New Testament texts. We will explore the intimate but often tense relationship between the gospel writers and the Roman Empire and its impact on the depictions of Jesus. Major textual issues and contemporary methods of studying and interpreting these texts will be introduced in this course. This class will also introduce lenses such as empire criticism, gender and sexuality, postcolonial theory to help read, interpret, and gain a better understanding of Jesus in these four gospels. This course is an upper level exegesis course which means that some familiarity with regards to the content and history of the text is assumed and as a result a pre-requisite is required for this course. [Faculty Consent required].

**BS 3900. Margins, Speak. (3).**

Taught by PSR. This course is a seminar on global hermeneutics and the Bible. We will concentrate on the study and critique of particular interpretations of the New Testament coming from marginalized communities that have at one time or another felt disenfranchised, powerless, and voiceless. Such communities take it upon themselves to resist the dominant interpretations and in doing so they begin to create a space in which their voices can be heard and empowered. Special attention will be given to critical approaches, issues of identity, colonialism and resistance, and the ideological spectrum between the margins and the center. In so doing, this course serves the stated program goal of helping students attend to "the continuing importance and practice of interpretation of texts and their communities in history and culture." During the semester, we will read and study biblical texts using different perspectives within a postmodern ideological framework. Under this postmodern lens, all interpretations of the biblical text -- whether historical, theological, literary or of any other kind; and whether presented by the instructor or the students -- are partial and non-universal readings. All real readers, flesh-and-blood readers like us, read subjectively and partially.

**BS 4014. Advanced Greek. (3).**

Taught by SFTS. THE SYMPOSIUM: This course will read selected portions of Plato's Symposium, which is one of the best known prose texts in Attic Greek. The class will translate the text and discuss its grammatical features focusing on the syntax of each sentence and morphology of the vocabulary. Pertinent philosophical ideas of Plato will also be discussed as they shed light on the linguistic features of the given text.

**BS 4430. Dead Sea Scrolls & Scriptures. (3).**

Taught by JST. Survey of the Dead Sea Scrolls (DSS), their discovery, archaeology and publication. Contents will include: sectarian writings, pseudepigrapha, apocrypha and biblical texts found in the Qumran 'library'. Special focus on Jewish interpretations of Scriptures and their significance for understanding Judaism of the Second Temple / New Testament eras. Lecture / seminar format; student presentations/ book review/ research paper; intended for Advanced Students (M.A., S.T.L., PhD, ThD, STD); texts read in English (special sessions for students who read Hebrew). [Courses in OT and NT; Faculty Consent required; 15 max enrollment; Auditors with faculty permission].

**BS 5000. Qumran Literature. (3).****BS 6005. Texts and Methods. (3).**

Taught by JST. This seminar is required of all doctoral students enrolled in the concentrations of Hebrew Bible/ Old Testament and New Testament. Hermeneutical theories, methods, and approaches for biblical texts. Focus: accounts of dreams and visions in the New Testament. Evaluation: presentations, written assignments: hardcopy and online, major research paper. [Faculty Consent required; Auditors excluded].

**BS 8100. Introductory Biblical Languages. (3).**

This course introduces participants to the learning and use of Biblical languages through Bible Software. Participants will learn the basic morphology, syntax, and grammar of Biblical Hebrew and Biblical Greek in order to deploy this learning in the use of software. The course aims to equip participants with the initial skills needed to perform exegesis. Participants will be assessed by short quizzes, written assignments, and practice sessions. (Counted as Elective Credit).

**BS 8105. Introductory Biblical Greek. (3.00).****BS 8230. Exegesis Workshop: Greek. (0).****BS 8260. Baldwin, Bible & Social Justice. (3).**

Taught by BST/ABSW. James Baldwin's biblical canon in *Go Tell It on the Mountain* and *The Fire Next Time* will be explored to identify his use of OT/NT texts to carve out a unique expression of social justice. Baldwin's texts, including texts to be selected by students, will help each participant to develop their own Baldwinian applied justice portfolio.

## Ethics Social Courses

**CE 1051. Intro to Christian Ethics. (3).**

Taught by PSR. ONLINE Leading churches, social advocacy groups, and nonprofit organizations through processes of moral discernment and decision-making has never been quite so challenging. Over the past half-century churches have been pushed from their once privileged place at the very center of social and public life to the very margins. In addition, ongoing church scandals and what some view as unwarranted intrusions into the political arena have further eroded the moral authority traditionally accorded to churches, clergy, and other religiously identified leaders and fostered a profound skepticism and even hostility towards organized religion. This entry level course takes seriously the challenges and opportunities for doing Christian Ethics in a Postmodern context. Rather than an 'issues' or 'rules'-based approach, the class will focus on the key concepts, tools, and skills that students will need to clarify their own beliefs and perspectives, understand the 'art' of moral reflection and discernment, and provide ethical leadership and guidance to others. This is a required course for MDiv students. This ONLINE course meets asynchronously using Moodle from 6/4/18 - 6/15/18. It has no required meeting times. High-speed internet connection required.

**CE 1125. Christian Ethics: Radical Love Embodied. (3).**

This course introduces the practice and theory of moral formation, discernment, and conduct through the lens of Christian Ethics. Ethics is viewed as the art-science bringing Christian traditions and critical theory to the tasks of: 1) discerning what is right for any given situation, 2) finding moral-spiritual power to act on that discernment, and 3) discovering what forms individuals and society toward the good and what mal-forms away from it. The course includes some emphasis on Anglican and Lutheran perspectives, and holds social transformation toward justice and ecological well-being as an inherent aim of Christian Ethics. This course is jointly offered by CDSP & PLTS.

**CE 2003. Roman Catholic Sexual Ethics. (3).**

Taught by DSPT. This seminar course will examine human sexuality from the perspective of the Roman Catholic tradition as experienced in various cultural contexts and in dialogue with other religious traditions. The investigation includes an examination of the Church teachings and studies by leading theologians that explore topics such as marriage, family life, single life, and celibacy. The interreligious component seeks to foster a dialogue between the Roman Catholic Church and other faith communities concerning the core topics of the course. Method of evaluation consists of two 8-10 page papers (mid-term and final), weekly moodle posts, and group presentations. The course is intended for MA/MTS, MDiv students. PHD and DMin students are welcome but must register for a course upgrade and complete a 20 pages research paper for their final paper. [Faculty Consent required; 15 max enrollment; Auditors with faculty permission].

**CE 2008. Sexual Ethics. (3).**

Taught at JST. This course is a theologically and scientifically informed reflection on major issues in Christian sexual ethics, with an emphasis on the Catholic tradition. Topics include: sex and sexuality, Biblical norms for sex, marriage and divorce, celibacy, homosexuality, pre-marital sex, pornography, contraception, et al. Format is reading/discussion and lecture. Student evaluation will be based on reflection papers on the reading and a final paper on a related topic of the student's choice. [Previous study of fundamental moral theology or a graduate introductory course in ethics; Faculty Consent required].

**CE 2009. Work, Family & Ecology. (3).**

Taught at JST. This course examines three central but often-neglected questions in Catholic social ethics. How can human labor be most life-giving? To what extent should we rethink family arrangements and gender roles in our new millennium? In what ways does our Christian vocation to care for the natural environment call for new commitments? Drawing upon recent developments such as the social teachings of Pope Francis, we will engage in moral reasoning about many issues that shape our cultural and physical environment. We will also investigate diverse Christian resources for social activism in response to the challenges of our times. Expect a combination of lecture, seminar format and student presentations. Requirements will be tailored for students in any masters or doctoral program.

**CE 2012. Health Ethics. (3).**

Taught at SKSM. Health and medicine lie at the intersection of theologies, morals, and our bodies. This course provides a foundation in bioethics and the complexities of health, illness and health care. Students develop the ability to apply ethical theory and biopolitical knowledge to key health issues, such as end-of-life decision-making, patient-provider relationships, responsible research, genetic/reproductive technologies, and the care of vulnerable populations, organ donation, and crisis medicine. The course includes a significant "laboratory" component, in which students develop and lead hands-on analysis of key concepts and ethical problems in order to produce valuable arguments for bioethical debate as well as pastoral leadership.

**CE 2013. Morality & Ethics. (3).**

Taught by ABSW. This course is part of the 5 course Public Theology program. The class will be geared toward assisting the student in establishing a systematic personal ethical method from which one does their work--training clergy and community leaders to bring their spiritual perspective to the most pressing social issues of our time - and assisting them in creating ways to have their voices be heard. INTERSESSION 2018 Class meets daily, 1/16/18-1/20/18, from 9:00am-5:00pm at ABSW.

**CE 2016. Family Ethics. (3).**

Taught by JST. The course will engage Christian thinking on sex, gender, marriage, family, and children. By taking family as its primary frame, the course carves out a space at the intersection of sexual ethics and social ethics. Questions include: Why do Christians care about family? What is sex for? What is gender and does it matter? What does justice have to do with marriage? Readings: Catholic and Protestant theologians, social scientists, critical theorists. Format: reading, discussion, and lecture. Student evaluation will be based on weekly reading responses, discussion, a take-home exam, and a final paper. Students should have taken one prior course in ethics.

**CE 2045/2056. Fundamental Moral Theology. (3,3).**

Taught by DSPT. This course (designed for the MA/MDiv/MTS levels) will consider the fundamental principles of moral theology (the teleological drive for happiness and perfection, the moral virtues, freedom and voluntariness, natural law, prudence, the determinants of the moral act, moral "objectivity" and intentionality) from the perspective of the Roman Catholic tradition, particularly in the lineage of Aquinas. We will also examine in some detail the contemporary debate over the nature and importance of the "indirectly voluntary." Students should be prepared to engage in disciplined and critical reading and thinking in the Aristotelian/Thomist tradition, and be willing and able to synthesize a large amount of sometimes complex and difficult material; this is not an easy course. The format is lecture, with opportunity for questions and discussion; students will be required to write a book review and take an in-class final examination. Class attendance is required. [Auditors with faculty permission].

**CE 2065. Introduction to Christian Ethics. (3).**

This course introduces the field of Christian ethics by (1) studying major theoretical approaches, in particular focusing upon Anglican and Lutheran conceptions, and (2) exploring how Christians might address contemporary ethical issues. The course thus aims to advance students' historical and theoretical knowledge but to do so in a way that provides resources for contemporary moral decision-making and pastoral leadership. The structure of the course will combine lectures with class discussions throughout. Evaluation will be based upon a vocabulary quiz, a mid-term paper, a final paper, and class participation.

**CE 2500. Ethics & Economics. (3).**

Taught by JST. This course brings the insights of religious social ethics and Christian theology to bear on current economic realities. How may we relate the tradition of Christian reflection on economic justice (such as the documents of modern Catholic social teaching) to the task of advancing justice for individuals, social groups and entire societies? Students will develop their skills in social analysis and the application of theological principles. They will contribute to group presentations that help their classmates explore the justice dimensions of such realities as the globalization of markets, environmental degradation, international financial institutions, social inequality and migration. We will consider threats to authentic human development such as poverty, terrorism, and consumerism as well as public policies that address these concerns in a prudential way. Expect a combination of lecture, seminar format and student presentations. Requirements will be tailored for students in any masters or doctoral program.

**CE 2506. Introduction to Biomedical Ethics. (3).**

Taught by JST. An introduction to major methodological and practical questions in biomedical ethics. In this course, we'll consider topics including methodologies, beginning of life issues, (e.g., reproductive technologies, stem life issues, (e.g., assisted suicide and pastoral care in the hospital setting). Topics may change if students wish to pursue a particular interest. Grades will be based on class participation, weekly reflection papers, and a final project. While there is no prerequisite for this course previous study of ethics will be helpful. [Faculty Consent required].

**CE 3050. Catholic Social Teaching. (3).**

Taught at DSPT. This is a seminar course focused on the Roman Catholic social teaching as expressed in the encyclical tradition from Leo XIII to Pope Francis and the Regional Bishops' Conferences of the Catholic Church. The study will examine the development of Catholic social thought as it emerges from the reading of the "signs of the times" in light of sacred scripture, natural law, and virtue. Method of evaluation consists of two 8-10 page papers (mid-term and final), weekly Moodle posts, group presentations, and monthly news analysis. The course is intended for MA/MTS, MDiv students. PHD and DMin students are welcome but must register for a course upgrade and complete a 20 pages research paper for their final paper. [Faculty Consent required; 15 max enrollment; Auditors with faculty permission].

**CE 3080. Earth Ethics As Justice Ethics. (3).**

This course addresses the unprecedented moral challenge facing humankind in the early 21st century. The challenge is to forge ways of living that Earth can sustain while also building social justice between and among societies. The course engages that challenge through the lens of Christian ethics. The complex intertwining of ecological destruction with racism and economic injustice on local and global scales will be a central focus. Methodological resources include liberation ethics, Earth ethics, inter-faith perspectives, eco-feminist perspectives, and eco-hermeneutics. The informing undercurrent of the course is the quest for hope and moral-spiritual agency in the face of seemingly insurmountable obstacles. The course functions as a seminar in which all participants are responsible for leading class discussion of readings.

**CE 3615. Ethics & Spiritlty of Ministry. (3).**

Taught by JST. What makes a good minister? What makes a bad minister? Who do you hope to become in the course of your ministry? What sustains and enlivens pastoral ministry? What particular issues and concerns are of significance in the practice of ministry? In this course, we will bring into dialogue aspects of the ethics and spirituality of ministry in various contexts: parishes, schools, prisons, etc. The aim is to develop an account of some of the virtues relevant to pastoral ministry. This account should both reflect the best aspects of the ministers who have been formative for us, and serve as a guide in our own future practice of ministry. I assume that all students bring to this class some experience in volunteer or professional ministry. While it is not a requirement of this class that students be engaged in practical ministry during this term, I strongly encourage you to do so. The course is organized according to four salient virtues for ministry: self-care, justice, fidelity and trustworthiness, and is most suitable for M.Div. and ministry-related MA students. This class is taught as a seminar. Grading will be based on weekly reflection papers, discussion facilitation, class participation, and a final paper or project. [One prior graduate level introductory moral theology or ethics class is required; Faculty Consent required; 15 max enrollment; Auditors excluded].

**CE 4006. Violence, Justice and Mercy. (3).**

Taught by JST. This course will consider the difficult topics of war, incarceration, sexual violence, racism, torture, and migration using the framework of justice and mercy. In each case we will ask: What does justice require? What does mercy require? Can we make sense of suffering? Is forgiveness desirable or necessary? Is healing possible? Immersion component: a one week immersion trip over spring break to El Paso/Juarez is required. Format: reading/seminar-style discussion. Student evaluation will be based on weekly one-page reading reflection papers, discussion, and a final paper. Students should have taken one prior course in ethics. [Faculty Consent required; 12 max enrollment].

**CE 4035. Issues in Virtue Ethics. (3).**

Taught by JST. Contemporary ethics is witnessing a resurgence of virtue and character-based modes of ethical reflection. However, one consistent challenge to this methodology is to question its adequacy as an action guide: is virtue ethics adequate to provide moral "traction" in difficult questions? How might a virtue-based approach affect analysis of moral issues? Students will delve into classical and modern virtue ethics rooted in the Thomistic/Aristotelian tradition, and will engage two topics of their own choice using virtue ethics methodology. Grading will be based on questions posted to the course Moodle site, final paper, class participation and class presentation. [One previous class in moral theology or Christian ethics at the graduate level, or extensive work in ethics at the undergraduate level; Faculty Consent required].

**CE 4040. Sexual Ethics. (3).**

Taught by SKSM. Sexuality is sacred. This intensive course examines the role of sexual health for faith communities and their leaders. Students will engage key theological, ethical and public health perspectives on themes in sexual ethics, including: sexual freedom and responsibility, pleasure and desire, boundaries and consequences, heteropatriarchy and resistance, responding to violence and misconduct, abortion care, reproductive technologies, and prophetic witness for sexual justice. The course also provides students pursuing ministry and leadership within a tradition the opportunity to demonstrate their competency in professional clergy sexual ethics and promoting sexually healthy congregations. Particular emphasis is paid to queer and womanist/feminist voices on sexuality and faith. Evaluation is based on participation and discussion leadership, as well as case study analysis. It is open to both high- and low-residence students who have consistent access to technology requirements. Students should have taken the ECO Seminar, passed another course related to systemic oppression, or be willing to take a pre-course module. Relates to SKSM Threshold 5 and fulfills required course content for MFC Competency 2 [25 max enrollment; Auditors excluded].

**CE 5002. Methods in Ethics. (3).**

Taught by JST. Clear understanding of ethical method is a fundamental tool for teaching and research in ethics and moral theology. In ethics, methodology determines what "counts" as relevant information, the process by which that information is used, and the nature of an adequate response to a moral question. This seminar will explore the major methods used in Christian ethics and apply them to contemporary issues. Class format is lecture/discussion; weekly short papers and a final major paper on a topic of the student's choice are required. This class is intended for GTU PhD students, JST-SCU STD and STL (comps option) students, and advanced master's degree students in all programs. [Faculty Consent required].

**CE 5008. Introduction to Bioethics. (3).**

Taught by GTU. This seminar will provide an overview of bioethics. Starting with the dominant philosophical approach, the course will then look to Christian approaches to bioethics. The remainder of the course will be spent examining particular issues in bioethics, including stem cell research, cloning, organ transplantation, and genetic engineering. Students will be asked to present materials related to one of the issues, write a reflection paper on a second of the issues, and write a final paper constructing a position on an issue in bioethics. No prior experience in science or ethics needed.



**CE 5600. Climate Justice Climate Ethic. (3).**

This course will use methodologies of Christian ethics to examine: 1) the climate crisis as a moral matter in relationship to various forms of structural injustice including injustice grounded in race/ethnicity, class, and colonialism, and 2) pathways for addressing the climate crisis. Special attention will be given to global - local connections and perspectives from marginalized communities. Methodological resources include liberation ethics, Earth ethics, post-colonial perspectives, eco-feminist perspectives, and eco-hermeneutics. This is a seminar course involving extensive reading, writing, collaborative knowledge building, and discussion grounded in the reading. Assignments include a paper, research into the climate justice movement, peer-teaching, and occasional short written assignments. The informing undercurrent of the course is the quest for hope and moral-spiritual agency in the face of seemingly insurmountable obstacles. [15 max enrollment].

**CE 8109. Intro to Christian Ethics- O.L. (3).**

Taught by PSR. MORAL DECISION MAKING IN A POSTMODERN WORLD Leading churches, social advocacy groups, and nonprofit organizations through processes of moral discernment and decision-making has never been quite so challenging. Over the past half-century churches have been pushed from their once privileged place at the very center of social and public life to the very margins. In addition, ongoing church scandals and what some view as unwarranted intrusions into the political arena have further eroded the moral authority traditionally accorded to churches, clergy, and other religiously identified leaders and fostered a profound skepticism and even hostility towards organized religion. This entry level course takes seriously the challenges and opportunities for doing Christian Ethics in a Postmodern context. Rather than an "issues" or "rules" -based approach, the class will focus on the key concepts, tools, and skills that students will need to clarify their own beliefs and perspectives, understand the "art" of moral reflection and discernment, and provide ethical leadership and guidance to others. Intended audience: MAST, MDiv, MTS students. ONLINE Sept 4 - December 14, 2018.

**CE 8125. Christian Ethics: Rad Love Embodied. (3).**

ONLINE COURSE. This course is jointly offered by CDSP & PLTS. This course introduces the practice and theory of moral formation, discernment, and conduct through the lens of Christian Ethics. Ethics is viewed as the art-science bringing Christian traditions and critical theory to the tasks of: 1) discerning what is right for any given situation, 2) finding moral-spiritual power to act on that discernment, and 3) discovering what forms individuals and society toward the good and what mal-forms away from it. The course includes some emphasis on Anglican and Lutheran perspectives, and holds social transformation toward justice and ecological well-being as an inherent aim of Christian ethics.

**CE 8130. Religion, Violence and Peace. (3).**

Taught by SFTS ONLINE - From a global interdisciplinary perspective, we consider theories of religious violence and the nature of religiously inflected conflicts. We will address theological ethics, theories and practices of peacebuilding that claim to bring about a just, decolonial peace. The course will consider ethical responses to war (pacifism, just war, just peace, humanitarian intervention), and normative regimes and peace movements that respond to violence. This hybrid course also includes three US Institute of Peace short online modules and four face to face sessions. Hybrid meeting times: We will meet four times during the semester on Friday 12-2pm. (February 8, March 1 and May 10; other meeting TBA.)

**CE 8147. OL: Intro to Christian Ethics. (3).**

Taught by PSR. MORAL DECISION MAKING IN A POSTMODERN WORLD Leading churches, social advocacy groups, and nonprofit organizations through processes of moral discernment and decision-making has never been quite so challenging. Over the past half-century churches have been pushed from their once privileged place at the very center of social and public life to the very margins. In addition, ongoing church scandals and what some view as unwarranted intrusions into the political arena have further eroded the moral authority traditionally accorded to churches, clergy, and other religiously identified leaders and fostered a profound skepticism and even hostility towards organized religion. This entry level course takes seriously the challenges and opportunities for doing Christian Ethics in a Postmodern context. Rather than an "issues" or "rules" -based approach, the class will focus on the key concepts, tools, and skills that students will need to clarify their own beliefs and perspectives, understand the "art" of moral reflection and discernment, and provide ethical leadership and guidance to others. Intended audience: MAST, MDiv, MTS students. ONLINE Sept 3 - December 13, 2019.

**CE 8190. Finding God in a Digital World. (1).**

TAUGHT BY JST. During the COVID-19 pandemic, our teaching and preaching is being mediated through information and computational technologies (ICTs). How do we authentically minister online, including worship and outreach? How do we appropriately communicate on social media with both our friends and our congregants? What responsibility do we have for the content we produce, consume or endorse on the Internet? And what do we make of the "digital divide" between technological "haves" and "have-nots," in both a local and global context? These questions bring into sharp relief the nature of embodied worship, communities of socialization, media bias, and national and global inequality. Revolving around the themes of wisdom, transcendence and justice, the focus of this course will be theological studies of ICTs broadly construed, including the role of ICTs and media in shaping our understandings and beliefs (fake news, social media groups, media bias); the function and use of ICTs in religious education and worship; and social ethics related to the use of ICTs. Course meets synchronously T & Th, 1/5/21-1/21/21, from 12:30pm-3pm.

**CE 8210. Intro to Christian Ethics. (3).**

This online course introduces the field of Christian ethics by (1) studying major theoretical approaches, in particular focusing upon Anglican and Lutheran conceptions, and (2) exploring how Christians might address contemporary ethical issues. The course thus aims to advance students' historical and theoretical knowledge but to do so in a way that provides resources for contemporary moral decision-making and pastoral leadership. The course will be conducted online and asynchronously. Students will be required to read assigned texts, submit reflection papers on a regular basis, participate in online discussions, and write a final paper. NOTE: This course is jointly offered by CDSP & PLTS. [30 max enrollment].

**CE 8212. Health Ethics. (3).**

Taught by SKSM. Health and medicine lie at the intersection of our religion/spirituality, values, and bodies. This course provides a foundation in bioethics and the complexities of health, illness and health care. Students develop the ability to apply ethical theory and bio-political knowledge to key ethical issues, such as end-of-life decision-making, patient-provider relationships, genetic/reproductive technologies, the care of vulnerable populations, organ donation, and crisis medicine. The course includes a significant "laboratory" component, in which students develop and lead discussion of key concepts and cases in order to provide valuable arguments and cultivate pastoral leadership. The course requires weekly consistent on-line community building and peer-to-peer accountability practices, which enhance the learning and engagement for all. Relates to SKSM Threshold 5 and MFC Competency 2 and 4. [Students are expected to have taken an introductory course in ethics, have significant undergraduate philosophy or ethics experience or some equivalent educational experiences in a related field. Final acceptance to the course will be determined on a case-by-case basis. Students should contact the instructor to discuss their interests and experiences. 25 max enrollment].

**Field Education Courses****FE 1005. Concurrent Field Study I. (3).**

For PSR students. hour per week on-campus class and 15 hours per week on-site basic field education. 2-semester long course. Must take both semesters in sequence to get credit. Fulfills Basic Field Education requirement. Pass/Fail only. To enroll, student must have made arrangements for an approved field education placement with the Director of Field Education.

**FE 1006. Concurrent Field Study II. (3).**

For PSR students. 3 hour per week on-campus class and 15 hours per week on-site basic field education. Second part of 2-semester long course; must take both to get credit. Fulfills Basic Field Education requirement. Pass/Fail only. To enroll, student must have made arrangements for an approved field education placement with the Director of Field Education.

**FE 1011. Internship I. (0).**

For PSR students. Full-time on-site field education. Arranged in consultation and with approval of Field Education faculty. Pass/Fail only. To enroll, students must have made arrangements for an approved field education placement with the Director of Field Education. [Faculty Consent required; Auditors excluded].

**FE 1145. Ministry Context I: Gathered Community. (0).**

The Ministry in Context series is designed to expose Master of Divinity candidates to the basic, various, and complex areas of ministry in a congregation and beyond the congregation, through time-limited direct observation and hands-on practice. Students are provided with opportunities for exposure to the broad and complex areas of ordained ministry. Through the exposure that Ministry in Context provides and the reflection sessions with the supervising pastor and the lay committee, the student will have the opportunity to reflect on their developing sense of God's call to the ordained role. The Ministry in Context series at PLTS extends over two academic years. The student is placed in a parish for 2 semesters and in various para-church organizations for the final semester for six hours weekly.

**FE 1146. Ministry Context II: Gathered Community. (0).**

The Ministry in Context series is designed to expose Master of Divinity candidates to the basic, various, and complex areas of ministry in a congregation and beyond the congregation, through time-limited direct observation and hands-on practice. Students are provided with opportunities for exposure to the broad and complex areas of ordained ministry. Through the exposure that Ministry in Context provides and the reflection sessions with the supervising pastor and the lay committee, the student will have the opportunity to reflect on their developing sense of God's call to the ordained role. The Ministry in Context series at PLTS extends over two academic years. The student is placed in a parish for 2 semesters and in various para-church organizations for the final semester for six hours weekly. PREREQUISITES: Reading Congregations and Ministry in Context I.

**FE 1147. Ministry Context III: Sent Community. (0).**

PRE-REQUISITE: MINISTRY IN CONTEXT I AND II The Ministry in Context series is designed to expose Master of Divinity candidates to the basic, various, and complex areas of ministry in a congregation and beyond the congregation, through time-limited direct observation and hands-on practice. Students are provided with opportunities for exposure to the broad and complex areas of ordained ministry. Through the exposure that Ministry in Context provides and the reflection sessions with the supervising pastor and the lay committee, the student will have the opportunity to reflect on their developing sense of God's call to the ordained role. The Ministry in Context series at PLTS extends over two academic years. The student is placed in a parish for 2 semesters and in various para-church organizations for the final semester for six hours weekly.

**FE 1200. Anti-Racism Training. (0).**

Required annually for ALL certificate and degree programs (except while on project/internship) and is a prerequisite for project/ internship. Meeting info TBA.

**FE 1201. Discerning Appropriate Pastoral Boundari. (0).**

Discerning Appropriate Pastoral Boundaries Workshop. Prerequisite for ANY field placement in any degree program including Teaching Parish and Internship. Class meeting information TBA.

**FE 1205. Professional Boundaries. (0).****FE 1220. Teaching Parish. (0).**

Three semesters required of PLTS MDiv students prior to Internship.

**FE 1810. Shin Buddhist Servc & Ceremoni. (3).**

SHIN BUDDHIST SERVICES AND CEREMONIES Teaches chanting and ceremonial required for ministerial service in the Jodo Shin Hongwanji-ha tradition. Offered every other semester.

**FE 2000/2002. Clinical Pastoral Education. (12.00,0).****FE 2091. Field Education Placement I. (3).**

For CDSP students. Supervised ministry in approved placements in the student's living and learning context, for students in a low-residence program. Weekly on-line check-in. Assignments: a learning covenant, weekly meetings with supervisor, weekly online reflections, keeping a journal, special reports as needed, timely completion of evaluation forms. Pass/Fail only. [PIN code required; contact cmccall@cdsp.edu. Auditors excluded.]

**FE 2180. Intro to Theological Field Ed I. (3).**

For CDSP students. Supervised ministry in approved placements, for students in the residential program. Weekly class sessions. Format: Lecture, discussion, and small groups. Assignments: a learning covenant, weekly reflection papers, timely completion of evaluation forms. CDSP students in first year of field education. Pass/Fail only. Students must have made arrangements for an approved placement. PIN code required; contact cmccall@cdsp.edu].

**FE 2203. Cross-Cultural Experience. (0).**

Supervised field experience in Asian American, Latino, African American, American Indian and other multi-cultural communities. PLTS MDiv, MCM, and MTS students only. [FE 2204; Auditors excluded].

**FE 2250. Clinical Pastoral Education. (0).**

Clinical Pastoral Education is a program of supervised, experience-based learning in pastoral care certified by the Association for Clinical Pastoral Education (ACPE). CPE brings theological students and ministers from different denominations and faiths into supervised clinical settings in which students provide care for persons in crisis. Through feedback from peers and teachers in the group setting, students develop new awareness of themselves as persons and of the needs of those to whom they minister. Successful completion of one unit of CPE is required before a student may begin an internship placement.

**FE 2620. Theology of Ministry Practicum. (6.00).**

Elective course in special Contextual Education placement or field research for Evangelism and Justice requirements. [Auditors excluded].

**FE 3300. Advanced Theological Field Ed I. (3).**

For CDSP students. Second year of supervised ministry in approved placements and weekly class sessions on campus. Format: Seminar. Assignments: weekly reflection paper, approved learning covenant, end of term evaluations. Pass/Fail only. Students must have an approved field placement. [Pass/fail only; PIN required; contact cmccall@cdsp.edu.]

**FE 4012. Clinical Pastoral Education. (1-10).**

This course is for Starr King students engaged in part-time or full-time Clinical Pastoral Education. Participate in ministry to persons, and in individual group reflection upon that ministry. Theoretical material from theology, the behavioral sciences, and pastoral care. Integrates theological understanding and knowledge of behavioral science into pastoral functioning. Upon completion, a written evaluation from the program supervisor will be placed into the student's permanent files. Discuss first with your advisor and then faculty. Final evaluation from CPE supervisor needs to be sent to faculty by the last day of the semester to receive credit. Every year SKSM offers an orientation to CPE and to the application process; students are responsible for applying and securing a place in a CPE program. Please check the SKSM Student Handbook for more information. Auditors excluded.

**FE 4020. Internship. (0).**

PLTS students only. Completed Requirement/Not Completed Requirement (CR/NC) only.

**FE 4053. Congregational Fieldwork. (0.5-5).**

For SKSM students. Fieldwork is an opportunity to put into action the theory learned in the classroom. Working in a congregation gives the student a chance to develop their unique pastoral voice while navigating complexities of a congregation's history, culture, systems, and ethos. Fieldwork placements may include: teaching a religious education class for children or adults, working with a youth group, serving on a pastoral care team, participating in a stewardship campaign and more. Please arrange with the professor. Faculty Consent required; Auditors excluded.

**FE 4061. Community Fieldwork January. (0.5-2).**

Taught by SKSM. Field work describes an involvement in community work for up to 15 hours a week with the ongoing support of a mentor. Community Field Work includes work in gender, racial and economic justice, queer activism, disability advocacy, immigration issues, environmental responsibility, civil liberties protection, HIV response, youth at risk, peace building, participating in a fundraising campaign for a non for profit or grassroots organization, chaplaincy, teaching and more. Students should discuss the field work opportunity with their advisor before making arrangements with the professor. Student and community mentor should discuss and sign a learning agreement before the official beginning of the field work experience. Midterm and final student/mentor evaluations will also be required by midterm and the last day of SKSM classes. All forms available from the professor at the beginning of the semester and on the SKSM Website. Please see Student Handbook for more information. [Faculty Consent required; 30 max enrollment; Auditors excluded].

**FE 4063. Community Field Work Summer. (0.5-5).**

For SKSM students. Field work describes an involvement in community work for up to 15 hours a week with the ongoing support of a mentor. Community Field Work includes work in gender, racial and economic justice, queer activism, disability advocacy, immigration issues, environmental responsibility, civil liberties protection, HIV response, youth at risk, peace building, participating in a fundraising campaign for a non for profit or grassroots organization, chaplaincy, teaching and more. Students should discuss the field work opportunity with their advisor before making arrangements with the professor. Student and community mentor should discuss and sign a learning agreement before the official beginning of the field work experience. Midterm and final student/mentor evaluations will also be required by midterm and the last day of SKSM classes. All forms available from the professor at the beginning of the semester and on the SKSM Website. Please see Student Handbook for more information. Faculty Consent required; Auditors excluded.

**FE 4450. Internship. (6).**

Candidates for ELCA ordination are required to complete 12 months of full-time internship in a congregation or an agency/congregation combination, under the supervision of an experienced pastor. The purpose of internship is to facilitate student vocational skill development and assist in student pastoral formation. Supervising pastors work with students in the various areas of pastoral ministry and reflect with them about their learning and growth in regular supervisory sessions. The internship lay committee also meets regularly with the intern and is involved in the preparation of the intern for ordained ministry. Quarterly and cumulative evaluation reports are submitted to the Office of Contextual Education by the supervisor, intern, and internship lay committee.

**Functional Theology Courses****FT 0005. Reading Theological French. (0).**

Taught by GTU. *^Au commencement etait le Verbe . . . ^* (Jean 1:1). The focus of this course is to enable theological reading and research in French. The course focuses on learning the language, i.e., grammar and vocabulary. The course also develops and improves comprehension, translation, and summarization skills, while engaging theological writing and the Bible, and develops French pronunciation. The course is excellent preparation for the GTU Modern Foreign Language Exam administered by the GTU each year in September, February, and May. Successful completion of the course, including a French language proficiency exam administered at the end of the course, with a B or better grade will certify proficiency in French for the GTU Common MA and Doctoral degree programs. Contact the instructor at . Cost for course is \$650. Class meets weekdays, 7/9/18-8/3/18, from 9:00am-12:00pm, at GTU Student Lounge. [Beginning to Intermediate French strongly desired; if you are just starting in French, please contact the instructor; 15 max enrollment; Auditors excluded].

**FT 0006. Reading Theological German. (0).**

Taught by GTU. *^Im Anfang war das Wort . . . ^* (Johannes 1:1) This course teaches German to facilitate reading and research at a graduate level. The instructor focuses on grammar and vocabulary, with particular attention to specialized theological/exegetical language. A good deal of time will be spent on translation and comprehension of previous GTU German exams, and on developing effective strategies for covering a good deal of material in a minimum of time. The course is excellent preparation for the GTU Modern Foreign Language Exam administered by the GTU each year in September, February, and May. Successful completion of the German language proficiency exam administered at the end of the course will certify proficiency in German in the GTU Common MA and Doctoral degree programs. Cost for course is \$650. Class meets weekdays, 7/9/18-8/3/18, from 9am-12pm at GTU HEDCO. [15 max enrollment; Auditors excluded].

**FT 0007. Reading Theological Spanish. (0).**

Taught by GTU. *^En el principio, exista el verbo . . . ^* (Juan 1:1) This course will teach Spanish with a particular emphasis on reading and researching at the graduate level. The instructor will focus on grammar and vocabulary to strengthen the students' ability to read, understand and translate passages. Most of our time will be spent reviewing grammar, verb conjugations, idiomatic phrases as well as practicing translation and comprehension with previous GTU Spanish exams. The course is excellent preparation for the GTU Modern Foreign Language Exam administered by the GTU each year in September, February, and May. Successful completion of the Spanish language proficiency exam administered at the end of the course will certify proficiency in Spanish for the GTU Common MA and doctoral degree programs. Cost for the course is \$650. Class meets weekdays, 7/9/18-8/3/18, from 3:00pm-6:00pm, at GTU Student Lounge. [Contact instructor for prerequisites; 15 max enrollment; Auditors excluded].

**FT 1002. Research & Writing Lab Seminary Contxt. (0).**

Working on a paper, thesis, or class presentation? Need help with overcoming procrastination, writer's block, or writer's anxiety? The purpose of this lab is to offer a weekly block of time wherein an instructor is present to offer support for, and feedback on, student research, writing, time management, and goal setting. This communal environment provides accountability and energy to increase motivation and productivity. The instructor is available during this time-block to meet with students one-on-one in a nearby room for periods of fifteen minutes to half an hour as needed.

**FT 1023. Finding Place, Making Space. (1.50).**

Christianity has often given attention to time. In this experiential course, we will engage with questions of place. How do we learn about and facilitate a community through making decisions related to changing space and contexts? How do we create sacred spaces? What do we do with stuff? How do we think about things as idols or icons? What are our attachments? Why? What from our current space needs to be incorporated for continuity, and how can it be made new? How do we consider aesthetics and ethics together? How do we connect our community to a wider community? How will we engage our neighbors in public spaces? How do we communally understand public spaces as "our" spaces (parks, trails, etc)? What do the spaces we create and the contexts we participate in communicate about our answer to the questions, "Who do you say that I am?", "Who do we say that we are?", and "What is important?" Evaluation will be based on participation and reflection papers. Pass/Fail only.

**FT 1024. Formation for Ministry Group. (0).**

Required for MDiv, MTS degree and CATS students. [5 max enrollment per section].

**FT 1062. Interdisciplinary Lectures. (1.5).**

Each week a different member of the SFTS faculty will address a common theme from the perspective of his or her discipline, providing students an opportunity to broaden and integrate learning in a key field. The course is required for all MDiv students entering in/after fall 2014 and is open to all masters degree students. Attendance is mandatory, a brief reflection paper is required. Pass/fail only.

**FT 1063. Foundations for Ministry. (3).**

Taught by CDSP. MDiv/CAS study and for ministry in the Episcopal Church, including reading theologically and historically, using the basic tools of congregational analysis and practical theology, and developing some familiarity with the applications of critical theory and intercultural competency. Through readings, discussion, practical work, and collaborative projects, students will engage the self-reflective and growing process of developing the identity and skills appropriate to an Anglican ministry leader. Course format is seminar and discussion based; evaluation through reflection and research papers and in-class presentations. Intended audience: MDiv/CAS/MTS students, particularly in the Anglican context. (Note: this course was previously listed as RSFT 1615). [Auditors with faculty permission].

**FT 1075. Writing for Grad Theo Studies. (1.5).**

Taught by PSR. This course will examine writing genres and skills central to graduate theological study. Within their degree programs, students already produce many different kinds of writing, such as personal reflection papers, analyses of case studies, and research papers. This course aims to orient students to these various genres and their distinctive purposes. We will identify key conventions of common academic and theological genres. We will also identify and practice methods of reading and writing that will help students write effectively throughout their coursework. Special attention will be given to two important and importantly different genres: the theological reflection and the academic research paper. Additional genres and writing practices studied will be selected based on student interest. Through writing exercises, workshops of student writing, and discussions of exemplars, students will develop, reflect on, and refine their abilities to communicate clear and complex ideas for their seminary studies and beyond. Meeting times TBD.

**FT 1109. Theological Writing I. (1.5).**

Taught by ABSW. First semester of a required course for entering ABSW seminarians - open to other GTU students. Students will learn skills of academic writing, critical analysis, and articulation of objectives. Writing samples and instructor feedback integrate theory and praxis.

**FT 1111. Graduate Theological Writing. (1.5).**

Taught by ABSW. Second semester of a required course for entering ABSW seminarians - open to other GTU students. Students will learn skills of academic writing, critical analysis, and articulation of objectives. Writing samples and instructor feedback integrate theory and praxis.

**FT 1130. Church Leadership. (3).**

Taught by ABSW. To prepare as ministry leaders in the 21st century, students will be exposed to new paradigms of church leadership. This introductory course designed to provide Masters of Divinity Students with basic principles of church as non-profit administration and management including navigating boards and organizational structures as systems, understanding budgets, assessing organizational capacity, developing staff and /or laity, and understanding social location (i.e., contextual /cultural dynamics of the neighborhood and community). Students will learn organizational concepts, such as transformational leadership, adaptive change, conflict resolution, fund development, and member equipping. Course will include periodic papers and as a final project - an organizational assessment.

**FT 1145. Spanish for Worship I. (1.5).**

A beginning course on Spanish language acquisition focused on worship leadership in Spanish. "Spanish for Worship I" students will study grammatical principles and will practice their usage in liturgical and biblical sources. The course will include, among other things, class discussions on biblical material, grammar quizzes, liturgical presentation projects, and a visit to a Spanish-speaking worship service of the students' choice. While the course will utilize Lutheran liturgical materials, the course is open to all GTU students.

**FT 1146. Spanish for Worship II. (1.5).**

PRE-REQUISITE: SPANISH FOR WORSHIP I Spanish for Worship II is a course on Spanish language acquisition focused on worship leadership in Spanish. This course builds and expands on the grammatical and practical work covered in Spanish for Worship I, a prerequisite for this course. This course will include, among other things, class discussions on biblical material, discussions on selections from Luther's Small Catechism, liturgical presentation projects, a visit to a Spanish-speaking worship service, and the production and sharing of a statement of faith written in Spanish.

**FT 1203. Academic Theology Writing & Researching. (2).**

PRE-REQUISITE: Methods and Hermeneutics I This course is a general introduction to the tasks of conducting research in order to write academic theological arguments. The course focuses on honing the skills you already have in order to research more efficiently, and writing more precisely in a theological setting (papers, sermons, bible studies, etc.).

**FT 1239. Organizing for Public Ministr. (3).**

Taught by CDSP. This course focuses on developing skills, tools, and theoretical/reflective capacity for community organizing around multiple issues within a ministry context, and is taught by a team of experienced trainers from IAF (the nation's oldest network of faith-based and community organizations) with additional theological reflection and context provided by a CDSP professor. Format will include lectures, discussion, role-play, small group work, and reading. For those taking the course for academic credit, additional reading and writing, including pre-reading and a pre-course paper as well as a final paper, will be required. The course is open to all members of the seminary community and will also include local non-credit participants from community organizing projects.

**FT 1277. Reading Congregations. (1.5).**

This course assists M.Div students in establishing and integrating observational skills and tools of critical theological reflection for the purpose of discerning the socio/political, historical, liturgical, and theological "cultures" of selected congregations. We observe and analyze a variety of congregations at Sunday worship in order to identify the particular cultural and contextual dynamics operative within these congregations. We identify and reflect upon how worship space is organized and utilized in these communities; how the worshiping community integrates itself into the contexts in which it is located what worship means to both clergy and lay members in these communities; and how worship embodies and expresses a particular community's understanding of who God is and how God works in the world. Central to the course are the development of effective observational and reflective skills; preparation of written summaries of site observations; and identifying needs and goals for each student's future teaching parish site [Lutherans only] in consultation with the PLTS Office of Contextual Education. Graded coursework consists of written reflections and a final oral exam.

**FT 1853. Spanish for Worship I. (3).**

Spanish grammar, syntax and vocabulary with the goal of equipping students to lead worship services in Spanish. (To be followed by Spanish for Worship II.) Spanish for Worship I starts with review of basic Spanish grammar as refresher of prior Spanish language study and advances from there by abstracting grammatical principles and vocabulary from liturgical, ministry, and biblical sources. Recommended: One year of college Spanish or equivalent. Beginning students are welcome if intentional in dedicating extra time and work to catch up to level of course.

**FT 1854. Spanish for Worship II. (3).**

Classroom, face-to-face course. Continuation of Spanish for Worship I. Course focuses on liturgical, ministry, biblical, and theological resources to build language proficiency and confidence in the proclamation of Word and Sacrament liturgies in Spanish-speaking or bilingual contexts. Prerequisites: Spanish for Worship I. Students not having taken Spanish for Worship I could petition professor to enroll if having taken a minimum of two years of college Spanish.

**FT 1856. Spanish Immersion: Los Angeles. (3).****FT 1902. Leadership in Ministry. (1.5).**

Taught by CDSP. An introduction to a variety of multi-disciplinary tools for leadership in ministry. Through shared learning and case studies, together with theological reflection on our own practices, we will develop the courage and imagination needed for leadership. Pre-course readings, lecture, discussion, case studies. Evaluation: class participation, final paper. Audience: low-residency students.

**FT 1927. Social Transformation in Action. (1.5).**

Taught by PSR. Under the PSR Stackable Curriculum, every student will engage in experiential learning during the intersession of their first or second year. Students will engage with the principles of community organizing and transformational change within a theological and social justice framework. Course begins with readings, lectures, and discussions. 3-4 Bay Area social justice organizations and movements will present opportunities for onsite work in various topic areas. Once students select a site, they will participate for 24 hours of experiential learning work (over 5.5 days), then re-convene for final discussions, summary, and closing. Students following Stackable Curriculum programs get priority registration; others may participate as space is available. Course meets daily, 1/14/19-1/16/19 and 1/22/19 from 10am-2pm at Holbrook 133. [24 max enrollment].

**FT 2095. Fieldwork Or Project Development. (1.5).**

Seminar for PLTS students to assist in developing their required major paper or project (required for the MTS degree). In addition, for those students seeking rostered status in the ELCA, attention will be given to design and implementation of supervised fieldwork that satisfies both the PLTS degree and ELCA candidacy requirements.

**FT 2172. Vital Worship in the 21st Cent. (3).**

Taught by SFTS. Worship is the portal through which visitors find a spiritual home, members grow to greater discipleship and the whole congregation is inspired to "go and do likewise" in the world. The need is great for vital worship at the epicenter of congregational life. This core worship course for MDiv, MA/MTS, or DMin students will explore not only theology and history of worship as well as ritual theory, but also the depths of spirituality, excellence of practice in sensory-rich communication and intentional preparation needed by leaders of the 21st century church for worship that revitalizes congregations. Course is a combination of lecture, discussion, and practice. Evaluation is based on written papers and practical projects. Class will meet in person every two (2) weeks with brief online reflections on readings due every week.

**FT 2203. Cross-Cultural Experience. (0).**

Supervised field experience in Asian American, Latino, African American, American Indian and other multi-cultural communities. PLTS MDiv and MTS students only.

**FT 2204. Ministry Across Cultures. (3.00).**

In this course the student will gain increased awareness of our diverse cultural values & pieties; discuss the intersection of ethnicity/race and socioeconomic class, and its repercussions for ministry; reflect theologically on our role as church leaders in the multicultural society of the U.S.; explore ways of practicing anti-racism in our Church; discern specific issues impacting ministry with African Americans, Latinos, Asian Americans, and Anglo Americans in the multicultural context of the United States. Lecture/discussion/films/guest speakers/research presentation/exam. [Auditors with faculty permission].

**FT 2208. Bay Area Immigrant Intensive. (1.5).****FT 2255. Church Leadership. (1.5).**

This course will explore theological understandings of leadership, various styles of leadership and their effectiveness in different settings, dynamics of power and appropriate professional boundaries, and the practical skills needed to run a small non-profit such as a church parish. Students will engage material on these subjects through course readings, class discussions, reflection papers, and a group project and presentation. Required for PLTS M.Div. students prior to internship.

**FT 2525. Evangelical Justice Outreach. (1.5).**

This course uses lecture/discussion to explore the following aspects of evangelism: Biblical basis, conceptual models based on differing theological approaches, practical models (e.g. community organizing), role of prayer, models for spiritual renewal, relationship with justice, assessment and critique of historic and new tools, and cultural sensitivity and appropriateness.

**FT 2534. Church Leadership. (3).**

This course will explore theological understandings of leadership, various styles of leadership and their effectiveness in different settings, dynamics of power and appropriate professional boundaries, and the practical skills needed to run a small non-profit such as a church parish. Students will engage material on these subjects through course readings, class discussions, reflection papers, and a group project and presentation. Required for PLTS MDiv students prior to internship.

**FT 2820. Church Administration As Minis. (3).**

Taught by SKSM. Course Description: Ministry is relational. This is crucial in all areas of parish administration—budgets, pledge drives, fund-raisers, building campaigns, staff oversight, volunteer support, facilities, long-range planning. What is the pastor's role? Where to prod and when to defer to lay leaders? When to hold a program or a committee together or let it fall apart? How to supervise staff and what to pay? We will consider ministering in "after pastor" congregations and the experiences of leaders of color in dominant-culture congregations. To consider personal balance and boundaries as professionals, we will interview ministers about their stresses and lessons. In class discussions and papers, we will reflect on articles, books, case studies, sermons. Semester project with an in-class presentation based on your goals and interests. Materials are intended for UU students but course is open to other students on an ordination track. Please contact the instructor; approval needed for all students. This course meets the SKSM Threshold: 1) Life in Religious Community and Interfaith Engagement and MFC Comp: 5) Administration.

**FT 2923. Orgnztnl Leadrshp Ch & Commnty. (3).**

Taught by PSR. This course is an excursion into various forms of organizational leadership in church and community. It includes pre-requisites for leadership, defining leadership, and embodying leadership. The course lifts up the importance of the self and what leaders bring to leadership. It explores the dynamics between the leaders and the communities (or organizations) they serve. The course seeks to the soul of the students. Course format: seminar. Evaluations based on class discussion, reflection papers, research papers. Intended audience: MDiv/MA/MTS/MAST/Dmin.

**FT 2942. Evangelism. (3).**

This course uses lecture/discussion to explore the following aspects of evangelism: Biblical basis, conceptual models based on differing theological approaches, practical models (e.g. community organizing), role of prayer, models for spiritual renewal, relationship with justice, assessment and critique of historic and new tools, and cultural sensitivity and appropriateness.

**FT 2973. Transformative Leadership. (3).**

TAUGHT BY PSR. TRANSFORMATIVE LEADERSHIP: PROPHETS, HERETICS, AND SOCIAL ENTREPRENEURSTransformational leadership entails a dynamic relationship between the leader and the community of which the leader is a part. It entails developing strategies that enhance the probability of achieving shared goals and visions. Essential to transformational leadership is inspiration that lifts one from common place existing to living beyond the norm. In the quest for a more just and compassion world transformational leadership challenges dominant systems and other forms of oppression. This course will explore various expressions of transformational leadership including those resulting from prophetic imagination and social entrepreneurship.

**FT 3150. Disciples, History and Polity. (3).**

Taught by PSR. Utilizing historical, theological and cultural methods and approaches, this class will survey and examine the Christian Church (Disciples of Christ), from its founding two centuries ago to its contemporary expressions. The course will explore the present design and functioning (polity) of the Christian Church (Disciples of Christ) in its congregational, regional, and general manifestations. We will analyze the theological roots and developments of the Disciples tradition, and discuss the directions of mission, ministry, and ecumenism within the contemporary witness and work of the Christian Church (Disciples of Christ). This course fulfills the denominational requirement in Disciples history and polity for ordination. The course is designed for M.Div. students seeking ordination, but others may enroll.

**FT 3950. 21st Century Evangelism. (1.5).**

Taught by PSR. This course introduces the theological and practical dimensions of evangelism in the context of the 21st century and with special emphasis on the United Methodist Church. We shall investigate the theological basis of the Christian evangelistic message and think together about the ways this message can be shared in our present reality. Class format: seminar, lecture/class-discussion. Evaluation method: attendance and participation, small reflection papers, book review, and final paper. Course meets daily, 1/22/19-1/25/19, from 8:10am-12:30pm at PSR 5.

**FT 4082. Effective Change in Orgs. (1.5).**

Innovating is at the core of successful enterprises today whether in congregations, or start-ups, or nonprofit agencies. It requires diligence, discipline and the credible projections of future trends and competitive forces. It requires imagination, focus and human resources. It also requires shared tools, practices and habits of mind. This course will introduce students to the tools and practices of innovation, deep congregational insight, and design thinking in churches. This is a learn-by-doing lab. Students will work collaboratively to understand and then solve challenges of today's congregational systems. The goal of this course is to equip students with skills and practices that drive administration and management in pastoral organizations, business and social innovation. These practices enable one to meaningfully contribute to congregation-centered problem solving; they emphasize empathy, flattened hierarchies and networked decision making with large and small churches. Students will be introduced to research methods, ethnographic interviewing/observation, analysis and synthesis, reflective thinking, persona and scenario creation, ideation processes, rapid prototyping, collaboration, concept testing, iterative design and narrative communication.

**FT 4670. Public Ministry. (3).**

This course will explore the calling and opportunities for the church and its members to engage in ministry beyond the walls of the church itself. We will study theologies of the Public Church and also analyze various models for Christian engagement in community organizing, advocacy, and direct services. The course will challenge students to conduct research in these areas and to integrate that with on-the-ground possibilities in their community. Evaluation will be based upon participation in class discussion, a class presentation, smaller writing assignments and a larger research project.

**FT 4680. Public Ministry (distance). (0).****FT 8103. Academic Theo Writing & Researching. (3.00).**

TAUGHT ONLINE. PRE-REQUISITE: Methods and Hermeneutics I This course is a general introduction to the tasks of conducting research in order to write academic theological arguments. The course focuses on honing the skills you already have in order to research more efficiently, and writing more precisely in a theological setting (papers, sermons, bible studies, etc.).

**FT 8124. Formation for Ministry Group (online). (0).**

Required for MDiv degree online students. [Online PLTS students only].

**FT 8145. OL: Spanish for Worship I. (1.5).**

TAUGHT ONLINE. A beginning course on Spanish language acquisition focused on worship leadership in Spanish. "Spanish for Worship I" students will study grammatical principles and will practice their usage in liturgical and biblical sources. The course will include, among other things, class discussions on biblical material, grammar quizzes, liturgical presentation projects, and a visit to a Spanish-speaking worship service of the students' choice. While the course will utilize Lutheran liturgical materials, the course is open to all GTU students.

**FT 8217. Vital Worship in the 21st Cent. (3).**

Taught by SFTS. Worship is the portal through which visitors find a spiritual home, members grow to greater discipleship and the whole congregation is inspired to "go and do likewise" in the world. The need is great for vital worship at the epicenter of congregational life. This course will explore the theology, history and ritual study of worship, excellence of practice in sensory-rich communication and intentional preparation needed by leaders of the 21st century church for worship that revitalizes congregations.

**FT 8227. Reading Congregations. (3).**

This online course assists M.Div. students in establishing and integrating observational skills and tools of critical theological reflection for the purpose of discerning the socio/political, historical, liturgical, and theological "cultures" of selected congregations. We observe and analyze a variety of congregations at Sunday worship in order to identify the particular cultural and contextual dynamics operative within these congregations. We identify and reflect upon how worship space is organized and utilized in these communities; how the worshiping community integrates itself into the contexts in which it is located what worship means to both clergy and lay members in these communities; and how worship embodies and expresses a particular community's understanding of who God is and how God works in the world. Central to the course are the development of effective observational and reflective skills; preparation of written summaries of site observations; and identifying needs and goals for each student's future teaching parish site [Lutherans only] in consultation with the PLTS Office of Contextual Education. Graded coursework consists of written reflections and a final oral exam.

**FT 8250. OL Ritual Practice and Curating a Life. (1.5).**

Taught by SFTS. ONLINE (RITUAL PRACTICE AND CURATING A LIFE OF DEPTH FOR NONES) Research points to increased diversity in the US population when it comes to "spirituality." Many are finding meaning in ways that do not involve traditional religious affiliations-as the term "Nones" describes. This course will look creatively at the ways that life-passage ritual practices and activities for curating a life of depth might be articulated for the religiously unaffiliated. A live and recorded videoconference at the beginning and end of the semester (scheduled according to the availability of the participants enrolled) will bookend an independent study format wherein students choose from a list of research materials, find their own materials related to their inquiry, and share their findings online with other participants. Optional opportunities will be offered to be part of creative projects related to this topic with the instructor, live or online.

**FT 9100. Addiction, 12 Steps & Church. (1.5).**

Why is there a seminary course on addictions? Are there connections between addictions and the spiritual life and, if so, what are they? How might these issues affect or even shape our lives as ministers? How do our personal and individual values, life experience, and limitations impact our ability to deal with these issues and the people in whom they are embodied? How might God be manifesting in all this? The goal of the course is to familiarize church leaders with the issues of alcoholism/addiction and the 12 step process. This familiarization with alcoholism/ addiction will help church leaders so that they can recognize issues around alcoholism/addiction and refer parishioners to 12 step meetings and trained counselors. We shall try to maintain, or at least come back regularly to, a theological perspective. As we do all this, we shall become comfortable with the language and concepts of addiction and recovery. We shall move rapidly through a large amount of material. References will be available for those who wish to pursue topics in greater depth. We shall look at addiction from the standpoint of the addicted person, the significant other people who get caught up in the process with the addiction (co-dependents), the Church as extended family, and the issues as they relate to the larger community.

**FT 9200. Special Topics. (1-3).**

Special topics course. May be taken more than once.



## Homiletics Courses

### **HM 224. Biblical Preaching. (3).**

This course is designed to introduce students to the necessary elements of biblical preaching. Students will learn and appropriate a particular biblical exegetical method for preaching in order to prepare, preach and reflect upon three sermons throughout the course. Particular attention will be paid to the effect context has on the preaching task. Through seminar discussion, lectures, preparation and preaching of sermons, oral and written sermon response, and various writing assignments (including online posts), students will begin to develop and articulate their own theology of proclamation. This course must be taken concurrently with the accompanying "Exegesis Workshop." Students will have completed one full year of courses. Successful completion of a course in Gospels is required.

### **HM 1001. Introduction to Preaching. (3).**

Taught by SFTS. Introduction to the composition and delivery of sermons with attention given to hermeneutical and theological issues. Examination of selected homiletical models. Practice preaching. Instructor and class critique. Sermon recording option. SFTS core course.

### **HM 1003. Prophetic Preaching. (3).**

Taught by SFTS. This course is co-taught by Jana Childers and Yolanda Norton. This course exists at the intersection of biblical studies, preaching and worship. Students will examine the character and nature of biblical prophecy. The course also asks students to examine examples of prophetic preaching in various cultural traditions. Students will be asked to engage different social issues and currents in the sermons that they write, preach, and evaluate.

### **HM 1073. Foundations of Preaching. (3).**

Taught by DSPT. In this course, the student is given the fundamental elements of preaching, preparation of Scriptural text for proclamation, the study and prayer over the text of Scripture, the composition of a homily founded upon and flowing from the text to facilitate an encounter with Jesus and His saving grace and the actual practice of proclaiming the Scriptures and preaching upon them. [Faculty Consent required; 12 max enrollment].

### **HM 2100. Introduction to Homiletics. (3).**

Taught by GTU and CDSP. This is a basic (introductory) course in the theory and practice of liturgical preaching. The class will be centered on the practice of preaching by students, as well as the skills of careful listening and the offering of constructive criticism for the benefit of all participants. The particular emphasis of this homiletics course will be on lectionary-based preaching in a eucharistic context. In addition, there will be reading and discussion on various models of homily preparation valuing ecumenical resources, the various texts in any community which contribute to contextualized preaching, as well as some of the important and emerging contemporary issues in preaching. NOTE: Cross-Registration is not permitted during Early Registration. If space is still available when general registration opens in January, non-CDSP students may register at that time. [PIN code required; contact ghudgins@ses.gtu.edu.].

### **HM 2230. Liturgical Preaching. (3).**

Taught by DSPT. In this course, the student is given the fundamental elements of preaching, preparation of Scriptural text for proclamation, the study and prayer over the text of Scripture, the composition of a homily founded upon and flowing from the text to facilitate an encounter with Jesus and His saving grace and the actual practice of proclaiming the Scriptures and preaching upon them. In this course, the student will explore the elements of preaching within the context of the liturgy of the Church and its celebration of the sacraments. [Faculty Consent required; 12 max enrollment].

### **HM 2244. Preaching: Theology & Praxis. (3).**

Taught by PSR. This course will familiarize students to diverse theologies and understandings of preaching so that they will come to understand preaching in their local contexts. Discussions will focus on biblical exegesis, interpretation, sermon form, orality, the person of the preacher, sermon delivery, issues of authority and the ethics of preaching. Weekly assigned readings. Students will preach two sermons in class which will be evaluated by professor and students.

### **HM 2245. Biblical Preaching. (1).**

This course is designed to introduce students to the necessary elements of biblical preaching. Students will learn and appropriate a particular biblical exegetical method for preaching in order to prepare, preach and reflect upon three sermons throughout the course. Particular attention will be paid to the effect context has on the preaching task. Through seminar discussion, lectures, preparation and preaching of sermons, oral and written sermon response, and various writing assignments (including online posts), students will begin to develop and articulate their own theology of proclamation. [Substitutes for HM-2525 Biblical Preaching] .

### **HM 2258. Prophetic Preaching. (3).**

Taught by ABSW. This intermediate lecture/discussion course will equip students with the theories and practical skills of biblical interpretation and sermon design in many settings of prophetic ministries in the 21st century postcolonial societies. Each student will prepare and preach two sermons in class, one on a given text and the other on a student's chosen text of his or her interest, and write a 10-15 page paper. [Basic preaching or IDS 2260; 12 max enrollment].

### **HM 2525. Biblical Preaching. (3).**

This course uses lecture/discussion to explore strategies regarding sermon content, design, and delivery. Each student prepares sermons and preaches them in class. Evaluation is based on written assignments, sermon preparation, and sermon delivery. Pass/Fail only. Required for PLTS MDiv students prior to internship.

**HM 2727/2727. Womanistic Practical Theology & Preaching, Womanist Practical Theology & Preaching. (1-3,3,1-3,3).****HM 4007. Advanced Thematic Preaching. (3).**

Taught by SKSM. This is an advanced hybrid course in thematic preaching intended for students with preaching experience who seek to further develop their own unique preaching presence and voice. Topics will focus on thematic development, use of poetic voice, effective sermon construction, pulpit presence, and preaching through the liturgical year. This course utilizes a high level of peer collaboration and review. All religious traditions are welcome. Some of our students (a maximum of four) will be joining us from offsite. If you plan to take this course as a low resident student, you need to have access to video recording equipment (the quality from a laptop is sufficient) in order to present your sermons. [Faculty Consent required; 15 max enrollment].

**HM 4015. History/Theology of Preaching. (3).**

This course is co-taught by Shauna Hannan and Sangyil Park. This seminar-style course is a study of representative treatises on preaching beginning with Augustine's *De Doctrina Christiana* leading up to contemporary homiletical theory. The influences of classical rhetoric and theological commitments upon various homiletical theories will be examined. The course is required for GTU Ph.D. students in Homiletics. Advanced Master's students are welcome and encouraged to request permission to take the course. [Faculty Consent required; Auditors excluded].

**HM 4087. Contemporary Preaching Theorie. (3).**

Taught by ABSW. This advanced seminar, designed for advanced Masters and Doctoral students, will deal with various theories around the New Homiletic and related preaching theories which have been discussed for the past four decades. Successful students will have a good grasp of trends in preaching theories that are being dealt with among mainline North American scholars. Students will make presentations, write book reviews and research papers, and take a part in discussion around a selected author or topic each week. A prerequisite: an introductory or basic preaching course.

**HM 5015. History & Theology of Preaching. (3).****HM 6010. Homiletical Pedagogy. (3).**

This doctoral level course is required for GTU Ph.D. students with a concentration in homiletics. The course consists of observing, participating in and reflecting on various components of an introductory preaching course. In addition, the course will include a seminar-style component in which students will present mini-lectures, share book reviews, and workshop an Introductory Preaching course syllabus. [12 max enrollment].

**HM 8101. Introduction to Preaching. (3).**

Taught by SFTS. This online course is designed to enable the students to learn the theoretical and practical elements of contemporary preaching; students will be guided to enhance the practical skills of biblical exegesis and the development and delivery of their sermons that are relevant in today's world. The readings for the class will include diverse theological and cultural traditions to expand students' horizon. Students will preach two sermons for the class. [Auditors excluded] SPRING 2019 SECTION: Introduction to the composition and delivery of sermons with attention given to hermeneutical and theological issues. Examination of selected homiletical models. Practice preaching. Instructor and class critique. Sermon recording option. SFTS core course. Online version of course HM-1001 [8 max enrollment].

**HM 8245. OL: Biblical Preaching. (I).**

TAUGHT ONLINE. This course is designed to introduce students to the necessary elements of biblical preaching. Students will learn and appropriate a particular biblical exegetical method for preaching in order to prepare, preach and reflect upon three sermons throughout the course. Particular attention will be paid to the effect context has on the preaching task. Through seminar discussion, lectures, preparation and preaching of sermons, oral and written sermon response, and various writing assignments (including online posts), students will begin to develop and articulate their own theology of proclamation. [Substitutes for HM-2525 Biblical Preaching].

**HM 9840. St: Homiletics. (1.5-3).**

Special homiletics topic course. May be taken more than once.

**Historical ST/Systematic Theol Courses****HSST 0005. Ancient/Medieval Jewish Civilization. (0).**

Taught by GTU. Ancient Medieval Jewish Civilization This course will examine Jewish civilization from its beginnings in ancient Israel through its development in medieval times. We will examine features of Jewish communal life, as well as the intellectual and religious currents among Jews in the ancient and medieval periods. This course will provide an understanding of the continuities and discontinuities in Jewish history and the overall process of cultural change in Judaism. This course is required for all M.A. and Certificate students at CJS. Weekly response papers/Final Exam.

**HSST 0007. Modern Jewish Intell & Cult Th. (0).**

Taught by GTU/Center for Jewish Studies This course will investigate major themes in the intellectual and cultural history of the Jews from the seventeenth to the twentieth centuries. It will take some of the key thinkers of this period as the lens through which to view cultural developments. The course will start with Shabbatai Zvi and Baruch Spinoza in the seventeenth century and Moses Mendelssohn and Israel Baal Shem Tov in the eighteenth. Other Jewish writers and thinkers we will study include Berthold Auerbach, Heinrich Graetz, Hermann Cohen, Emma Lazarus, Yehuda Leib Gordon, Theodor Herzl, Martin Buber, Franz Rosenzweig, Hannah Arendt and Gershom Scholem. We will use the third volume of the *Culture of the Jews* as a background text.

**HSST 1112. History of Christianity II. (3).**

This course will concentrate on the 16th-century reformation and then explore selected developments in the following centuries chosen for their importance in understanding the challenges of contemporary ministry. Emphasis on reading primary texts and focus on issues of defining the church, the basis for truth claims, and the social and political contexts of Christian witness. (Flexible Life Students Only Except By Permission).

**HSST 1114. History of Christianity I. (3).**

Introduction to the history of the Church, from the second century through the end of the Middle Ages. The course will focus on primary sources attached to key events, with lectures and class discussions. The course will be evaluated through short papers on the primary sources (3 papers of 4-5 pages each) and a final examination. The course is intended for MDiv and MA/MTS students. Taught by CDSP.[Auditors with faculty permission].

**HSST 1115. History of Christianity II. (3).**

Taught by CDSP. Introduction to the history of the Church, from the fifteenth century through the twentieth. The focus will be on the western (Latin) Church. The course will focus on primary sources attached to key events, with lectures and class discussions. The course will be evaluated through short papers on the primary sources (4 papers of 2-4 pages each) and a final examination. The course is intended for MDiv and MA/MTS students.

**HSST 1125. Lutheran Theology:Sources & Hermeneutic. (3).**

A study of Lutheran theology with the texts in the Book of Concord in light of their historical roots, significance in Lutheran tradition and global Christianity, and contemporary theological and spiritual considerations. With an ecumenical orientation, the 16th century documents are engaged, critically and constructively, as a companion and living sources for Lutheran spirituality and ministry globally speaking, and for Lutheran spiritually and socially attentive theology that is transformative and speaks to and empowers action vis-a-vis issues of justice and equity and spirituality. Students are invited to explore ways to creatively, faithfully, and intelligently articulate and apply Lutheran hermeneutics in different situations, with new conversation partners and approaches, and with new voices. The study involves an excursion to the specific faces and phases of Lutheranism in the Americas, the place of Lutheran tradition in the framework of global Christianity and the ecumenical scene. [The course prepares ELCA candidates for their required theological review essays.] This course is offered as a seven-week intensiveE.

**HSST 1126. Reading Christian Theology in Context. (3).**

This course will introduce students to a variety of Christian teachers and theologians and thereby, with their texts, provide students with a framework for the study of Christian faith in context, familiarity with major developments in theological inquiry, and a map for the diversity of sources and voices that speak particularly to the Christian experience of faith over centuries. Chronologically, the materials engaged range from the 3rd century Christian Creeds to the Enlightenment, concluding with the challenges presented in the post-Holocaust and Scientific revolutions reality. The focus in the study is theological, and the primary intent is to connect students with the Christian sources and hermeneutical explorations. Students are invited to orient towards a critical constructive look into their own faith traditions, historical or theological analysis, and/or methodological and source-critical issues.

**HSST 2023. Ancient/Medieval Jewish Thght. (3).**

Taught by GTU. Ancient Medieval Jewish Civilization This course will examine Jewish civilization from its beginnings in ancient Israel through its development in medieval times. We will examine features of Jewish communal life, as well as the intellectual and religious currents among Jews in the ancient and medieval periods. This course will provide an understanding of the continuities and discontinuities in Jewish history and the overall process of cultural change in Judaism. This course is required for all M.A. and Certificate students at CJS. Weekly response papers/Final Exam.

**HSST 2025. Modern Jewish & Cult Th. (3).**

GTU/Center for Jewish Studies This course will investigate major themes in the intellectual and cultural history of the Jews from the seventeenth to the twentieth centuries. It will take some of the key thinkers of this period as the lens through which to view cultural developments. The course will start with Shabbatai Zvi and Baruch Spinoza in the seventeenth century and Moses Mendelssohn and Israel Baal Shem Tov in the eighteenth. Other Jewish writers and thinkers we will study include Berthold Auerbach, Heinrich Graetz, Hermann Cohen, Emma Lazarus, Yehuda Leib Gordon, Theodor Herzl, Martin Buber, Franz Rosenzweig, Hannah Arendt and Gershom Scholem. We will use the third volume of the Culture of the Jews as a background text.

**HSST 2902. Lutheran Confessional Writings. (3).**

This course will examine the writings of the "Book of Concord" in their historical context, as theological documents, and with regard to their importance for contemporary proclamation and pastoral care. Lecture/discussion; midterm and final case studies. Required for second-year PLTS MDiv students and first-year MTS students.

**HSST 4000. Gender and Judaism. (3).**

Taught by GTU/Center for Jewish Studies. This course will explore the intersection between gender and Judaism by exploring the role of gender ideologies in Jewish texts from the Bible to contemporary philosophy; the gendered character of Jewish historical experience; and Judaism as a continually evolving mode of constructing gender. We will begin with reading a few general introductions to the study of gender and religion, moving on to such topics as feminist and queer readings of the Bible and rabbinic sources; childrearing in medieval Jewish life; women in mystical discourse and Hasidic experience; and sexuality and secularization. Seminar will meet in April and May only, on Wednesday and Friday mornings 9:40am-12:30pm.

**HSST 4157. Orthodox Xtn Ch:history/Thlgy. (3).**

Taught by GTU. This course is an introductory survey of the history and theology of the Orthodox Christian Church. Beginning with the Church's pre-Byzantine roots, the course will sketch the development of Orthodox Christianity through the Christological, Trinitarian, and iconoclastic controversies. Historical inquiry will be given to topics such as sin, salvation, and eschatology, as well as Byzantine art, music, and liturgy. The course combines lecture and seminar formats. Evaluation based on classroom participation, one short paper, a classroom presentation, and a final synthesis paper.

**HSST 4204. Luther, the Bible, & the Jews. (3).**

Martin Luther did not know any practicing Jews but he wrote about the Jewish faith throughout his career. He inherited and developed ingredients for a Christian theology and biblical hermeneutics that are of supersessionist nature. This seminar will probe the logic, ingredients, and context of Luther's comments about the Jews, particularly in his biblical hermeneutics and Christology. Attention will be given to his predecessors and contemporaries, as well as (select) subsequent appropriations of anti-Jewish ideologies in the early twentieth-century. In the post-Holocaust world of theology and history writing, and prompted by the 500th anniversary of the Reformation in 2017, a critical re-assessment of the legacy of one of the most influential Christian teachers facilitates the necessary theological adjustments with the fundamentals of Christian faith for the sake of its transformative relevance in today's global and inter-faith context. This 4000-level course is open to advanced Master's level students and PhD candidates.

**HSST 4224. Women and the Reformations. (3).**

Women were deeply immersed in and affected by the Reformations of the sixteenth century and contributed in the shaping of their respective traditions. In this class, we will examine women's theological voices and their reactions to the new developments in theology and spirituality - and thereby critically assess the reality of the Reformations' impact with attention to gender factors. The contributions of women from different geographical contexts and factions (Lutheran, Calvinist, Anabaptist, Catholic) are interpreted in light of their published works and with interdisciplinary approaches (theology/history/gender study). This 4000-level seminar, open to MA students, is designed to foster methodological innovation by re-interpreting a significant component of Christian tradition, by including women's works in the corpus of Christian theology, and by doing theological work with historical materials.

**HSST 4450. Freedom Theology With Martin Luther. (3).**

We will examine a selection of Martin Luther's works, employing different hermeneutical approaches 1) to re-engage Luther towards in-depth understanding of his theological motifs, arguments, contributions, and shortcomings in light of his own context, and 2) to re-engage Luther theologically with contemporary questions in mind, particularly focusing on the topic of "freedom". A selection of contemporary interpreters will be consulted. In addition, the class provides first-hand familiarity with Luther's 16th century texts, a lens for critical assessment of the interpretative traditions and trends in Luther scholarship, practice in critical reading of historical texts, and immersion in constructive Christian theology with a focus on the highly relevant topic of "freedom".

**HSST 4700. Classics of Xian Journey. (3).**

Taught by CDSP. This is a course in historical Christian spirituality, reading classic texts by very diverse writers who used the motif of journey or pilgrimage. It reaches from the second century to the twentieth. The readings change each year, but have included Perpetual of Carthage, Ignatius of Antioch, Origen, Augustine, Gregory of Nyssa, Bernard of Clairvaux, Bonaventure, Dante, Julian of Norwich, Martin Luther, John Bunyan, Teresa of Avila, and Evelyn Underhill. Readings are subject to change until the syllabus is published. Lectures and discussions of the texts. Course work is evaluated through two papers of 8-10 pages each. It is intended for MDiv and MA/MTS students.

**HSST 4802. English Reformations. (3).**

Taught by CDSP. During the sixteenth century, Christians in England underwent a series of changes in their religion, some violent and rapid, others uneven and slow, that made the country Protestant. During those changes a wide range of writings was produced, many official documents from government and church, that helped shape the changes. In turn, some of those documents gained various degrees of authority in the Anglican church of subsequent centuries. This is a "great books" course, studying those influential documents in their historical context. Extensive reading in primary sources and two papers of seven to ten pages are required. [Pre-requisite: introductory study of the history of Christianity].

**HSST 8100. History of Christianity II. (3).**

This course will concentrate on the 16th-century reformation and then explore selected developments in the following centuries chosen for their importance in understanding the challenges of contemporary ministry. Emphasis on reading primary texts and focus on issues of defining the church, the basis for truth claims, and the social and political contexts of Christian witness. Lecture/discussion; 25-30 page journal on the reading and class material.

**HSST 8115. Hist of Christianity II Online. (3).**

Taught by CDSP. Introduction to the history of the Church, from the fifteenth century through the twentieth. The focus will be on the western (Latin) Church. The course will focus on primary sources attached to key events, with lectures and online class discussions. The course is intended for MDiv and MA/MTS students.

**HSST 8126. Reading Xian Theology in Context. (3.00).****HSST 8190. OI: Lutheran Theol:sources & Hermeneutic. (3).**

ONLINE: A study of Lutheran theology with the texts in the Book of Concord in light of their historical roots, significance in Lutheran tradition and global Christianity, and contemporary theological and spiritual considerations. With an ecumenical orientation, the 16th century documents are engaged, critically and constructively, as a companion and living sources for Lutheran spirituality and ministry globally speaking, and for Lutheran spiritually and socially attentive theology that is transformative and speaks to and empowers action vis-a-vis issues of justice and equity and spirituality. Students are invited to explore ways to creatively, faithfully, and intelligently articulate and apply Lutheran hermeneutics in different situations, with new conversation partners and approaches, and with new voices. The study involves an excursion to the specific faces and phases of Lutheranism in the Americas, the place of Lutheran tradition in the framework of global Christianity and the ecumenical scene. [The course prepares ELCA candidates for their required theological review essays.] This course is offered as a seven-week intensive.

**HSST 8500. Luther's Theology. (3).**

This course is taught in collaboration between Helsinki University and PLTS/CLU/GTU from March 9-May 3, 2019. It is open to Master's and Doctoral level students from PLTS/CLU/GTU and from Helsinki University. The international course has a shared syllabus, and the students will interact, while the classes remain distinct with their respective lecturers and administration. The focus in the class is on Luther's theology from a variety of angles, introduction to and analysis of the different loci or themes that characterize Luther's theology, and interpretation of Luther's theology in his historical context, as well as engaging Luther with critical contemporary perspectives. Primary text readings from Luther are paired with secondary text readings, and lectures. The course is taught in English, and solely online. [20 max enrollment].

**HSST 9100. Special Topics. (3).**

Special topics course. May be taken more than once.

**HSST 9200. Special Topics:. (3.00).**

Special topics course. May be taken more than once.

**HSST 9400/9820. Special Topics. (3,3).****History Courses****HS 1041. Introduction Christian History. (3).**

Taught by PSR. This course provides an introductory overview of Christian history with a focus on important theological, spiritual, social, and ecclesiological issues as they were shaped and understood by the laity, institutional authorities, and a variety of religious leaders. Class format will include lectures and class discussions based on the reading and interpretation of primary and secondary texts. Requirements: online discussion forums; the writing of six analytical essays; several pop quizzes; and two take-home written exams. This is a basic survey course in the History of Christianity intended primarily for MDiv, MA, and MTS students. It satisfies the basic history requirement for PSR's degree programs.

**HS 1080. History I. (3).**

Taught by SFTS. CHRISTIANITY FROM JEWISH SECT TO COLONIAL CHURCHES This course is an introduction to the history of Christianity and historical theology from the second to the seventeenth centuries. During this time, Christianity developed the main features of what is today the world's largest religion. Along the way, Christianity was transformed again and again as it adapted to vastly different, changing cultural and social environments. This course is about Christianity in the real world. You will learn how to study the origins and development of beliefs and practices, but you will also study much more. The course will introduce you to the continuities and varieties of Christian experience and belief in different times and places, from the Roman Empire to Persia, China, Africa, Europe, and Latin America, and you will be introduced to the complexity of Christianity's social, cultural, and political entanglements in all these places. The course will help you learn to break down real life situations and understand the fine points at which religious innovation and change occur, even when people try to resist change or return to the past. Audio files of weekly lectures, illustrated with slides, and videos are provided for each week. Readings from primary sources in translation are indicated on the course schedule. The readings will illustrate history, but more importantly, they will give you the opportunity to develop basic skills in assessing and evaluating the belief and behavior of religious communities in the real world. Weekly exercises will ask you to apply analytical skills, draw conclusions, and communicate them to your peers. You will be introduced to the history of the interpretation of the bible on the example of commentaries on the first day of creation in Genesis 1. You will learn about the historical entanglement of Judaism, Christianity, and Islam. You will read and study several theological and mystical classics. You will be exposed to the politics, ideas, and actions that gave rise to Protestantism and the intimate relationship of Protestant and Catholic reforms. You will discover the birth of the tension between theology and natural science. Finally, you will be encouraged to apply the critical skills and aptitudes you are developing in your study of the past to situations of religious life, leadership, and service today.

**HS 1081. History II. (3).**

Taught by SFTS. CHRISTIANITY FROM COLONIAL CHURCHES TO GLOBAL RELIGION This course is an introduction to the history of Christianity from the Sixteenth century to the present. During this time, Christianity became the largest religion in the world. Along the way, it was transformed again and again as it adapted to vastly different, changing cultural, social, and political environments. Topics will include the roles of Christian churches in European colonialism, the impact of expanding cultural networks across the globe on religious knowledge, cultural hybridization; Christianity and the rise of nation-states; the conflict of religion and science; the role of Christianity in slavery and in anti-slavery, suffrage, fascist, and labor movements; the rise and fall of American denominations; and the competition of orthodox and pluralistic theologies. Lectures, readings in primary sources, discussions. Midterm and final examinations (term papers may be substituted).

**HS 1105. History of Christianity I. (3).**

Taught by DSPT. History of the Church from the Apostolic Period until the end of the Middle Ages, focusing, in particular, on its transformation from a small Jewish sect into the international Church of the middle ages. Some attention will be paid to the development of doctrine, but more emphasis will be placed on piety and worship, dissent, missions, mysticism, ecclesiastical organization, and Church relations to secular government. [25 max enrollment; Auditors with Faculty permission].

**HS 1120. History of Christianity. (3).**

Taught by PSR. This course is a basic introduction to the history of Christianity for students in a variety of programs of theological education. The format includes lecture, reading, class discussion, and the possibility of collaborative projects. The course will treat Christianity as a world religion, and will offer students ways of focusing on denominational history or the history of particular traditions, interpretation of Christianity to non-Christian communities, or the exploration of a particular theme or problem in the history of Christianity. The course will include attention to institutional church developments, theology, and the relationships of Christianity and society. Students will gain skills in finding and interpreting historical evidence, reading and using historical books and articles critically, and the ability to craft a good historical essay or presentation that could be used in an educational setting outside the classroom. Grading will be based on class participation including four written discussion forums on Moodle, and three written assignments.

**HS 1220. Living Tradition. (3).**

An introduction to theology and ministry in the Lutheran context with special attention given to Martin Luther's life and basic theological writings, the subsequent influences of Orthodoxy and Pietism, the Neo-Lutheranism(s) of the 19th century, and the Luther Renaissance of the 20th and 21st centuries. The course is also intended to assist students with their work in core courses that deal with questions of Lutheran identity and mission and for the kind of theological integration and reflection that takes place in the teaching parish. (Flexible Life Students Only Except By Permission).

**HS 2006. Baptist History & Polity. (3).**

Taught by ABSW. Beginning in Europe and tracing its development in America, this course will survey the history of the Baptist traditions. Attention will be given to prominent persons who helped shape the tradition as well as key social and theological issues that helped define Baptist over the years. This course is also presented as partial fulfillment of the regional polity requirement for ordination in the ABC/USA.

**HS 2012. American Lutheranism. (3).**

What has it meant to be a Lutheran in "America," i.e., in the United States? What might it mean to be one now? How might we develop an understanding of "American" Lutheranism as a cultural process whereby individuals and groups map, construct, and inhabit worlds of meaning? In addressing these questions, we will consider significant aspects of "American" Lutheran life??immigration and ethnicity, belief and identity, theology and confession, institutional arrangements, gender, religious practice and piety. Evaluation will be based on participation in class discussion, written assignments, and a final paper. The course will meet three times in-person during the course of the semester: 9/3, 10/15 & 12/10. The September and October meetings are both on Tuesday from 12:40pm to 2:00pm. The one in December is TBA.

**HS 2020. Chrysostom & Social Justice. (3).**

St. John Chrysostom is justly celebrated for his intense concern for the poor and disenfranchised. However, some of his views (such as his attitude toward women) are written off as being due to the limitations of time and culture. Using English translations of Chrysostom's homilies, this course will examine his views on the social fabric in relation to his overarching concern that his flock will attain the kingdom of heaven and to his understanding of what it means to be human. The students will be invited to examine their conceptions of social justice in light of their own basic presuppositions and understandings of humanity. The course will be discussion driven. Evaluation will be based on weekly written reflections, participation in classroom discussions, and one research paper.

**HS 2195. Church:Modern to Contemporary. (3).**

Taught by DSPT. CHURCH HISTORY, 1451-2013: A SURVEY OF THE LIFE AND STORY OF THE CATHOLIC CHURCH FROM THE FALL OF CONSTANTINOPLE TO THE FIRST DECADE OF THE 21ST CENTURY While the intent is to trace the general trends and conditions that shaped the Church Catholic during 500 years, the opportunity is given students to study more localized events and traditions, noting where movement has taken place to renew the Church and re-launch the Gospel mission. HS2195 is primarily a survey course. FORMAT: Lectures, with some group work. Evaluation: Annotated bibliography, two book reviews, class presentation.

**HS 2316. Augustine: Brilliant, Hip, Disobedient,ýAnd Heretical - Saint?. (3).**

TAUGHT BY ABSW. This course will combine pastoral experience with historical research to offer an accessible and lively introduction to the Christian spiritual classic, Augustine's Confessions. How did a brilliant, hip, disobedient, and heretical African student end up as a Roman bishop and a saint? Augustine himself told the story of his past as a testimony to divine wisdom and love. In this class we will read the story again to illuminate Augustine's conversion for new generations. Students will do a careful reading of Augustine's works: The Confessions, The Trinity, Marriage and Virginitly, and his letters, 100-155 as well as discuss Augustine's struggle with the Donatists.

**HS 2498. Church to 1400. (3).**

Taught by JST. This lecture/discussion course is an historical survey of Christianity from the 1st century CE to the 15th and the eve of Modernity. As surveys go, it's meant to lend an impression that lingers-one that informs broadly but also relies on occasionally closer scrutiny of select topics. The course is studiously multi-disciplinary, approaching major developments in the Christian churches from a variety of historical perspectives and original sources. Requirements include two short essays (5-7 pages): an analysis of one of our assigned original sources and a non-textual analysis--some work of art or architecture from the historical periods covered. Each student will present for discussion one of the original sources in the syllabus. Finally, students will participate in small group 'Pastoral Application Projects' which entail communicating historical material in particular pastoral settings.

**HS 2751. History of the Eastern Church. (3).**

Taught by ABSW. This course surveys the history of "Eastern" Christianity from late antiquity (age of the emperor Justinian) until the present day. The focus will be on the formation three characteristic components of Eastern Christianity: institutions, liturgy and piety, and mysticism and theology. The focus will be on Greek Christianity in the earlier part of the course and Slavic Christianity in the later. We will include Eastern Catholics, Copts, and Assyrian Churches as well as Eastern Orthodox. Relations with the Christian west will also be considered. [20 max enrollment].

**HS 2776. Church: 1400 to Present. (3).**

Taught by JST. This lecture/discussion course is an historical survey of Christianity from the 15th century to the present. As surveys go, it's meant to lend an impression that lingers-one that informs broadly but also relies on occasionally closer scrutiny of select topics. These topics include Christianity in the late medieval world, the Reformation, early Jesuit history, faith and the Enlightenment, missiology and the Church in the 20th century. The course is studiously multi-disciplinary, approaching major developments in the Christian churches from a variety of perspectives and historical sources.

**HS 3577. Homosexuality & Christianity. (3).**

Taught by PSR. This course offers an historical overview and survey of attitudes toward homoeroticism and homosexuality in ancient, medieval, and modern Christianity in the West and in present-day American Christianities. Several key figures, texts and movements will be considered and analyzed with a view toward understanding and interpreting their impact on contemporary debates. Seminar format; research paper and two (2) in-class presentations are required.

**HS 4001. Swedenborg in History. (3).****HS 4144. Luther and Reformations. (3).**

An examination of Catholic and Protestant Reformations broadly conceived, from the late Middle Ages to the late sixteenth century, from Conciliarism to the Formula of Concord and the immediate aftermath of the Council of Trent. Special attention to Martin Luther, his life, his theology and biblical scholarship, his spirituality, and his polemic against others, including Muslims and Jews. Discussion of the reception and impact of Luther's ideas in theology and culture more generally, in the past and in the present present, and in light of the 500th anniversary of the publication of the Ninety-Five Theses in 2017.

**HS 4191. Postcolonial Theory & Theology. (3).**

Taught by PSR.

**HS 4476. Heresies and Inquisitions. (3).**

Taught by DSPT. Students in this seminar will read and discuss the sources for Christian dissenting movements during the period 1000-1400. Focus will be on "popular" heresies: Cathars, Waldensians, Joachites, Fraticelli, Dolcinites, Free Spirits, witches etc. We shall also examine how Orthodoxy responded to dissent: persuasion, coercion, repression, and inquisition. The goal of this course will be acquiring the background and techniques needed to understand and interpret original sources on dissent and its repression in the middle ages. The outcome will be that the student is able to write an original research paper, potentially publishable as an article, on some aspect of medieval dissent or its repression, using original sources and showings control of modern scholarly literature on the topic. [10 max enrollment].

**HS 4525. The Seven Councils. (3).**

Taught by DSPT. The Ecumenical Councils from Nicaea (325) to Nicaea II (787). Theology and Practice of the Conciliar Principle. The dogmatic and disciplinary canons. The interaction of ecclesial and imperial power. Significant personalities and issues. Greek useful but not necessary. Format: lecture/discussion. Research paper and class presentation. [Faculty Consent required; Auditors excluded].

**HS 4575. The Other Christian in History. (3).**

Taught by PSR. Historical exploration of Western Christian attitudes toward outsiders and aliens from the early Christian era through the early 21st century. Consideration will be given first to theoretical issues involved in the study of "the other" in Christian history, and topics treated will include pagans, heretics, witches, Jews, Muslims, foreigners, immigrants, homosexuals, and members of "minority" groups. Seminar format; two analytical essays; one research paper and two (2) in-class presentations. Intended for MDiv, MA and PhD/ThD students. [Faculty Consent required; 12 max enrollment].

**HS 4576. The Other in Western Christian History. (3).****HS 4701. Swedenborg in History. (3).****HS 5022. New Religious Movements. (3).**

Taught by GTU. This seminar will introduce students to the research field of New Religious Movements and to the structure and content of the Doctoral Program in New Religious Movements at the GTU. It will initiate students to the techniques of research, introduce some methodologies appropriate to the field of New Religious Movements, survey broadly the two historical periods (nineteenth century alternative movements and twentieth-century alternative movements), and promote skills in organizing and writing. The seminar will be geared specifically to the needs and interests of doctoral students in New Religious Movements, but students from other fields and other programs are welcome. Informed classroom participation is 75% of the final grade, final research paper or pastoral project is 25%.

**HS 5133. From 3 Popes to 2 Councils. (3).**

Taught by DSPT. After the disputed election of two Popes in 1378, Europe was uncertain which claimant was the true pope and a schism followed. Reform of the church, in head and members, was now demanded on all sides. The schism was healed through the efforts of a generation of canonists, theologians, and secular rulers, with the Church joyfully reunited through the work of the Councils of Constance (1414-18) and Basel (1431-1449). This course will cover the currents of renewal, collegiality, and reform in the Church that continued through the Catholic and Protestant reformations and which find echoes in both Vatican I and II.

**HS 8010. History I. (3).**

Taught by SFTS. CHRISTIANITY FROM JEWISH SECT TO COLONIAL RELIGION. (ONLINE VERSION) This course is an introduction to the history of Christianity and historical theology from the second to the seventeenth centuries. During this time, Christianity developed the main features of what is today the world's largest religion. Along the way, Christianity was transformed again and again as it adapted to vastly different, changing cultural and social environments. This course is about Christianity in the real world. You will learn how to study the origins and development of beliefs and practices, but you will also study much more. The course will introduce you to the continuities and varieties of Christian experience and belief in different times and places, from the Roman Empire to Persia, China, Africa, Europe, and Latin America, and you will be introduced to the complexity of Christianity's social, cultural, and political entanglements in all these places. The course will help you learn to break down real life situations and understand the fine points at which religious innovation and change occur, even when people try to resist change or return to the past. Audio files of weekly lectures, illustrated with slides, and videos are provided for each week. Readings from primary sources in translation are indicated on the course schedule. The readings will illustrate history, but more importantly, they will give you the opportunity to develop basic skills in assessing and evaluating the belief and behavior of religious communities in the real world. Weekly asynchronous exercises will ask you to apply analytical skills, draw conclusions, and communicate them to your peers. The learning community will be reinforced by periodic web conferences. You will be introduced to the history of the interpretation of the bible on the example of commentaries on the first day of creation in Genesis 1. You will learn about the historical entanglement of Judaism, Christianity, and Islam. You will read and study several theological and mystical classics. You will be exposed to the politics, ideas, and actions that gave rise to Protestantism and the intimate relationship of Protestant and Catholic reforms. You will discover the birth of the tension between theology and natural science. Finally, you will be encouraged to apply the critical skills and aptitudes you are developing in your study of the past to situations of religious life, leadership, and service today.

**HS 8020. Baptist History and Polity. (3).**

Taught by ABSW. ONLINE Beginning in Europe and tracing its development to America, this course will survey the history of the Baptist traditions that contributed to the present theological and ethical principles understood as Baptist polity. To identify oneself as Baptist is not a monolithic understanding. Students will find a very diverse practice. In this online course, attention will be given to prominent persons shaping the tradition. Students shall engage in weekly interactive exchange as discussion of readings and exploration of mutual congregational experiences. This course may fulfill the Baptist polity course requirement for ordination in the American Baptist Churches, USA. The exchange should be a fun learning experience through committed readings and invigorating exchange among students with input from the professor.

**HS 8100. History of Christianity I. (3).**

This online course will trace the history of Christian communities from their inception through the late medieval period. Emphasis on close reading of primary texts and issues of power, authority, the nature of discipleship, and the social and political contexts of Christian witness. Lecture/discussion; four 3-5 page papers and either a written take-home or oral final exam. Required for PLTS MTS and MCM students not taking HS 1112 or HS 2012. (Flexible Life Students Only Except By Permission).

**HS 8200. Church History. (3).**

Taught by ABSW. This ONLINE course will survey the history of Christianity from its earliest beginnings up to the eve of the Reformation. Special attention will be given to prominent leaders who help shape Christian doctrine. Moreover, key theological, political and social issues will be addressed and primary texts will be used to enhance group discussion.

**HS 8417. Hstry of Xtnty in Pacific Reg. (3).**

Taught by PSR, ONLINE. HISTORY OF CHRISTIANITY IN THE PACIFIC REGION, a course designed as an elective for MDiv, MA, DMin and PhD students. The usual historical narratives that have helped mainline, ecumenical, and progressive American Christians define their identity do not seem as relevant in the Pacific world where so many do not share the cultural and historical experience from which these narratives derive. In this class we will take a different look at the history of Christianity in the Pacific world and work to build historical narratives that will inspire and undergird the work of strengthening and re-shaping Christian communities for the future and illuminate the relevance of Christian thought and practice for addressing the problems facing Pacific societies. Students will learn skills for finding and interpreting sources of information about history, creating plausible historical narratives, and viewing historical events and persons from more than one point of view. This is an ONLINE course. There will be 4 synchronous webinars scheduled after the first meeting of the class and is otherwise asynchronous. The course will be available on the GTU Moodle platform and will involve students in a number of learning experiences. Grades will be based on written work in the class, the quality of engagement in class conversations, quizzes, and small collaborative projects. PhD students will be expected to use more than one language in their research work. [Auditors excluded].

## Liturgical Studies Courses

**LS 1010. PLTS Worship Preparation. (0).**

Worship preparation for PLTS chapel. Pass/Fail only.

**LS 1012. Living Worship. (2).**

This two-semester collaboratory course is designed through both classroom work and lab work to explore the histories and theologies of Lutheran worship, including its global expressions; to articulate a theology of baptism and communion; to prepare worship for weekly PLTS chapel services; to work with members of the pastoral care class to prepare services for life passages; and to embody postures, gestures and rubrics to find and develop their own styles of worship leadership. Evaluation will be based on participation, worship preparation, and written assignments.

**LS 1012A. Living Worship Part A. (2).**

This is the first of a two-semester collaboratory course is designed through both classroom work and lab work to explore the histories and theologies of Lutheran worship, including its global expressions; to articulate a theology of baptism and communion; to prepare worship for weekly PLTS chapel services; to work with members of the pastoral care class to prepare services for life passages; and to embody postures, gestures and rubrics to find and develop their own styles of worship leadership. Evaluation will be based on participation, worship preparation, and written assignments.

**LS 1012B. Living Worship Part B. (2).**

This is the second of a two-semester collaboratory course is designed through both classroom work and lab work to explore the histories and theologies of Lutheran worship, including its global expressions; to articulate a theology of baptism and communion; to prepare worship for weekly PLTS chapel services; to work with members of the pastoral care class to prepare services for life passages; and to embody postures, gestures and rubrics to find and develop their own styles of worship leadership. Evaluation will be based on participation, worship preparation, and written assignments.

**LS 1201. Christian Worship. (3).**

Taught by PSR. For many communities of faith, worship forms the heart of their life together. It is a place where participants learn the behaviors, rhythms, and patterns of faith that form them for lives of spiritual and social transformation. In this introduction to the practice of worship, we will examine the ways in which worship both shapes and is shaped by culture, history, theology, language, and practice. As we investigate the different movements and rhythms of worship and sacraments, students will learn to harness the power of embodied spiritual and ritual practices in different ministry contexts by critically and constructively engaging liturgical texts and contexts, by designing multisensory, intercultural, and meaningful worship services, and by practicing their leadership of different elements of worship, all while immersing themselves in their own unique religious/denominational, historical, and cultural styles of worship. This lecture/discussion course will be evaluated by attendance, participation, weekly critical and constructive reflections, midterm exam and final worship design synthesis project. [Auditors with faculty permission].

**LS 2132. Celebration of Euchar & Music. (3).**

Taught by JST. the Eucharist from historical, liturgical-theological, spiritual, musical and pastoral points of view. In this course will be studied the structural elements of the order of the Mass from the following points of view: 1. Historical aspects 2. Liturgical and theological aspects / Documentation 3. Reflection / The mystagogical implications 4. Musical aspects 5. Pastoral aspects.



**LS 2171. Worship Lab. (3).**

Taught by ABSW. This course is co-taught by Jennifer Davidson and Nancy Hall. Students enrolled in this course will develop practical worship planning skills that are intentionally multicultural, historically informed, and theologically robust. Participants will be given the opportunity to engage in discussion and hands-on creation of different elements of worship in a collaborative environment. Mindful participation in worship experiences will be cultivated through weekly, focused worship journals that encourage students to pay attention to particular themes related to course content. Students need to attend weekly worship experiences in order to fulfill the worship journal requirement. Required readings will help inform students' perspectives. Guest speakers will provide rich and diverse perspectives on worship planning approaches. This course is taught from and toward Christian worshipping contexts. It is primarily intended for MDiv and MCL degree programs, although MA students with a particular interest in worship may also enjoy this course.

**LS 2175. Plan Worship- Day Season Theme. (1.5).**

Taught by ABSW. Using as our course textbook "The New Manual of Worship," (Judson Press, April 2018) by Dr. Nancy Hall, students will explore basics of worship planning, the Christian liturgical year, and special days, seasons, and themes that are part of congregational life. We'll be writing prayers, creating liturgies, and singing hymns and songs for various occasions. Weekly reading assignments will include thought-provoking articles from online blogs, journals, and other sources on the nature of worship in an era of shifting demographics, interfaith partnerships, and boundary-crossing theologies. Learn about online and print resources that will help you plan innovative and rich worship and music experiences for any congregation. This course is open to all students in the GTU and also to community members and auditors -- lay persons, directors and ministers of music, pastors and ministry staff....all denominations and faith traditions....everyone is warmly welcomed! [Auditors with faculty permission].

**LS 2225. Living Worship A. (2).**

Utilizing both classroom and practicum work, this two-semester course will immerse students in the exploration of histories, theologies, and contexts of Lutheran worship in local and global expressions; preparation of worship for weekly seminary chapel services; development of working theologies of baptism, communion, and worship; engagement with ritual care practices and services for life passages; and embodiment of postures, gestures, rubrics, and contents in order to find and develop their own worship leadership style. Evaluation will be based on participation, worship preparation, and written assignments.

**LS 2226. Living Worship B. (2).**

PRE-REQUISITE: LIVING WORSHIP A Utilizing both classroom and practicum work, this two-semester course will immerse students in the exploration of histories, theologies, and contexts of Lutheran worship in local and global expressions; preparation of worship for weekly seminary chapel services; development of working theologies of baptism, communion, and worship; engagement with ritual care practices and services for life passages; and embodiment of postures, gestures, rubrics, and contents in order to find and develop their own worship leadership style. Evaluation will be based on participation, worship preparation, and written assignments.

**LS 4112. Worship - Full Life. (1.5).**

TAUGHT BY PSR. Bed, Bath and Beyond! For many faith communities, worship forms the heart of communal life. It is a place where participants learn the behaviors, rhythms, and patterns of discipleship that they hope to embody as faith-filled people in the world. Worship also marks times of transition within the life of individuals and communities. From birth to death, communities ritualize these liminal spaces that are rife with meaning and sacredness. In this course, we will examine the ways in which pastoral liturgies (e.g. dedications, weddings, healing rites, funerals, etc.) and sacraments both shape and are shaped by culture, history, theology, language, and practice. Students will integrate their learning by practicing leading these rituals that make up a worship-full life.

**LS 4220. Research in Music & Liturgy. (3).****LS 8225. OL: Living Worship A. (2).**

TAUGHT ONLINE. Utilizing both classroom and practicum work, this two-semester course will immerse students in the exploration of histories, theologies, and contexts of Lutheran worship in local and global expressions; preparation of worship for weekly seminary chapel services; development of working theologies of baptism, communion, and worship; engagement with ritual care practices and services for life passages; and embodiment of postures, gestures, rubrics, and contents in order to find and develop their own worship leadership style. Evaluation will be based on participation, worship preparation, and written assignments.

**M.Div. Course Courses****MDV 3010. PLTS Exchange Program. (0).**

ELCA SEMINARIES' J-TERM CROSS-REGISTRATION COURSES The ELCA Seminaries' J-Term Reciprocity Program permits degree students enrolled at any of the ELCA seminaries to cross-register for select J-Term courses hosted by the other ELCA Seminaries. Only the courses listed below are available for cross-registration. For further information, consult the host seminary's website or Registrar. For on-campus courses, students are expected to contact the host seminary regarding housing arrangements (the cost of which is the student's responsibility).

**MDV 3015. P.L.T.S in Comp/Thesis Project. (3).**

For MTS/MDiv degree students preparing for comprehensive examinations, writing a thesis, or completing a project. 0.0-6.0 units.

## New Testament Studies Courses

### **NT 1001. NT Introduction: Paul. (3).**

Taught by SFTS. This course is an examination of Paul's life, letters, and theology, as well as of the deuter-Pauline letters and theology. Debated today, e.g., are Paul's relationship to Jesus, more broadly his relationship to contemporary Judaism(s), whether justification by faith is the center of his theology, his attitude to women's leadership in the congregations, what Paul meant by advising slaves to remain in their "call," his relationship to Roman imperialism, and how the deuter-Pauline epistles (re)interpret Paul's theology and ecclesiology. This introduction to Pauline letters will also include practicing exegesis, as well as increasing awareness of Judeo/Greco/Roman culture, religion, and society, e.g., of the houses in which Pauline congregations lived and worshipped. The course is partly taught as a "flipped classroom": Flipped classroom is a form of blended learning in which students learn content online by watching video lectures, and in tutorials is done with teachers and students discussing questions. Evaluation: Final examination, book review MDiv, MA/MTS.

### **NT 1002. Intro to the New Testament. (3).**

This course is an introduction to the field New Testament Studies, providing a representative view of the various components within the contemporary study of the discipline, its texts and contexts. First, we will explore "traditional" approaches to the New Testament, focusing on the texts and contexts of the past, and how recent scholarship has defined some of the main topics (Composition, Synoptic problems, etc.,) Second, using more recent developments in the discipline, we will attend to different trajectories of interpretation that pay close attention to the way different communities understand, represent, and re-appropriate the New Testament for different theological and Ideological purposes (Imperial and Postcolonial Studies, Feminist and Queer Approaches, Liberationist Readings).

### **NT 1003. Intro to New Testament. (3).**

Taught by DSPT. This course will introduce the issues basic to the study of New Testament texts, reviewing the historical and social contexts, surveying the literature in terms of its referents and rhetoric. There will be an emphasis on the continuity between the two biblical testaments. The basic critical tools of modern biblical study will be utilized. The format will be lecture and discussion, with prepared participation expected and occasional short written assignments anticipated. [Faculty Consent required; 20 max enrollment; Auditors excluded].

### **NT 1004. NT Introduction:. (3).**

Taught by GTU. GOSPELS AND ACTS. This course is a general introduction to the canonical and apocryphal Gospels and Acts in early Christian literature. Major methodological issues in current Gospel scholarship will be introduced first. Then, each text of the Gospels and Acts will be interpreted in terms of its literary characteristics, historical background and theological ideas. Throughout the course, explicitly or implicitly, hermeneutical implications of the critical interpretation of the bible will be raised and discussed. This course is taught by PhD student Grace Eunhye So with a Newhall Award, under the supervision of Dr. Eugene Eung-Chun Park.

### **NT 1009. Introduction to New Testament. (3).**

### **NT 1013. Christian Scriptures. (3).**

Taught by PSR. The purpose of this course is to introduce students to the collection of writings that we come to call the New Testament. In this course students will become familiar with the historical context, culture, and the politics that lead to the production of this text. In addition to the traditional historical critical approach to the text, students will be introduced to other methods such as feminist, queer, postmodern, and postcolonial readings that will help us deconstruct these texts and reconstruct interpretations that are socially, ethically, and politically relevant to the world we live.

### **NT 1014. NT Introduction: Gospels. (3).**

Taught by SFTS. This course is a general introduction to the canonical and apocryphal Gospels and Acts in early Christian literature. Major methodological issues in current Gospel scholarship will be introduced first. Then, each text of the Gospels and Acts will be interpreted in terms of its literary characteristics, historical background and theological ideas. Throughout the course, explicitly or implicitly, hermeneutical implications of the critical interpretation of the bible will be raised and discussed. This course is co-taught by Dr. Eugene Park and Grace Eunhye So with a Newhall Award.

### **NT 1016. Critical Intro to NT. (3).**

Taught by PSR. This introductory course to the New Testament begins by familiarizing students with some basic issues of the text (manuscript transmission, translation, and canon) and the Greco-Roman and Judaic context of its writing. We will then focus on the diverse body of texts that form the NT itself, paying special attention to various methodologies of interpretation and the perspectives they represent. Intended Audience: MDiv, MA.

### **NT 1070. Introduction to N.T Greek. (3).**

Part one of a two semester course sequence designed to enable students to read the Greek New Testament. With the aid of Accordance Bible software, students learn Greek vocabulary and grammar inductively by reading the Gospel pericopes from John assigned to Lent and Easter for Year A of the Common Lectionary. Extensive online resources are supplemented by a two-hour weekly in-class discussion session. Non-PLTS students enrolled in the course may purchase the required software at a considerable discount through PLTS. Required for PLTS MDiv students who have not elected the Spanish alternative or have not otherwise fulfilled the language requirement.

### **NT 1074. Reading NT Texts in Greek. (3).**

Part two of a two semester course sequence designed to enable students to read the Greek New Testament. Some attention will also be given to the Septuagint. With the aid of Accordance Bible software, students learn Greek vocabulary and grammar inductively by reading each week one or more pericopes assigned by the Common Lectionary to the following Sunday. Non-PLTS students enrolled in the course may purchase the required software at a considerable discount through PLTS. Required for PLTS MDiv students who have not elected the Spanish alternative or have not otherwise fulfilled the language requirement.

**NT 1075. Interpreting the Gospels. (3).**

This course introduces the four canonical gospels and several apocryphal gospels, with a focus on their theologies as well as on contemporary methods of interpretation. The class is primarily for pastors who will be preaching, reflecting ethically, and giving pastoral care for parishioners in dialogue with these gospels with their narratives and words of Jesus. [20 max enrollment].

**NT 1215. The Gospel of John in Greek. (3).**

By reading selected portions of John's Gospel in Greek, students will build vocabulary while constantly reviewing morphology and grammar. Designed for beginning level students who have completed one semester of Greek. Required of PLTS MDiv students who have not met the Greek requirement. Lecture/discussion. Weekly quizzes.

**NT 2000. New Testament Exegesis. (3).**

Taught by SFTS. This is an introduction to major hermeneutical theories from Romanticism to postmodernity and the standard exegetical methods currently practiced in New Testament interpretation. Theoretical discussion will be followed by interpretation of selected passages from various parts of the New Testament. Due attention will be given to the ordination exam of the PCUSA, while the course aims at wider applicability. Lecture and discussion. Final exegesis paper. MDiv/MATS/MABL/MA. [Elementary Greek].

**NT 2225. Paul: Ancient Context, present, consequence. (1.5).**

This course is an introduction to the field of Pauline Studies, providing a representative view of the various components within the contemporary study of the discipline, its texts and contexts. First, we will explore "traditional" approaches within Pauline Studies, focusing on the texts and contexts of the past, and how recent scholarship has defined some of the main topics (Law, Grace, Israel, etc.) Second, using more recent developments in the discipline, we will attend to different trajectories of interpretation that pay close attention to the way different communities understand, represent, and re-appropriate Paul for different theological and ideological purposes (Imperial and Postcolonial Studies, Feminist and Queer Approaches, Liberationist Readings).

**NT 2235/2238. The Synoptic Gospels. (3,3).**

Taught by DSPT. This lecture course first reviews critical and methodological issues in the study of the Synoptic Gospels. Exegesis of selected passages will be used to provide in-depth understanding of the origins of the Synoptic traditions and their theology, ecclesiology and eschatology as seen in the life, Passion, and Resurrection of Jesus and in the early Church. This discussion will include the Christological titles, the miracles of Jesus, the parables of the Kingdom, the Sermon on the Mount, the Passion Narrative, and the Resurrection Narrative. Students will be expected to provide a one-page response to eight selections of readings to be posted on moodle. By the end of the course the student will have an understanding of the first-century historical background to the gospels in the Jewish and Greco-Roman worlds and be able to discuss the historical and theological issues of the Synoptic Gospels against the background of first-century Judaism. Evaluation will be based on the weekly essays (25%), a mid-term (20%), an 8-12 page research paper (25%), and a final examination (30%). [Introduction to New Testament or equivalent - consult with professor if in doubt; PIN code required; 25 max enrollment].

**NT 2251. The Gospel of John. (3).**

Taught by DSPT. This course will be a basic introduction though at the intermediate level to the fourth Gospel, studying its literary character in detail, with some emphasis as well on its historical issues and reception within the tradition. The structure and symbolism will receive special attention, with students expected to use modern methods (as well as classic methods) to explore these features. Some previous critical study of the NT (either an introduction or another NT course) is required, since the basic tools of NT study must already be in hand. Short written assignments (three to five) and substantial reading of secondary sources and class participation will be used to evaluate student progress. [Faculty Consent required; 20 max enrollment; Auditors excluded].

**NT 2257. Gospel of Mark: Then and Now. (3).**

Taught by GTU. An examination of key themes of the Gospel of Mark, focusing on the implications for contemporary exegesis and application. Topics may include apocalyptic, miracles, the role of women, and Christian-Jewish relations. Format: seminar with some lecture material. Assignments include discussion, short responses, and a final paper. Audience: MDivs and MAs. [20 max enrollment].

**NT 2416. Teach/Preach Jesus History. (3).**

Taught by BST/GTU/ABSW. This course introduces students to the history and methods of historical Jesus research, and examines how the Jesus of history can be effectively taught and preached in the contemporary church context. The course will compare gospel and Pauline traditions as well as consider the influence of ancient Mediterranean cultures and values. Throughout the course we will consider how historical Jesus ideas can shape views of spirituality, human rights, and God. Students will be asked to offer their own narratives of the "Jesus of history."

**NT 2500. Paul. (3).**

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

**NT 2508. Pauline Epistles. (3).**

Taught by CDSP. An examination of Paul's letters in their original socio-historical and religious context. Various methods and approaches in biblical interpretation will be used to understand the possible meanings of specific texts and their relevance for contemporary Christians and ministry. Format: Lecture, seminars, online discussions, group discussions Evaluation: short papers and exegesis paper Audience: MDiv/MA/MTS.

**NT 2523. Paul's Letters-Context & Thlgy. (3).****NT 2530. Methods:Study of the Synoptics. (3).**

Taught by JST. Canon, Gospel literary genre. Synoptic fact. Contents and theological perspectives of the synoptic gospels. Introduction to exegetical methods such as historical criticism, narrative criticism and reader's response. Format: Lectures/discussion. Evaluation: Written assignments/research paper/in class and online discussions. The course is intended for MDiv, MTS, MA, and STL students. [20 max enrollment].

**NT 4416. In Many Ways: History Reception Hebrews. (3).**

Taught by JST. "In the past, God spoke to our ancestors in many times and many ways." (Heb 1:1 CEB) These are the first words of the letter to the Hebrews. The course focuses on the many ways the letter to the Hebrews has been read through the centuries and of the roles it has played. It is therefore a course on the history of the reception of this document. Besides, students enrolled in the course will gain a sense of the organization of the document itself, of the major hypotheses about its origins, of theories about the study of reception, and of questions concerning the ethics of biblical interpretation. The format of the course is a seminar: It involves a few lectures, much class discussions; Student presentations and papers. Reading knowledge of a two or three ancient or modern languages is desirable. [Faculty Consent required; 15 max enrollment; Auditors with faculty permission].

**NT 4495. Luke-Acts: Narrative Prspctive. (3).**

Taught by JST. Study of Luke-Acts from narrative perspective. Focus on its perspectives on Jesus, the Spirit, the disciples, the Church, the role of women, and salvation. Format: Lecture/seminar. Evaluation: Participation and research papers. Greek not mandatory but helpful. [Faculty Consent required; 15 max enrollment; Auditors excluded].

**NT 4900. As Nver Seen B4:Visions in NT. (3).**

Taught by JST. This seminar will examine material from the NT which describe visionary experiences found in the synoptic Gospels, the Acts of the Apostles, 2 Corinthians, and Revelation. It will use approaches from cultural anthropology, intertextuality, narrative criticism, and media studies to study these segments of the NT. Format: lectures/seminar. Evaluation: student presentations, short written assignments, term paper. [15 max enrollment; Auditors excluded].

**NT 5462. NT & Critical Theol. (1.5).**

Seminar. New Testament Studies comprise a wide array of methods and hermeneutical approaches to the biblical texts. In addition to Historical-Critical, Literary, and Socio-Scientific Approaches, Cultural Studies and Ideological Criticism have offered in the last twenty-five years ground-breaking insights on the biblical texts and, more importantly, on the nature, boundaries, and scope of the discipline of Biblical Studies itself. In the present seminar we will explore these trajectories of interpretation with particular attention to Postcolonial, Queer, and Critical Race Studies. [Faculty Consent required; 10 max enrollment].

**NT 6001. Texts and Methods NT. (3).**

Taught by SFTS. The Text and Methods seminar is an introduction to the state of biblical studies and the primary methodologies for New Testament. It provides hermeneutical theories from standard historical critical methods to new approaches like postcolonial theory currently practiced in New Testament interpretation. Theoretical discussion will be followed by interpretation of selected passages from various parts of the New Testament. We will focus on 1/2 Corinthians and Ephesians. Format: Seminar. Evaluation: Final exegesis paper, three reflection papers. Audience: Doctoral Students, advanced MABL. [Faculty Consent required].

**NT 8103. OL: Intro to New Testament. (3).****NT 8109. Intro to New Testament Online. (3).****NT 8114. NT Intro: Gospels - ONLINE. (3).**

Taught by SFTS. This online course is a general introduction to the canonical and apocryphal Gospels and Acts in early Christian literature. Major methodological issues in current Gospel scholarship will be introduced first. Then, each text of the Gospels and Acts will be interpreted in terms of its literary characteristics, historical background and theological ideas. Throughout the course hermeneutical implications of the critical interpretation of the bible will be raised and discussed.

**NT 8115. Intro to Gospels & Acts. (3).**

Taught by ABSW. This ONLINE course is an introduction to the New Testament Gospels and Acts and other (extra-canonical) early Christian literature as part of the interpretation of early Christianity. The course is designed to help students to engage theoretical frameworks and cultivate critical skills for ongoing independent interpretation, questioning, debate and engagement. The overarching organization of this course is historical-cultural-critical.

**NT 8175. Interpreting the Gospels. (3).**

This online course introduces the four canonical gospels and several apocryphal gospels, with a focus on their theologies as well as on contemporary methods of interpretation. The class is primarily for pastors who will be preaching, reflecting ethically, and giving pastoral care for parishioners in dialogue with these gospels with their narratives and words of Jesus.

**NT 8200. OL Mthds:study of the Synoptics. (1.5-3).**

Taught by JST. Canon, milieu, Gospel literary genre. Synoptic fact. Contents and theological perspectives of the synoptic gospels. Introduction to exegetical methods such as historical criticism, narrative criticism and reader's response. Format: Readings, audio podcasts, discussion forum, wiki. Evaluation: Written assignments/participation. This is the online version of NT2530 Methods: Study of the Synoptics designed for MDiv/MTS/MA. Course can be taken for 1.5-3.0 units. [15 max enrollment; Auditors excluded].

**NT 8250. OL: Exegeting the Parables of Jesus. (3).**

Taught by CDSP. ONLINE: This course explores the parables of Jesus in their historical, cultural, and literary contexts. We will study specific parables determining the critical theological themes in them and their various meanings. Also, we will address the questions of how the parables fit into the teachings of Jesus and later into the teachings of the early church and fathom the significance for the church today. [Max enrollment: 15].

**NT 8270. Paul's Letters: Cntxt & Thlgy. (3).**

Taught by JST. Exegetical and theological study of Paul's letters as expressions of an early Christian contextual theology. Location of each letter in the whole Pauline corpus. Survey of theological themes with emphasis on their contemporary relevance. Audio podcasts. Discussion forums/assignments/research paper. [Faculty Consent required; 15 max enrollment; Auditors excluded].

**NT 8275. OL: Paul: Ancient Cntxts, Prsnt Co. (1.5).**

TAUGHT ONLINE. This course is an introduction to the field of Pauline Studies, providing a representative view of the various components within the contemporary study of the discipline, its texts and contexts. First, we will explore "traditional" approaches within Pauline Studies, focusing on the texts and contexts of the past, and how recent scholarship has defined some of the main topics (Law, Grace, Israel, etc.) Second, using more recent developments in the discipline, we will attend to different trajectories of interpretation that pay close attention to the way different communities understand, represent, and re-appropriate Paul for different theological and ideological purposes (Imperial and Postcolonial Studies, Feminist and Queer Approaches, Liberationist Readings).

**NT 8280. OL: The Gospel of John. (3).**

TAUGHT BY CDSP. ONLINE COURSE: This course explores John's Gospel by examining its contexts, purpose, view of Jesus' identity and works, theological message and contemporary relevance. A comparison of the Fourth Gospel with the Synoptic Gospels will help reveal the distinctiveness of John. The interpretation of selected passages will help identify ways in which the revelation imparted in the life of Jesus, interpreted for Johannine community, speaks to our situations today. [15 Max Enrollment].

**NT 8450. Gospel of Matthew in Contexts. (3).**

This is an on-line course on the Gospel of Matthew in its historical setting in the first century Mediterranean world. The class will introduce the current status of Matthean scholarship and discuss a major shift of perspectives among contemporary Matthean scholars regarding the author's relation with Judaism. Then important passages in Matthew will be interpreted through standard exegetical methods and major themes of Matthew's theology will also be discussed accordingly. Along with the historical critical method(s), which is the primary interpretive tool in this course, the class will explore some of the newer reading strategies that constitute part of the rubric of postmodern hermeneutics to see how the ancient text could come alive and shed light on contemporary issues. [Faculty permission required; 20 max enrollment].

**NT 8495. Luke-Acts From a Narrative Perspective. (3).**

TAUGHT BY JST. The course includes an introduction to narrative criticism and proceeds in reading Luke-Acts from this perspective. It, therefore, studies how the story unfolds, including attention to plot and suspense, how the characters are presented and developed, how it uses the various settings in meaningful ways. Format: Seminar, online asynchronous discussion forums, and synchronous meetings (Zoom video-conference). MDiv, MA/MTS, STL, STD, PhD. [Faculty Consent required; 16 max enrollment].

**NT 9300/9400. Global Text: Theory & Method. (3,3).**

This course is an advanced survey of theoretical and methodological approaches to New Testament Texts. This course divides contemporary biblical scholarship in five over-arching paradigms: historical-critical, literary, socio-scientific, theological, and ideological. We will explore the historical development of these paradigms and investigate how they build upon each other, their conflictive relationships and research agendas, and how they envision the future of the discipline at the theoretical/philosophical, theological, and ecclesial levels. The emphasis will be on ideological and theological approaches that expand the field of New Testament Studies beyond its traditional boundaries. Accordingly, the course is an exploration of Feminist, Queer, Postcolonial, Marxist, Animal Studies, and Contextual Liberationist Methodologies.

**Old Testament Studies Courses****OT 1065. Old Testament Foundations. (3).**

Taught by DSPT. This course provides a basic overview of biblical material, starting "at the beginning" and concluding with the expulsion of Jews from the Jerusalem area in the year 135 C.E.

**OT 1070. Introduction to the OT. (3).**

Taught by SFTS. This course offers a critical introduction to the Old Testament/Hebrew Bible. Students will learn about the ancient Near Eastern context of the OT/HB, the history of ancient Israel, the different parts and books within the OT/HB, the processes from oral original to canonical books, different streams of tradition (theologies) within the OT/HB, etc. Evaluation method: classroom participation, several short exams, three short papers. [Auditors with faculty permission].

**OT 1076. Introduction Old Testament. (3).**

This course provides a survey of the Old Testament, focusing on the texts in their historical and literary contexts. Students will learn to read the texts from various perspectives and evaluate the notion of the literature as sacred texts both for ancient readers as well as contemporary faith communities. Evaluation will be based on participation in interactive discussions, content quizzes, written assignments and examinations. [PIN required; contact jgonzalez@cdsp.edu].

**OT 1080. Introduction to Old Testament. (3).**

Taught by ABSW. This course will provide a basic introduction to the study and message of the OT. The successful student will have 1) acquired a socio-cultural and theological overview of the Old Testament with foci on basic content as well as critical issues and exegetical and hermeneutical methodologies; 2) developed a self-awareness concerning his/her own social location and its relationship to the reading, thinking, and doing of biblical, historical, and theological work.

**OT 1107. The Old Testament Speaks Today. (3).**

TAUGHT BY BST. This course will provide a basic introduction to the study and message of the OT. The successful student will have 1) acquired a socio-cultural and theological overview of the Old Testament with foci on basic content, critical issues and exegetical and hermeneutical methodologies; as well as 2) developed a self-awareness concerning his/her own social location and its relationship to the reading, thinking, and doing of biblical, historical, and theological work.

**OT 1145. Intro to Biblical Greek. (3).****OT 2054. Beyonce and the Hebrew Bible. (3).**

Taught by SFTS. This course will explore the social discourse and politics surrounding the music and public persona of Beyonce Knowles. The course will use Knowles a paradigmatic figure to explore issues of womanist thought, with particular interest in topics of race, class, and gender, focusing on concepts of sexuality, embodiment, agency, etc. These popular social and political issues will serve as a framework to evaluate various texts in the Old Testament/Hebrew Bible. [Faculty Consent required; 20 max enrollment; Auditors with faculty permission].

**OT 2056. Film & the Hebrew Bible. (3).**

Taught by CDSP. An examination of the interface between biblical literature and film, especially movies, documentaries, and educational material, with reception theory as the methodological framework.

**OT 2057. Talking Book: Hebrew Bible & Black Culture. (3).**

Taught by SFTS. This course will explore the reception history of the Hebrew Bible in Black communities, particularly in the 20th and 21st century. The course will ask students to exegete texts that have had substantial influence in the Black communities and then evaluate literature, film, and music's engagement of the biblical corpus. [20 max enrollment].

**OT 2076. Womanist-Feminist Biblical Interpretation. (3).**

Taught by SFTS. WOMANIST-FEMINIST BIBLICAL INTERPRETATION This course will use intersecting disciplines of ethical theory and literature as tools to construct various approaches to womanist and feminist biblical hermeneutics. As such, the class will require students to develop paradigms for understanding concepts of race, ethnicity, and gender as competing and intersecting realities both within the Bible and in its use and misuse in reader reception throughout history.

**OT 2094. Pentateuch & Former Prophets. (3).**

Taught BY DSPT. This course, proceeding by lecture and discussion, will involve close, critical and careful study of the Pentateuch and Former Prophets (Joshua through 2 Kings), highlighting the main historical/ social issues, the literary tools useful for analysis, and the relevance of the books to various communities receiving them, including ourselves. The books of Genesis and Deuteronomy will anchor study of the other books. Issues of land- its fruitfulness and fragility-will be central. Participants can expect to write about 25 pages, likely in shorter and focused segments (though to write a research paper is an option). Regular, prepared participation is also expected, demonstrating familiarity with both texts and methods of study. [Faculty Consent required; 20 max enrollment; Auditors excluded].

**OT 2095. Methods: Pentateuch & Histories. (3).**

Taught by JST. A socio-historical and literary survey of the Pentateuch and Histories with attention to the effects of culture upon both the composition and reception of these writings in faith communities. The course provides a foundation in critical methodologies and in the theory and practice of exegesis. In addition, we will wrestle with pastoral dimensions of our study - i.e. what is the relationship of these biblical criticisms to the kinds of interpretations made of the Bible in pastoral places outside the academy; what kinds of ethical, social, and ideological impact does the Bible and its interpretation have in our world? [Faculty Consent required; 20 max enrollment].

**OT 2144. Minor Prophets. (3).**

TAUGHT BY CDSP. The course focuses on the analysis of the prophets in the book of the twelve to gain a respect for the antiquity and cultural remoteness of these prophetic writings and to grapple with the variety of their possible meanings; to fathom a long history of interpretation in which these texts have been wielded for causes both beneficial and harmful, and to develop hermeneutical skills and voices as responsible interpreters, aware of our social locations in relationships to power and privilege.

**OT 2145. Intro to the Book of the 12. (3).**

Taught by CDSP.

**OT 2146. Biblical Prophets. (3).**

Taught by DSPT. The course will survey the biblical prophets (except Daniel), though in varying depth. The course will focus particularly on diverse ways in which prophets and the texts we have communicate: with discussion of relevant historical data (8th-5th centuries), with particular emphasis on literary and rhetorical features, and with attention to how contemporary scholars interpret the texts now. The course will make use of lecture and discussion, including five short written assignments designed to indicate how well the student has grasped the major ways in which prophets communicate. Reading will include substantial portions of the biblical latter prophets (15 books) and some secondary literature as well. Alternative assignment: Students wishing to write a 15-25 page research paper with faculty guidance will have that option. [Faculty Consent required; 20 max enrollment; Auditors excluded].

**OT 2172. Bible and Archaeology. (3).**

Taught by SFTS. This seminar will include introductory material about how the field of archaeology informs biblical students. In particular the course will evaluate how material evidence excavated in Israel/Palestine has informed particular theories around the historicity and meaning of specific Old Testament texts. The course will meet three times during the Spring semester and will culminate with a two-week trip to Israel during the summer of 2018 [dates TBD]. Students are responsible for the additional cost associated with travel. No credit will be given without the trip. Mandatory first meeting is February 2, 2018, 3-6pm. Two additional meeting dates will be decided at this first gathering. [OT 1070; Faculty Consent required].

**OT 2608. Wisdom/Writings. (3).**

Taught by DSPT. The course provides a survey of most (not all) the books from the Old Testament/Hebrew Bible's wisdom and writing materials, focused around a particular pair of questions related to answerable living: What is the good life envisioned and described? How do humans achieve and/or receive it? The course is aimed at the intermediate level (so for MA/MDiv/MABL students) who ideally will have had an introduction to OT (e.g., BSSP 1066, Modules A, B). The course is lecture/discussion, with the format varying from session to session. Required will be a good deal of reading (biblical and secondary), active presence and participation, three to five short written assignments, a willingness to engage critical issues of biblical study. Grades will be based on effective discussion and presentation of material well-understood and made useful for participants. Alternative assignment: Those needing a research paper may request to do one. [A recent critical introduction to OT; Faculty Consent required; 20 max enrollment; Auditors excluded].

**OT 3205. OT Exegesis: Exodus. (3).**

Taught by CDSP. This course will focus on historical, literary, and ideological themes in and around the book of Exodus. The class will attend to the various social, cultural, and religious practices that influenced the construction of narrative, law, and poetry within Exodus. In addition, students will be exposed to Ancient Near Eastern literature that provide a parallel literary and ideological framework to the biblical text. Further, students will be asked to think critically about how Exodus has functioned throughout history, focusing on various kinds of reader-response, post-colonial, discursive criticism of the text. In exploring the range of hermeneutical issues at play with the text, students will be asked to contend with complex issues of how the book of Exodus functioned as both positive and pernicious for both its ancient and contemporary audiences.

**OT 3275. Old Testament Exegesis. (3).**

Taught by SFTS. RUTH: This seminar surveys and discusses recent literary approaches to the book of Ruth from the late 20th century until now. The introduction of the course deals with conventional questions such as place and date of composition, and political, sociological, and theological features of the narrative. The remaining of the course focuses on literary interpretations of the text with attention to the various methods and approaches used to examine the Ruth story.

**OT 4000. Literary Criticism & the OT. (3).**

Taught by JST. A survey of the history of literary criticism and an overview of modern literary theory itself, with special attention to its various systems and approaches. An examination of methods for biblical study that have developed with reference to these literary approaches. An examination of how these methods are applied in the criticism of actual biblical texts. [Faculty Consent; 12 max enrollment].

**OT 4107. Postcolonial Study Gen 25-50. (3).**

Taught by JST. This course offers a postcolonial study of the Jacob/Joseph Narratives (Gen 25.19-50.26). The concept of tribe is a significant identity marker in both biblical Israel and in Africa. Biblical Israel is an amalgam of tribes (the sons of Jacob). The Jacob - Joseph stories are narratives of identity formation. So too postcolonial African states are amalgams of tribes with contrasting and sometimes competing identities but also shared traditions and values that hold them together. How do these ancient and contemporary narratives function in the construction of both national as well as tribal identity? What are the peculiarities/boundaries of the tribes? What are their shared traditions and values?.

**OT 4109. Josh & Judg-Afr/Afr Am Persp. (3).**

Taught by JST. JOSHUA AND JUDGES - AFRICAN/ AFRICAN AM PERSPECTIVES This course studies the narratives of the books of Joshua and Judges with particular attention to issues of land, inter-tribal relations, and issues of identity as tied to land. In addition to exegetical study, readings of African and African American scholars will form the basis of much of this investigation.

**OT 4390. Wisdom/Writings. (3).**

Taught by JST. A seminar for advanced students [MA, STL, MDiv] that explores the Wisdom books of the Hebrew Bible (especially Proverbs, Job, Ecclesiastes) and some Deuterocanonical Books (especially Ben Sira, Wisdom of Solomon, Baruch) and prose works (Esther, Judith, Tobit, Song of Songs, Additions to Daniel & Esther). Assessment: seminar participation, class presentation and research paper. [Faculty Consent required; 12 max enrollment; Auditors with faculty permission].

**OT 4420. Old Testament Prophets. (3).**

Taught by JST. An investigation of the historical, compositional, and literary dimensions of the prophetic books of the Hebrew Bible. An exploration of how the message of the biblical prophets integrates the theological traditions of the past with the distinctive socio-cultural realities of their own context. Central to these investigations will be our study of these biblical texts in conjunction with relevant outside readings as well as contemporary ministerial issues and challenges with which they intersect [Faculty Consent required; 20 max enrollment].

**OT 4421. Jeremiah and Empire. (3).**

This course examines the book of the prophet Jeremiah and its historical context amidst the Neo-Assyrian and Neo-Babylonian empires. The portrayal of the prophet in the theo-political roles as advisor to kings, divine messenger to peoples and nations, as well as representative of YHWH will be explored, especially as this sheds light on the peculiarities of prophecy in this book. Exploration of the text will call attention to theological, liturgical and societal implications for contemporary faith communities. This exploration will be done with the help of postcolonial theory, empire studies and other critical theory. Evaluation of the course includes class participation, written assignments and an exegetical project. Fulfills PLTS Prophets requirement for PLTS students. [An intro course in OT; Auditors with Faculty permission].

**OT 4422. Reading Isaiah With Hope & Peace. (3).**

Taught by CDSP. This course examines the book of Isaiah from the central Jewish and Christian frames of hope and peace. These major foci, hope and peace, present the opportunity to interrogate the total scope of the book of Isaiah as well as its constituent parts. Hope and peace will also assist in reading the book in the midst of contemporary challenges such as globalization, war, terrorism, national security, ethnic identity and boundaries. Participants will spend time reflecting on theological appropriations of the book of Isaiah in the context of the book itself and various present day social settings. Participants will be assessed based upon discussions, written assignment, presentations, and project development. This course fulfills the Prophets requirement for PLTS students.

**OT 4462. Women in Deuteronom History. (3).**

Taught by GTU. This course studies the Deuteronomistic History with particular focus on the stories of women in the texts and how they may be interpreted by contemporary audiences. Socio-historical research will be used to elaborate upon the context of women within these narratives, providing grounding for the consideration of what alternative readings are possible when a feminist critical lens is applied to the text. This course is taught by PhD student Sarah Kohles with a Newhall Award, under the supervision of Gina Hens-Piazza.

**OT 5130. Elijah/Elisha Traditions. (3).**

Taught by JST. A weekly reading of the Hebrew text of the Elijah/Elisha stories (I Kgs 17-II Kgs 10) followed by an overview of the tradition of interpretation of individual stories in this cycle with particular attention to the historical, literary, and theological elements of each tale. Recent approaches and their challenge to traditional interpretations of these narratives will also be a focus of discussion. [Faculty Consent required; 12 max enrollment].

**OT 8107. Intro to OT - ONLINE. (3).**

Taught by SFTS. Online version of OT-1070: This course offers a critical introduction to the Old Testament/Hebrew Bible. Students will learn about the ancient Near Eastern context of the OT/HB, the history of ancient Israel, the different parts and books within the OT/HB, the processes from oral original to canonical books, different streams of tradition (theologies) within the OT/HB, etc. Evaluation method: classroom participation, several short exams, three short papers. [Auditors with faculty permission].

**OT 8174. Introduction to OT. (3).**

Taught by ABSW. This ONLINE course will provide a basic online introduction to the study and message of the OT. The successful student will have 1) acquired a socio-cultural and theological overview of the Old Testament with foci on basic content as well as critical issues and exegetical and hermeneutical methodologies; 2) developed a self-awareness concerning his/her own social location and its relationship to the reading, thinking, and doing of biblical, historical, and theological work.

**OT 8175. Intro to Old Testament- Online. (3).**

This online course provides a survey of the Old Testament, focusing on the texts in their historical and literary contexts. Students will learn to read the texts from various perspectives and evaluate the notion of the literature as sacred texts both for ancient readers as well as contemporary faith communities. Evaluation will be based on participation in interactive discussions, content quizzes, written assignments and examinations. [PIN required; contact jgonzalez@cdsp.edu].

**OT 8310. OL: Afterlives of Biblical Hatred. (3).**

TAUGHT BY SFTS. An inescapable part of Biblical tradition is the presence of hatred, expressed through statements against the other, exclusion, patterns of persecution and oppression, genocide, and condemnation. This course will examine the difficult biblical texts that describe such evils, and work toward ethical understandings of the passages in context. Most of the course will focus on the historical afterlives of these biblical problems over millennia, from religious exclusion, classism, anti-Semitism, genocide, slavery, holocaust, incarceration, marginalization, and more, even into the present. We will find religious, ethical, and moral ways to resist these evils, in defiance and correction of our own traditions, for the healing of the world.

## Religion Psych Courses

**PS 1006. Intro to Pastoral Care. (3).**

This course aims to introduce students to the history, practice, and theology of pastoral care in Christian traditions. Students will use most of the class time to discuss readings and engage in the analysis of case studies in small groups, though the instructor will give short lectures to present background information supplemental to the readings for each week. The course assumes no prior knowledge or experience in pastoral care. The course will place special emphasis on pastoral care in diverse contexts, for and by people of color, LGBTQ persons, and other underrepresented groups, in order to prepare students for a wide array of possible settings for pastoral care, and students will be encouraged to think critically about categories such as race, gender, and sexual orientation.

**PS 1009. Introduction to Pastoral Care. (3).**

TAUGHT BY PLTS AND CDSP. The purpose of this course is to grow in self-understanding as helping persons to understand the context for situations of care, to learn an approach to pastoral care that can serve as a framework for working with people in a variety of crisis situations, to foster empathetic ways of listening and responding and to develop skills of self-criticism about our pastoral care work. These aims will be developed through assigned readings, class lecture and discussions, and role playing practice in small groups.

**PS 1010. Intro to Pastoral Theology. (3).**

Taught by CDSP. This is a basic course with focus on practical application in pastoral ministry based on sound pastoral theological understanding. It will explore all the areas in congregational life in which pastoral ministry might be needed. Based on lectures, readings and conversations, students will be required to develop the appropriate response in certain situations using preaching skills, counseling, and other forms of pastoral ministry. We will also look at the restrictions under which counseling can take place or is required as directed by national or diocesan church canons. Based on role-playing, written reflections and classroom participation students will be graded on a pass/fail basis. Students may also audit the course. This course is intended for M.Div and MA/MTS students.



**PS 1014. Introduction to Pastoral Care. (3).**

Taught by SFTS. This is an introductory course in the important ministry of pastoral care and counseling. It is designed to introduce the M.Div. student to the basic concepts, dynamics, issues and skills necessary for effective pastoral care. This course will teach both theory and the skills of pastoral care. The course will include lectures and skill practice small groups. This course requirements include regular attendance, personal reflection papers, quizzes, and a final case study.

**PS 1016. Past Counseling;process/Skills. (3).**

Taught by DSPT. Highlighting pastoral case material and interpersonal process, the course introduces students to the basic interviewing skills of pastoral counseling and provides an overview of clinical psychopathology. This course understands psycho-logical distress within the context of pastoral counseling from a biopsychosocial and spiritual perspective. The challenges of trauma, addiction, and recovery are especially highlighted. Through interviewing and group facilitation, students will hopefully experience themselves as pastoral agents of healing. Taught from a clinical psychodynamic perspective with attention to professional ethics for pastoral ministers, direct experience with underserved populations is required - students will be offered short term pastoral opportunities with homeless populations recovering from trauma and/or addiction. These community engaged learning opportunities are scheduled for some late afternoons on Friday and/or two Saturdays during the semester. Regularly scheduled sessions meet at St. Albert Priory in Oakland. Intended audience: MDiv, MA, MTS COURSE GOALS: 1) Provide an overview of the spectrum of abnormal psychology and how to identify and work with psychopathology within pastoral counseling. 2) Offer the content and skills foundation for a practical and experiential understanding of clinical assessment, formulation, and therapeutic interventions and how they serve as resources for effective and ethical pastoral counseling. 3) Develop the basic scholarly foundation for students seeking careers in clinical psychology, pastoral counseling, or related fields.

**PS 1026. Intro to Pastoral Care/Theo I. (1.5).**

Taught by CDSP. This is the first part of an introductory course in practices of care for ministry in communities of faith. In various ways over the full stretch of this course (including both PS 1026 and PS 1027), we will look at (1) aspects of human emotional/relational/spiritual need (2) as that is shaped by cultural values and societal power dynamics, and ask (3) how our theology listens to, critiques and revisions human need, cultural values and societal dynamics and (4) where that all leads us in terms of practices of care. In Week One (PS 1026) we will focus more on individuals' need for care, especially in crises and everyday change involving loss. In Week Two (PS 1027) we will think more in terms of systemic understandings of congregations and families and cross-cultural perspectives, and how these insights can inform our patterns of care. Throughout we will maintain the emphasis on the communal and cultural context for our caring, raise the justice questions, and ask what hope and meaning faith provides. Format for Week One: lecture/discussion, student presentations of care-receivers' stories, conversations to practice/model listening. Assignments include pre-course reading and an interview with a care-receiver; class presentation, and a post-course reflection paper. Course meets daily, 1/14/19-1/18/19, from 1:30pm-5:30pm at CDSP.

**PS 1027. Intro Pastoral Theo/Care II. (1.5).**

Taught by CDSP. This is the second part of an introductory course in practices of care for ministry in communities of faith. In various ways over the full stretch of this course (including both PS 1026 and PS 1027), we will look at (1) aspects of human emotional/relational/spiritual need (2) as that is shaped by cultural values and societal power dynamics, and ask (3) how our theology listens to, critiques and revisions human need, cultural values and societal dynamics and (4) where that all leads us in terms of practices of care. In Week One (PS 1026) we will focus more on individuals' need for care, especially in crises and everyday change involving loss. In Week Two (PS 1027) we will think more in terms of systemic understandings of congregations and families and cross-cultural perspectives, and how these insights can inform our patterns of care. Throughout we will maintain the emphasis on the communal and cultural context for our caring, raise the justice questions, and ask what hope and meaning faith provides. Format for Week Two: lecture/discussion, student presentations, conversations to practice/model listening. Assignments include pre-course reading, a ministry case study involving family or congregational dynamics, class presentation, and a post-course reflection paper. Class meets daily, 1/21/19-1/25/19, from 1:30pm to 5:30pm at CDSP. [PS 1026].

**PS 1060. Pastoral Care & Congregations. (3).**

This survey course is designed to introduce students to the fundamentals of pastoral care, including its history, literature, theories and practices. Students will explore pastoral theology and pastoral care practice as essential components within Christian and other faith traditions and parish ministry. In this respect, students will further explore the nature of holistic care for individuals and families within faith and social communities. Through film, lectures, texts/readings and class discussions, this course will consider pastoral care and counseling principles and approaches and their relationship to common issues and concerns, e.g., worship and spiritual needs, marriage and family, sexuality, boundaries, illness, loss, grief, death and dying. In light of the fact that students find the role plays very helpful in their formation as pastoral care providers, this class will be taught twice each week; one class is devoted to lecture and the other class is a lab structure for modules (role plays). [20 max enrollment].

**PS 1062. Congregational Care. (3).****PS 1145. Pastoral Care I. (1.5).**

Part I of the Pastoral Care sequence. Theory and practice of pastoral care within diverse cultural and socio-economic contexts. Integration of biblical, theological, liturgical, spiritual, psychological, and sociological perspectives and resources. Emphasis on the application of family systems and family life cycle theory to self, pastoral care in diverse contexts, and personal faith development. Role-playing, cases, films, lectures, small groups.

**PS 1146. Pastoral Care II. (1.5).**

Part II of theory and practice of pastoral care within diverse cultural and socio-economic contexts. Integration of biblical, theological, liturgical, spiritual, psychological, and sociological perspectives and resources. Emphasis on the application of family systems and family life cycle theory to self, pastoral care in diverse contexts, and personal faith development. Role-playing, cases, films, lectures, small groups, etc. PREREQUISITES: Pastoral Care I.

**PS 1366. Psychology of Flourishing. (1.5).**

Taught by GTU. EXPLORING SPIRITUAL GROWTH IN COMMUNITY Informed by the fields of positive psychology and Christian spiritual formation, this course will examine the possibility of cultivating our lives of faith and community in a culture that pushes us to live shallowly and relate to other people superficially. We will look at recent writing on flourishing (including Susan Phillips's "The Cultivated Life: From Ceaseless Striving to Receiving Joy") and moral community (including Jonathan Haidt's "The Righteous Mind: Why Good People Are Divided by Politics and Religion"). Practices of personal and communal development will be taught in an environment of mutual interest and respect for individual differences. We anticipate a lively and diverse mix of class participants, and the class is open to all. Evaluation will be based on a self-analysis paper (3000-4000 words) of one's spiritual and moral foundations and practices, integrating texts, classroom discussions, and more. Course will meet on two Saturdays.

**PS 1461. Ritual Design. (1).**

Taught by PSR. This is one part of a 3 module class of 1 credit units each. You must also register for Communication and Empathy to complete the course. As a required course in the Stackable Curriculum for MDiv students in their first year, it provides an introductory and hands on approach to leading religious communities. Each class will meet on Thursday afternoons for a total engagement of 4-5 weeks per module. This one unit module introduces the basic principles of Communication for first-year stackable curriculum students through an extended reflection on practices of "Communication" as a spiritual trait for leaders of communities involved with social justice and transformation. The course is organized around lectures and discussions, with the expectation of a research paper at the end. Students will engage with readings through personal reflections and regular writing and discussion exercises. Class meets 2/7/2019-3/7/2019.

**PS 1462. Communication. (1).**

Taught by PSR. This is one part of a 3 module class of 1 credit units each. You must also register for Ritual Design and Empathy to complete the course. As a required course in the Stackable Curriculum for MDiv students in their first year, it provides an introductory and hands on approach to leading religious communities. Each class will meet on Thursday afternoons for a total engagement of 4-5 weeks per module. This one unit module introduces the basic principles of Communication for first-year stackable curriculum students through an extended reflection on practices of "Communication" as a spiritual trait for leaders of communities involved with social justice and transformation. The course is organized around lectures and discussions, with the expectation of a research paper at the end. Students will engage with readings through personal reflections and regular writing and discussion exercises. Class meets 3/14/2019-4/11/2019.

**PS 1463. Empathy. (1).**

Taught by PSR. This is one part of a 3 module class of 1 credit units each. You must also register for Ritual Design and Communication to complete the course. As a required course in the Stackable Curriculum for MDiv students in their first year, it provides an introductory and hands on approach to leading religious communities. Each class will meet on Thursday afternoons for a total engagement of 4-5 weeks per module. This one unit module introduces the basic principles of Pastoral Care and Theology for first-year stackable curriculum students through an extended reflection on "Empathy" as a spiritual trait for leaders of communities involved with social justice and transformation. The course is organized around lectures and discussions, with the expectation of a research paper at the end. Students will engage with readings through personal reflections and regular writing and discussion exercises. Class meets 4/18/2019-5/23/2019.

**PS 2862. Pastoral Care in Anger & Conflict. (1.5).**

Taught by ABSW. For spiritual caregivers, anger--both within ourselves and encountered in those for whom we are caring--is often misunderstood, and anger and conflict frequently create an apparent impasse in ministry. To address this situation, students in this course will learn about the physiology of emotions (specifically anger), explore their own personal/cultural/familial awareness of anger, engage a theology of anger and conflict, and practice strategies for offering spiritual care with angry persons and/or in conflictual interactions. Course format includes discussions, lectures, simulated pastoral encounters, films, and student presentations. Evaluation will be based on class participation, reflection papers, and a case study.

**PS 8106. Online- Intro to Pastoral Care. (3).**

Taught by PSR. This online course aims to introduce students to the history, practice, and theology of pastoral care in Christian traditions, although it is open to students of any religious background or no religious background. Students will use online tools to discuss readings and engage in the analysis of case studies, though the instructor will give short lectures to present background information supplemental to the readings for each week. In addition, students will attend a small number of face-to-face meetings with their classmates to practice their pastoral care skills; these meetings will be scheduled in the first week of class according to student availability. Students will be evaluated through discussion board participation, presentations, reflection papers, and a research paper. The course assumes no prior knowledge or experience in pastoral care, and is a required course for the MDiv program. The course will place special emphasis on pastoral care in diverse contexts, for and by people of color, LGBTQ persons, and other underrepresented groups, in order to prepare students for a wide array of possible settings for pastoral care, and students will be encouraged to think critically about categories such as race, gender, and sexual orientation.

**PS 8430. Forgiveness. (3).**

Taught by SKSM. FORGIVENESS & MORAL REPAIR In this on-line class, we will meet people from all over the world, from a variety of religious and cultural traditions, who have practiced forgiveness as a means of healing, reconciliation and/or liberation. We will also explore the concept of "moral repair" or how we individually and collectively might apologize, repent, and/or make amends after wrong-doing. Through readings, films, and spiritual practice exercises we will develop our "forgiveness" muscles. We will also explore ways of using forgiveness to strengthen our pastoral, prophetic and public ministries. This class will be experiential and multi-faith, drawing on personal and communal narratives, neuroscience, and psychology. Evaluation will be based on weekly reflections, spiritual practice exercises, and class discussion.[Faculty Consent required; 20 max enrollment; Auditors excluded].

**PS 8450. Illness, Health & Healing. (3).**

Taught by SKSM. This course invites students to listen for the voices of the ill, even when those voices are full of pain or have been long ignored. Students will develop spiritual care skills and practices to promote health and healing that will enhance their ministries and their lives. The course will draw from narrative medicine as well as scriptures and healing stories from a variety of religious traditions. Format: Class Discussion. Method of Evaluation: weekly reflections, spiritual practice exercises, and projects. Intended audience: M.Div., MASC, MA. This online course is asynchronous. Low residency. Relates to Threshold #: 5; 7; and 8 Relates to MFC Competencies #: 2; 3; and 6 [20 max enrollment; Auditors with faculty permission].

**Systematic Theology Courses****ST 1084. Systematic Theology I. (3).**

Taught by SFTS. The first semester of a two-semester introduction to Christian theology. Beginning with the meaning of religious faith, we move into the method question of the relation between divine revelation and the authority of scripture, human reason and experience. From there, we investigate the meaning of God using ancient and contemporary Trinitarian theology; Reformed theologian John Calvin, feminist theologian Elizabeth Johnson, and Latin American theologian Gustavo Gutierrez. We conclude with differing understandings of creation, and God's relationship to human suffering. Three exams (with option of substituting papers for exams). This course is the prerequisite for ST 1085, Systematic Theology II. [Auditors with Faculty permission].

**ST 1085. Systematic Theology II. (3).**

Taught by SFTS. This course is the second semester of a two-semester introduction to Christian theology. The purpose is to help the student gain a basic knowledge of the principal topics of the theology of the universal church, especially as these topics are understood in the Reformed tradition and in conversation with feminist and other contemporary theologies. Beginning with the doctrine of humanity, we look at our original goodness and our fall into relational forms of sin as pride, despair and denial. Next, we look at the person and work of Jesus Christ, from a variety of perspectives. We look deeply at the meaning of our being "saved by grace through faith alone," and the roles of the divine Spirit and human spirit in bringing about our healing. We conclude with the nature of the Christian spiritual life, including sanctification and vocation, the church and its mission in the world and sacraments.

**ST 1086. Theological Thinking. (3).**

Taught by PSR. Theology concerns words, wordings, the Word, or speech about the divine. Long ago, Anselm defined theology as faith seeking understanding. This course offers a space to continue a search that humans have engaged in for millenia-making sense of faith, and the Christian faith in particular. We will learn from the wisdom and the shortcomings of those who have preceded us in seeking to talk meaningfully and responsibly about various theological topics and how they help one to think about social transformation. In addition, we will learn from contemporary quests and concerns as we become active participants in the theological process today.

**ST 1091. Theology: Nature & Method. (3).**

Taught by DSPT. This course (formerly titled "ST-1710 Theology: Method & Structure") is an introduction to the nature, method, sources, and structure of theology, focusing on (but not limited to) the Roman Catholic tradition and St. Thomas Aquinas in particular. Issues to be considered include: the nature of theology, its method, the relationship between philosophy and theology, the theology of revelation, and the respective roles of scripture, tradition, magisterium, faith, and reason in theology. The course also introduces students to writing research papers in theology. Format: Lecture & discussion, with some student presentations. Assignments for evaluation: (1) class participation; (2) oral reports; (3) one research paper (in stages, including proposal, initial version, & final version) of 4000-5000 words. Intended audience: MA, MDiv, and MTS. students.

**ST 1095. Theology As Living Conversation. (3).**

TAUGHT BY BST. In this introductory theology course, students will engage the complex and diverse discipline of Christian theology, conceived as a living conversation that takes place across time and cultures. The course will encourage students to claim their own places in this living conversation, and to grow into their identities as valued, theological conversation contributors, self-aware of their own social and cultural locations. Students will encounter various theological methods including ordinary theology, practical theology, liturgical theology, systematic/constructive theology, science and theology, and public theology. Learning is facilitated through regular written assignments, small group and paired conversation, and some online interaction. The course will be taught from a commitment to liberative pedagogy in which students' voices and experiences are encouraged and valued. This course is appropriate for masters-level students and satisfies part of the core requirements at American Baptist Seminary of the West. Students from across the Graduate Theological Union are most welcome and encouraged to take the course.

**ST 2003. Systematic Theology. (3).**

A systematic examination of the classic Christian doctrines in light of the contemporary context and the church's ministry. Required of PLTS MDiv and MTS students. Recommended preparation: basic seminary level courses in Old Testament, New Testament, Church History, and Reformation Theology. Auditors welcome.

**ST 2007. Pneumatology. (3).**

Taught by JST. The purpose of this survey course is to provide an overview of the development of the theology of the Holy Spirit from its scriptural foundations, its early patristic development focusing mostly on Augustine and Gregory of Nyssa as exemplars of Western and Eastern approaches, key developments in East and West after the medieval schism, and some modern pneumatological developments in the work of Sarah Coakley, Robert Doran, Hans Urs von Balthasar, John Zizioulas, and others. Sacramental, ascetic, pastoral, and ecclesiological issues will be considered throughout the course. The format of the course is lecture and discussion, with assessment conducted via short papers and a final examination. The course is designed for all MDiv, MTS, and MA students. [30 max enrollment].

**ST 2012. Theology of Pope Francis. (3).**

Taught by JST. This course will examine the writings and addresses of Pope Francis in order to articulate his animating theology and spirituality. The course is open to any degree-seeking student. Assessment will be based on participation (including presentations) and papers. [15 max enrollment].

**ST 2013. Political Theological Context Africa. (3).**

Taught by JST. Suitable for MDiv, MTS and MA; can be upgraded for STL and STD.

**ST 2014. Foundations of Theology. (3).**

Taught by JST. This course examines the nature and function of theology through a systematic inquiry into the dynamics of faith and revelation, the role of scripture and tradition, the use of religious language and symbols, the genesis of doctrine, the operation of theological method, and the relationship of theology to praxis. This course introduces basic theological concepts and terms, exposes students to a range of major theologians and theological styles, and situates the study of theology in the life and ministry of the Church. For these reasons, this course can serve as an introduction to the study of theology. It is designed for MDiv students and others in first degree programs (MA, MTS, etc.). This course will use a lecture/discussion format. Evaluations will be through short papers, class presentations and two exams.

**ST 2029. Contemporary Anglican Theologians. (3).**

Taught by CDSP. This course will examine the work of several Anglican-identified theologians treating a variety of themes and topics. This will allow us to encounter and learn from the many ways in which Anglican theologies are engaged theologies, theologies that challenge us to rethink how we imagine and interact with both church and world, and that provoke deep transformations in the lived life of faith. This is a seminar course focused on close reading and discussion of texts by Sarah Coakley, Kelly Brown Douglas, Jay Emerson Johnson, William Stringfellow, Kathryn Tanner, Keith Ward, and Rowan Williams, along with a few stand-alone articles. The requirements are active classroom participation and a research paper of 18-20 pages on the work of an Anglican theologian not encountered directly in the course readings, selected in consultation with the instructor. The course is appropriate for students in all degree programs and there are no prerequisites.

**ST 2160. Introduction to Theology. (3).**

Taught by PSR. The course emphasizes liberatory, and contemporary thought, through brief but in-depth encounters with historically pivotal or influential essays, texts, thinkers, and ideas. Students will learn to use and interpret basic theological concepts and models, using traditional vocabularies (doctrine of God, creation, theological anthropology, Christology, suffering and evil, soteriology, pneumatology, eschatology) by engaging a variety of theological texts critically and creatively. Students will be invited to participate as theologians while gaining a sense of how theology is a temporal, contextual, ongoing and imaginative endeavor, in which present articulations are flooded with, produced by, argue with, extend, contradict, and depart from inherited claims about the relations between God, Jesus/Christ, the Holy Spirit, humanity, life, and the universe(s). Course format: Lecture and discussion. Evaluation: Class participation, Moodle posting, 2 brief papers and term paper.

**ST 2188. Thlgy I: Introducing Practice. (3).**

Taught by CDSP. This course is the first in a two-course sequence that introduces students to the core topics and methods of Christian systematic theology. Although special emphasis is placed on the Anglican tradition, students encounter the central theologians and theological perspectives necessary for an adequate foundation in Christian theology. In this first course, the theological topics considered are: God, creation, Trinity, christology, theological anthropology, sin and salvation, grace, and pneumatology. The course is taught primarily as a seminar, with the instructor presenting material that is then discussed in depth by the class in order to elucidate the salient terms, debates, and themes of the topic at hand. Writing assignments consisting of reading response papers on class readings and short essays, also based on class readings, are the central requirements. [Faculty consent required].

**ST 2190/2225. Constructive Theology. (3,3).**

In this course you will be introduced to the disciplines of constructive theology - its methods, its sources, and its expressions in various faith communities. You will consider the doctrines of the Christian tradition in their biblical, historical and present-day developments; interacting with voices both ancient and contemporary from a variety of communities, contexts and concerns. Together we will learn how to engage the work of theology today, using the resources of our Christian traditions and other scholarly disciplines for the sake of developing the systematic/constructive habitus you will need in order to serve as theological leaders in a variety of communities and ministries. Lecture and discussion format. Three written assignments (research paper/constructive project/credo essay) and class participation form the bases of student assessment. (This course is an approved substitution for ST 2003 Systematic Theology.).

**ST 2232. Historical Development of Christology. (3).**

Taught by DSPT. The primary purpose of this lecture course (designed for the MA/MDiv/MTS levels) is to survey the main lines of Christological development from the earliest Patristic writers through Aquinas. The areas of particular concentration will be the Patristic development from Nicea to Constantinople III and Aquinas' Christology and soteriology. Its secondary purpose is to survey the main lines of Marian doctrine, both as it has evolved historically, as it is being revisioned by contemporary authors. Modern and contemporary developments in Christology, including the various "Quests" of the historical Jesus, will be covered in ST 3115, Contemporary Christology, in the spring semester of 2016. The requirements for the course are attendance, and 20 pages of written work distributed over three essays. NOTE: this course is a prerequisite for ST 3115. [Auditors with Faculty permission].

**ST 2300. Trinity. (3).**

Taught by DSPT. Beginning with the scriptural understanding of the Trinity, the course will trace the development of the doctrine, especially in the theology of Thomas Aquinas, and then examine certain contemporary approaches to the doctrine against that background (Schleiermacher, Barth, Rahner, Moltmann, Boff, LaCugna). Lecture/ discussion. One 15-20 page research paper or two 7-10 page research papers. Intended audience: MA/ MTS/MDiv.

**ST 2320. Theology of the Cross. (3).**

Taught by CDSP. In this seminar style course, we will consider the problem of the cross in Christian theology, discipleship, and pastoral practice. As a course in systematic theology, we will look at texts within the tradition and seek to analyze the way or ways the cross functions within particular theologians and theological systems. The course will rely heavily on class participation, a set of small take home essays for the mid-term, and a major final assignment. The final assignment will have options around its format, including multi-media, a sermon series and reflections, or a research paper. Ultimately, the students will answer the question as part of their final assignment: "Is the Cross redeemable"? The course is intended for all Master's level students including MA, MTS, and MDIV. [12 max enrollment].

**ST 2391. Christology: Ancient & Modern. (3).**

Taught by JST. The first sessions of the course will explore the formative developments of Christology in the early centuries of the church, exploring how the Christological diversity of the New Testament is constrained towards the more metaphysical debates leading to Chalcedon (451). We shall then examine the extent to which the definition of Chalcedon truly answers the questions it seeks to settle, and briefly considers the later fate of "Antiochene" and "Alexandrian" emphases in Scholastic and Protestant Christology, focusing especially on the communication of idioms. We will then turn to the "liberal" Protestant critique of Chalcedonianism and compare it with a variety of modified Chalcedonian positions in the contemporary period, including feminist/ liberationist approaches. The course will conclude with a discussion of black/Asian/Latin American approaches, emphasizing the need to reinterpret the Chalcedonian idiom in different cultural contexts. [25 max enrollment; Auditors with faculty permission].

**ST 2458. Introducing Ecclesiology. (3).**

Taught by JST. This lecture course is an introduction to ecclesiology. We will survey biblical, historical, cultural, and theological resources for the understanding of the Christian churches, with particular emphasis on ecumenical concerns and global perspectives. By considering the social and cultural contexts, we will survey the various ways in which the Christian community has understood itself historically, and the polar tensions that have perdured into the present. Among the issues to be discussed are the purpose or mission of the Church, its relationship to the world, and the interaction between global and local churches. The class is taught from a Roman Catholic perspective with cross reference to Protestant and Orthodox ecclesiologies. Foundation course for MDiv and MTS students. ThM/STL/STD students should consult with the instructor for an semi-independent coursework on ecclesiology SRC-8888. [25 max enrollment].

**ST 2488. Theology II: Deepening the Practice. (3).**

Taught by CDSP. This course is the second in a two-course sequence that introduces students to the core topics and methods of Christian systematic theology. Although special emphasis is placed on the Anglican tradition, students encounter the central theologians and theological perspectives necessary for an adequate foundation in Christian theology. In this final course, the theological topics considered are: church, sacraments, Christianity and interreligious relations, eschatology, theological method, and hermeneutics. The course is taught primarily as a seminar, with the instructor presenting material that is then discussed in depth by the class in order to elucidate the salient terms, debates, and themes of the topic at hand. Writing assignments consisting of reading response papers on class readings and short essays, also based on class readings, are the central requirements. [PIN required; contact smacdougall@cdsp.edu.].

**ST 2547. Theologies of Liberation. (3).**

Taught by JST. Beginning with the Latin American Catholic experience of liberation after the Second Vatican Council, this course offers students the theological method to examine liberative aspects within ecclesial movements such as comunidades de base. The North American, Asian, and African context will be examined in-depth with important social justice themes including marginalization, migration, trauma, etc. In the first part of the course, students will engage Latin American liberation thought through the works of Gustavo Gutiérrez, Jon Sobrino, Paulo Freire, and CELAM. In the second part of the course, students will engage the stages of development within a specific context-in order to critique as well as to construct-a spirituality of liberation. The final portion of the course allows students to further imagine the emergence of theologies of liberation by comparing movements from various regions of the world. A Spring Break immersion from March 23 to 30, 2019 to the El Paso, TX/Ciudad Juárez, Mexico border is part of the course requirements. Admission is limited to 10 students. Students will be expected to pay for their airfare; room and board expenses for JST students will be covered by the school budget. This course is suitable for all programs and can be upgraded if necessary.

**ST 2557. African & African American Liberation. (3).**

Taught by JST. This course studies the theology of liberation from the perspectives of African and African American experiences. It presents and analyzes the origins, the sources, the challenges and fundamental concepts and themes of African and African American liberation theologies. It also discusses major African and African American liberation theologians, comparing them, contrasting them, and evaluating their contributions and their theological relevance. It shows how African and African American liberation theologians promote the connection between the proclamation of Christian faith and the struggle for liberation, calling Christians for a preferential option for the poor and for social justice, and presenting God as a God of the poor and for the poor, a God of the oppressed, a God of liberation, who is against all forms of oppression and imperialism. Sensitive to the ecumenical perspective of liberation theologies, our reading list includes both catholic and protestant liberation theologians from Africa and from America. [20 max enrollment].

**ST 2645. Theological Anthropology. (3).**

Taught by JST. Theological Anthropology studies the reality and mystery of our human existence in light of Christian traditions of philosophy, theology and scripture, with a particular focus on the Catholic tradition. It attempts a foundational theological inquiry into human self-understanding, including concepts of person, affectivity, sexuality, individuality and community. This examination will also be informed by what we know from contemporary social and natural sciences. A major portion of the course will consider examine the human-divine relationship through the Christian narratives of creation-redemption, grace-sin, and the final fulfillment of human existence. Discussions in the course will invite dialogue with perspectives on the human person offered by non-Christian religions. [20 max enrollment].

**ST 2661. Introduction to Eschatology. (3).**

Taught by JST. This foundational course takes as its starting point Monika Hellwig's definition of eschatology as "the systematic reflection on the content of our Christian hope." In addition to examining the scriptural sources and classical patristic and medieval developments of theologies of "the last things" (death, judgment, heaven, hell, and purgatory, and the general resurrection), we will explore contemporary pastoral and social dimensions of eschatology in terms of liturgy, ecclesiology, and social justice. The course is intended for MDiv students and others in first-degree programs (MA, MTS, etc.) with a built-in option to upgrade to the 4000 level for STL and doctoral students. This course will use a lecture/discussion format with occasional guest speakers. Assessment is based on class presentations, short writing assignments, and a final paper. STL and doctoral students with the upgrade will submit a 20-25 page paper on a topic within eschatology relevant to their own research and approved by the instructor. [Auditors with faculty permission].

**ST 2664. Christian Eschatology. (3).**

Taught by PSR. Christian Eschatology: Theology from the Edges explores the Christian eschatological imagination through a careful engagement with pre-modern and contemporary texts dealing with the theological category of the future. Students will be encouraged to reflect on the ways in which visions of the future inform particular (and often ambiguous) social and political dispositions and sensibilities. Course will include readings from pre-modern sources (Augustine and Joachim of Fiore) and contemporary theological works: Jürgen Moltmann, Rubem Alves, Catherine Keller and also a section on contemporary fiction dealing with the post-apocalyptic imagination. Class format: lecture/discussions. Requirements include: class participation, a theological essay, and a final creative project.

**ST 3067. Theology of Sacraments. (3).**

Taught by DSPT. This course will introduce students to systematic theological reflection on the sacraments in general and on each of the seven sacraments. While other traditions will be touched upon, the focus will be on the Roman Catholic tradition, especially as found in the teachings of St. Thomas Aquinas. In this tradition, it is believed that (1) the sacraments, being instituted by Christ and deriving their own power from him, introduce us to his divine life; and (2) these sacraments are celebrated by the Church, so that this life may be professed and shared. This course focuses primarily on the first of these two fundamental aspects of the sacraments, although the second (liturgical) aspect will be presented in many ways. Format: lecture and discussion. Requirements: weekly questions & comments in response to assigned readings, 2 essays of 300-1000 words, brief presentations, annotated bibliography, and a final exam. Intended audience: MDiv, MA, and MTS students.

**ST 3069. Special Topics in Sacraments. (3).**

Taught by DSPT. This course will help students to deepen their systematic theological reflection on the sacraments in general and on each of the seven sacraments, with a particular focus on the sacraments of Eucharist and Holy Orders. The Roman Catholic tradition as exemplified in the teachings of St. Thomas Aquinas, with reference to its historical context, will provide the basis for reflection. Students completing the course will be able to explain, discuss, and apply the insights gained here for preaching, catechesis, liturgy, and further theological studies. Format: Lecture and discussion. Requirements: Weekly questions & comments in response to assigned readings, 2 essays of 300-1000 words, brief presentations, annotated bibliography, and a final exam. Intended Audience: MDiv or MA Theology students; other graduate students admitted with permission. [An introductory course in sacramental theology; Auditors excluded].

**ST 3115. Contemporary Christology. (3).**

Taught by DSPT. This lecture course (designed for the MA/MDiv/MTS levels) will trace the modern development of the various "Quests of the Historical Jesus" (First, Second, Third), with particular emphasis on Edward Schillebeeckx' hermeneutical and theological principles and James Dunn's historical Christology, as well as on several other important "Third Quest" figures (Crossan, Brown, Meier, Wright, Theissen, and Sanders). Requirements for the class are regular attendance, and 20 pages of writing (to be distributed over three essays assigned by the instructor). The prerequisite for the class is to have completed ST 2232 (Historical Development of Christology) or its equivalent (work assuring a fairly comprehensive knowledge of the Patristic/conciliar development of Christology from Ignatius of Antioch through Constantinople III, and of Aquinas' understanding of the hypostatic union in the framework of his metaphysics of "esse"). [ST 2232 or equivalent; Faculty Consent required; Auditors with Faculty permission].

**ST 3128. Theological Anthropology. (3).**

Taught by DSPT. This course is an introduction to historical and contemporary issues in Christian anthropology, with an emphasis on the theology of Thomas Aquinas. It will consider (a) the human person created in the image of God, according to the states characterized by innocence, sin, law, grace, and glory; (b) historical justification & nature/grace controversies; and (c) hope & eschatology. Format: Lecture & discussion. Assignments for evaluation: (1) class participation; (2) a book review; (3) an essay, based on the readings, of 1500 to 3000 words, and (4) two popular-style short articles (suitable for a weblog, bulletin, or popular periodical), based on the readings, each of 600 to 1500 words in length. Intended audience: M.A., M.Div., and M.T.S. students.

**ST 3462. Can Eschatology Be Saved?. (3).****ST 3530. Spirit/s & Pneumatology. (3).**

Taught by GTU. This course explores the Christian understanding of the Holy Spirit within a pluralistic global context. Among the major topics covered will be the history of the development of doctrines related to this branch of theology, along with an examination of how these have been imagined, encoded, and deployed across time and place. Other relevant exploratory areas include the felt presence of the Spirit at work in the world and Church as well as the relationship between body and spirit. Finally, in light of contemporary contextual theologies, how do African, Asian, Latin American and feminist theologies of the Spirit engage these questions? How might we make sense of Spirit and spirits in the experience of indigenous Amerindian religious contexts and compare and contrast them to Christian elaborations of divine Spirit as a cosmic, creative, invigorating and animating force? The course will conclude with discussion of Spirit/s in other religious traditions. Some readings will be in Spanish, although Spanish is not required and is being taught by a Ph.D doctoral student in systematic theology in conjunction with a missiologist. This course is taught by PhD student Cecilia Titizano with a Newhall Award, under the supervision of Eduardo Fernandez. (Lecture/Seminar format. Papers and Presentation. Open to various levels with an opportunity for upgrading).

**ST 4042. Christianity & Dharma Religions. (3).**

Taught by GTU. This lecture/seminar course will introduce students to the ongoing dialogue between Christianity and the religions of India, focusing on Hinduism and Jainism, but also the multifaceted reality of Indian Christianity. Students will explore a number of important themes developed by these different religions through the concurrent reading of foundational texts from the Christian, Hindu and Jain traditions. The class will also explore fundamental principles of inter-religious dialogue and comparative theology and encourage students to develop their own theology of religions. The class is geared to advanced masters students, though doctoral students are also welcome to attend. Active participation in all classes, ten reflection papers and a final reflection paper are required. Participation in this class is required for all students taking part in the inter-religious immersion to India sponsored by the Jesuit School of Theology and the Dharma Civilization Foundation usually the following January. [Faculty Consent required].

**ST 4043. Theology of Mercy. (3).**

Taught by JST. The course explores topics in the theology of god in light of challenges to systematic theologians issued by Walter Kasper in his recent book "mercy" (2014) to offer a more adequate and biblically based treatment of mercy as a divine attribute. Hans Urs von Balthasar, Gregory of Nyssa, Aquinas, and Sarah Coakley are among authors considered in response to Kasper. The course will consist in lectures, student-led discussions, and presentations based on final research papers of 20-25 pages. The course is designed for advanced MDiv, MTS, MA, and doctoral students. [12 max enrollment].

**ST 4150. Constructive Theology. (3).**

Taught by ABSW. In this capstone course, students will engage in a process of coming to understand themselves as life-long theological readers and writers in service to whatever form their life and ministry may take after seminary. Through encounters with classical and contemporary Christian theological themes, students will have ample opportunity to grapple with and articulate their own constructive theologies in conversation with others. Students will engage womanist, black liberation, Dalit, disability, Pentecostal, feminist, queer, minjung, Latin@, and other liberatory theologies in this course. Our theological conversations will be supported and enabled through regular written assignments including journaling, class discussion, and prayerful disciplines. This course is taught from a commitment to liberative pedagogy (see bell hooks and Paulo Friere), and is a blend of active learning, discussion, and interactive lecture where students' voices and journeys are valued. This is a required course for ABSW students nearing the end of their degree program. Students from across the Graduate Theological Union are most welcome.

**ST 4152. Vatican II: Theological Import. (3).**

Taught by JST. Lecture/seminar studying the theological importance of the Second Vatican Council by careful reading of the council documents, as well as of historical and critical commentaries, and its influence on ecumenical and inter-religious dialogue. More than fifty years after the council, its full impact and implementation are still being realized. Weekly papers, brief class presentations, final research paper. Intended for advanced MDiv, MA/STL, PhD/STD students. [25 max enrollment; Auditors with faculty permission].

**ST 4165. Body Desire and Transformation. (3).**

Taught by CDSP. This seminar for advanced students in all GTU degree programs (upgrade is available for doctoral students) will explore the theological intersections of eros, embodiment, and human relationality through the lenses of Christian systematic theology broadly and of queer theology more specifically. In critical conversation with work on the theological dimension of sexual desire, queer theory and queer theology, and nuanced views of gender and embodiment, this course will examine how sacred and carnal desires converge in actual bodies, reconfiguring relational possibilities as part of the inbreaking of the eschatologically "new." Active seminar participation and occasional leadership, brief reading responses, and a final theological research paper are the course requirements. [faculty consent required; contact smacdougall@cdsp.edu. Auditors with faculty permission.] Prerequisites: ST-2188 and ST-2488 or equivalent introduction to Christian systematic theology.

**ST 4184. Cross-Cultural Christologies. (3).**

Taught by JST. This seminar course is a cross-cultural approach to Christology. By considering the social and cultural contexts of Euro-American, Latin American, African, and Asian Christians, we will survey the various ways that these communities have experienced the person and work of Jesus Christ. In addition, we will look at the non-Christian views of Christ (e.g., Buddhist, Hindu, Jewish and Muslim). With an emphasis on ecumenical concerns and global perspectives, we will bring new perspectives and responses to the old question that Christ posed to his followers: "Who do you say that I am?" Open primarily for advanced master and doctoral students. [Faculty Consent required; 15 max enrollment].

**ST 4205. Theology of the Holy Spirit. (3).**

Taught by GTU. This class examines the historical development of the doctrine of the Holy Spirit. Initially, it will trace the emergence of the Spirit from testimonies in the Biblical times and Early Christian writings. After that it will turn to the Classical Antiquity's construction of Pneumatological doctrine in light of Trinitarian controversies, and medieval scholastic and mystical experiences of the Spirit. Finally, concluding appraisals of contemporary Pneumatological doctrines will explore and relate the presence of the Spirit to existing social, political, scientific, and ecological discussions. Overall, this class will ecumenically engage the doctrine of the Spirit as developed in the Roman Catholic, Orthodox, and broader Protestant traditions. At the same time, the course will seek to transcend these ecclesial boundaries, charting the presence of the Spirit "who blows where it will," and placing the broader theological discussion within inter-religious and interdisciplinary studies. The format of the course will be a seminar style, with discussion of the assigned readings, student presentations, and lectures by the instructor. It is open to all MDiv/MA/STL students, although doctoral students may also attend. This course is taught by PhD student Ivan Vuksanovic with a Newhall Award, under the supervision of Thomas Cattoi.

**ST 4211. Theological Aesthetics Cross & Race. (3).**

Taught by JST, This course begins with an analysis of Hans Urs von Balthasar's "cruciform" theological aesthetics as exemplified in sections of his *Glory of the Lord* series, after which students will proceed to a reading of James Cone's cruciform aesthetics in the context of US race relations in *The Cross and the Lynching Tree* and other selections. The reading materials will be accompanied by the professor's lectures and student-led class discussions. The final part of the course consists in a theological-aesthetical reading of theologies of reconciliation in a South African post-apartheid context and students' seminar presentations on cruciform racial reconciliation in historical or contemporary contexts of their choice. Students will be evaluated on their presentations, some reflective writing, and a final paper of 20-25 pages, which can be either a thought paper or a research paper. For this advanced course, background coursework in any or all of the following areas will be presumed: fundamental theology, theological anthropology, Christology, and Trinitarian theology. The intended audience is students in the MDiv, MA/MTS, STL, or doctoral programs of their various institutions. [30 max enrollment].

**ST 4419. Theology of Suffering. (3).**

Taught by JST. Seminar on theological interpretations of suffering, drawing on biblical, theological, literary and artistic expressions of the human drama. Weekly reading and viewing assignments, informed discussion and summary papers; class presentations. Intended for advanced MDiv, MA/STL/PhD/STD students. [Faculty Consent required; 15 max enrollment; Auditors with faculty permission].

**ST 4421. Theological Synthesis/ Suffrng. (3).**

Taught by JST. THEOLOGICAL SYNTHESIS FROM A SUFFERING WORLD begins from the multifaceted mystery of suffering to seek a Christian theological synthesis that speaks in our contemporary world to our suffering and our hope. The starting point is the reality and the mystery of suffering. In the first part of the course we probe suffering from a range of perspectives to understand better what it is and how we encounter God in terms of it. Preeminent among the distinctions that give rise to an effective Christian theological synthesis is the notion of historical suffering for which the methods of political, liberation, and feminist theologies will be especially relevant. The second part of the course is concerned with theological synthesis in terms of and speaking from the reality of suffering. Here we begin with theological anthropology, a biblically based theology of God, Christology, soteriology, eschatology and ecclesiology in a way that relates these classical Christian dogmas to one another, to spirituality, and to ministry. This course was designed with STL, MA, and advanced MDiv and MTS students in mind. [Faculty Consent required; 18 max enrollment].

**ST 4826. Person, the Self, the Sciences. (3).**

Taught by JST. This seminar explores theological interpretations of the human person (theological anthropology) in the context of social, psychological, and evolutionary/neuro-scientific contributions to the field: the emergence of consciousness in cultural context; the role of autobiographical and social/community memory in forming identity; the structures and constraints that shape human freedom. Class participation, and presentations, annotated bibliographies, final 20 page research project. Advanced MDiv/MA/MTS/STL. [Faculty Consent required; 15 max enrollment].

**ST 5104. Time and Eternity. (3).**

TAUGHT BY GTU/CTNS. A doctoral seminar studying the theological understanding of eternity as an attribute of God and as an aspect of the eschatological New Creation in relation to the meaning of creaturely time. Readings include biblical sources, philosophical sources such as Plato, Aristotle, and Boethius, and their impact on Augustine, Aquinas, Maimonides, Luther, Calvin, and key figures in the 19th century. The study will then turn to Karl Barth, Jurgen Moltmann and Wolfhart Pannenberg, and explore the ways 20th century natural science influenced their work. Included is an extended analysis of writings by Ian Barbour, John Polkinghorne, Arthur Peacocke, Eleanore Stump, Norman Kretzman, Brian Leftow, Nelson Pike, Richard Swinburne, William Lane Craig, Ted Peters and Bob Russell (with special focus on his book TIE). Admission for MDiv and MA students with Faculty Consent (FC). [Faculty Consent required; Auditors with faculty permission].

**ST 5931. Natsci & Multifaith Context. (3).**

Taught by GTU/PLTS. This seminar expands the conversation in Christian theology and the natural sciences to include multi-faith perspectives drawn from Hinduism, Islam, and Judaism. The focus will be on two scientific topics, scientific cosmology and evolutionary biology. The writings of religious scholars will include those of Jonathan B. Edelman and Sangeetha Menon (Hinduism); Geoffrey Cantor, Marc Swetlitz, Daniel C. Matt, and Norbert Samuelson (Judaism); Mehdi Golshani, Bruno Guideroni and Seyyed Hossein Nasr (Islam); Ian Barbour, John Polkinghorne, Ted Peters, and Robert John Russell (Christianity). We will draw on the writings of Francis J. Clooney regarding comparative theology as a catalyst for the inter-faith conversations, as well as on the biographical writings of international scientists of committed religious faith published through the CTNS program "Science and the Spiritual Quest." [Auditors with faculty permission].

**ST 6007. Theology & Ethics Seminar. (3).**

Taught by GTU. The Theology and Ethics Seminar will introduce first year doctoral students to foundational themes, texts, and concepts defining the contemporary study of Theology and Ethics through its concentrations at the GTU including, but not limited to: Aesthetics, Ethics, Christian Theology, Hindu Theology, Islamic Philosophy and Theology, Comparative Theology, and Theology and Science. Theology is variously experienced and expressed in religions-systematic, mythopoetic, mystical, textual, aesthetic, ethical, emotive, and embodied. We will explore both the doctrinal frameworks of theology as well as the diverse forms through which it is delivered and understood, with particular attention to sources of justice and virtue ethics, particularly in terms of their social, economic, and environmental implications. Featured guest lectures and in-class student interactive forums will offer additional opportunities for negotiating the field through interdisciplinary and interreligious pathways. Requirements include student presentations, attendance at occasional GTU colloquia, and a final research paper. Appropriate for PhD/ThD.



**ST 8108. Systematic Theology I Online. (3).**

Taught by SFTS. This online course covers the first half of an introduction to Christian theology. Beginning with the meaning of religious faith, we move into the method question of the relation between divine revelation and the authority of scripture, human reason and experience. From there, we investigate the meaning of God using ancient and contemporary Trinitarian theology; Reformed theologian John Calvin, feminist theologian Elizabeth Johnson, and Latin American theologian Gustavo Gutierrez. We conclude with differing understandings of creation, and God's relationship to human suffering. Three exams (with option of substituting papers for exams). This course can be followed with Systematic Theology II Online, which finishes the second half of introducing Christian theology. [Auditors with faculty permission].

**ST 8109. Systemic Theology II. (3).**

Taught by SFTS. ONLINE This course is the second semester of a two-semester introduction to Christian theology. The purpose is to help the student gain a basic knowledge of the principal topics of the theology of the universal church, especially as these topics are understood in the Reformed tradition and in conversation with feminist and other contemporary theologies. Beginning with the doctrine of humanity, we look at our original goodness and our fall into relational forms of sin as pride, despair and denial. Next, we look at the person and work of Jesus Christ, from a variety of perspectives. We look deeply at the meaning of our being "saved by grace through faith alone," and the roles of the divine Spirit and human spirit in bringing about our healing. We conclude with the nature of the Christian spiritual life, including sanctification and vocation, the church and its mission in the world and sacraments. This course is the online version of ST-1085.

**ST 8210. Contextual Christologies. (3).****ST 8218. Thlgy I: Intro Practice-Online. (3).**

Taught by CDSP. This online course is the first in a two-course sequence that introduces students to the core topics and methods of Christian systematic theology. Although special emphasis is placed on the Anglican tradition, students encounter the central theologians and theological perspectives necessary for an adequate foundation in Christian theology. In this first course, the theological topics considered are: God, creation, Trinity, christology, theological anthropology, sin and salvation, grace, and pneumatology. The course is taught primarily as a seminar, with the instructor presenting material that is then discussed in depth by the class in order to elucidate the salient terms, debates, and themes of the topic at hand. Writing assignments consisting of reading response papers on class readings and short essays, also based on class readings, are the central requirements. [PIN required; contact smacdougall@cdsp.edu.].

**ST 8225. OL: Constructive Theology. (3).**

TAUGHT ONLINE. In this course you will be introduced to the work of constructive/systematic theology - its methods, its sources, and its expressions in various faith communities. You will consider the doctrines of the Christian tradition in their biblical, historical and present-day developments; interacting with voices both ancient and contemporary from a variety of communities, contexts and concerns. Together we will learn how to engage the work of theology today, using the resources of our Christian traditions and other scholarly disciplines for the sake of developing the systematic/constructive habitus you will need in order to serve as theological leaders in a variety of communities and ministries. Discussion and lecture format. Three written assignments [research paper/constructive project/credo essay] and class participation form the bases of student assessment.

**ST 8284. Theology As Living Conversation. (3).**

Taught by ABSW. In this online theology course, students will be introduced to the complex and diverse discipline of Christian theology, conceived as a living conversation that takes place across time and cultures. The course will encourage students to claim their own places in this living conversation, and to grow into their identities as valued, theological conversation contributors, self-aware of their own social and cultural locations. Students will engage various theological methods including ordinary theology, practical theology, liturgical theology, systematic/constructive theology, science and theology, and public theology. Students' understandings will be assessed through written work, online discussion forums, a media-appropriate project (for example Twitter/Storify, blog, letter to the editor, newsletter article, etc.) and an imaginative dialogue with a theologian. The course will be taught from a commitment to liberative pedagogy (see bell hooks and Paulo Friere) in which students' voices and experiences are encouraged and valued. This course is appropriate for MDiv, MCL, STM, and MA students, and satisfies the required core theology course for Junior Colloquium at American Baptist Seminary of the West. Students from across the Graduate Theological Union are most welcome and encouraged to take the course.

**ST 8288. Theology II: Deepening Practice Online. (3).**

Taught by CDSP. This online course is the second in a two-course sequence that introduces students to the core topics and methods of Christian systematic theology. Although special emphasis is placed on the Anglican tradition, students encounter the central theologians and theological perspectives necessary for an adequate foundation in Christian theology. In this final course, the theological topics considered are: church, sacraments, Christianity and interreligious relations, eschatology, theological method, and hermeneutics. The course is taught primarily as a seminar, with the instructor presenting material that is then discussed in depth by the class in order to elucidate the salient terms, debates, and themes of the topic at hand. Writing assignments consisting of reading response papers on class readings and short essays, also based on class readings, are the central requirements. [PIN required; contact smacdougall@cdsp.edu.].

**ST 8301. OL Unitarian Universal Theology. (3).**

Taught by SKSM. Unitarian Universalist Theologies: This reading-intensive online course grounds its exploration in the fundamentals of liberal theology, through a survey of Unitarian Universalist voices. Its main purpose is to engage those considering UU ministry in the practice of theological reflection while exploring some of the historical, philosophical, and theological contexts shaping Unitarian Universalism as we know it today. This course is not intended to replace a class in systematic theology. Students will be expected to complete the reading, write a brief weekly reading response, and participate in dialogue about personal and spiritual responses to the topics each week. All students are required to submit a final paper on their own personal theology. Prerequisites: A) a systematic theology class or B) UU History before or concurrently with this course. Relates to Starr King Threshold 1 and MFC Competency 6. This course is online only. Students must contact the instructor via e-mail prior to enrolling in order to receive permission to register. Registration is contingent upon faculty approval. [Faculty Consent required; 25 max enrollment].

**ST 8391. Christology: Ancient & Modern. (3).**

Taught by JST. The first sessions of the course will explore the formative developments of Christology in the early centuries of the church, exploring how the Christological diversity of the New Testament is constrained towards the more metaphysical debates leading to Chalcedon (451). We shall then examine the extent to which the definition of Chalcedon truly answers the questions it seeks to settle, and briefly considers the later fate of "Antiochene" and "Alexandrian" emphases in Scholastic and Protestant Christology, focusing especially on the communication of idioms. We will then turn to the "liberal" Protestant critique of Chalcedonianism and compare it with a variety of modified Chalcedonian positions in the contemporary period, including feminist/ liberationist approaches. The course will conclude with a discussion of black/Asian/Latin American approaches, emphasizing the need to reinterpret the Chalcedonian idiom in different cultural contexts. [Faculty Consent required].

**ST 8401. ONLINE Unitarian Univ Theology. (3).**

Taught by SKSM. ONLINE - Unitarian Universalist Theologies: This reading-intensive online course grounds its exploration in the fundamentals of liberal theology, through a survey of Unitarian Universalist voices. Its main purpose is to engage those considering UU ministry in the practice of theological reflection while exploring some of the historical, philosophical, and theological contexts shaping Unitarian Universalism as we know it today. This course is intended to provide a deep engagement with modern Unitarian Universalist theologies and is not intended to replace a class in systematic theology. Students will be expected to complete the reading, write a brief weekly reading response, and participate in dialogue about personal and spiritual responses to the topics each week. Students may choose to skip submitting reading responses for two of the weeks during the semester. All students are required to submit a final paper on their own personal theology during the final week of the course. [Faculty Consent required; 20 max enrollment; Auditors excluded].

**ST 9300. Special Topic:. (1.5-3).**

Special topics course. May be taken more than once.

## Theology Education Courses

**ED 1050. Retreat Planning: Theology & Practice. (1).**

Taught by JST. This workshop offers students the opportunity to plan retreats appropriate for audiences in different pastoral settings. It will involve exploring themes, organizing talks, designing activities, and discussing best practices. The course allows students to integrate different areas of their theological studies as applied to the praxis of retreat-giving. Class meets Saturdays, 1/26/19-2/2/19, from 8:30am-5:00pm.

**ED 1135. Critical Rlgs Pedagogy: Chrstn. (3).**

Taught by PSR. This course explores five themes: the who, what, why, where, and how of Christian religious education. Philosophy of education and ministry will be framed through readings, praxis and discussion. The goal is to review and renew each participant's approach to educational ministries in diverse context by critically reflecting on the sometimes uncomfortable relationship between the having of novel/great ideas and pragmatism. Specifically, participants are hoped to be able to: 1. differentiate different approaches to religious education, and understand the fundamentals of critical pedagogy as a framework for religious education; 2. understand the nature of Christian Religious Education and its theological, historical, and educational contexts from critical pedagogical perspective; 3. identify their own assumptions about and approaches to Faith Education, and how these are derived from and influence their own personal, social, political, cultural, racial, and religious contexts; 4. critically evaluate these approaches through readings, lectures, small group work, and other class activities; 5. articulate and develop in a written form their own theology of education; and 6. develop skills to create and facilitate communities of learning and teaching, and, through small group work, learn the basics of curriculum development. A participatory and empowering approach to Critical Christian Religious Pedagogy will be utilized throughout the course. Each participant is strongly encouraged to have a specific educational setting for praxis. [Auditors with faculty permission].

**ED 1225. Postmodern Christian Education. (3).**

Taught by CDSP. Faith in a pluralistic, postmodern culture cannot simply be absorbed from one's community; it must be constructed. Influenced by insights of developmental psychology, ethnography and sociology, this course prepares students to prepare programming and shape formation experiences rooted in an understanding of the context in which individuals live and worship. Assignments include an opening paper in which students explore their theology and teaching philosophy, a reflective ethnographic paper on an unfamiliar community of faith, a 20-minute teaching presentation and a final paper reflecting on the opening paper in light of the experiences of the semester. [PIN code required; contact ssinger@cdsp.edu. Auditors with faculty permission].

**ED 2001. Faith Formation & Innovation. (3).**

Taught by SKSM. Sunday school is dead, long live Sunday school? How are progressive congregations teaching and how are learning ministries adapting to new technology, counter oppressive pedagogies, contemporary family life issues and changes in volunteer culture? Participants in this course will visit and engage with congregational programs and develop skills for leading faith communities into the future. Each student will practice teaching and learn self-reflective techniques in an integrative project, curriculum design or immersion experience. This course is HYBRID. [Faculty Consent required; 12 max enrollment; Auditors excluded].

**ED 2020. Christian Education in the Parish. (3).**

This course provides a basic orientation to Christian educational ministries in a parish setting. Our focus will be toward expanding and enhancing our understanding of the nature and practice of Christian education; exploring in both theory and practice the vocation of teaching; considering what is currently known about how learning occurs; and practicing an ongoing conversation about the meanings of the gospel message. Required of PLTS MDiv students prior to internship. Lecture/discussion, with weekly reflections and final project. Pass/Fail only.

**ED 2225. Christian Faith Formation: Pedagogies. ().**

This course provides a practically minded orientation to Christian faith formation, paying close attention to a diversity of pedagogies and a variety of practices that can encourage growth in faith and Christian living for all ages. We concentrate upon: .

**ED 2226. Christian Faith Formation: Contextual. (0.5).**

This fully online, asynchronous course is the continuation of Christian Faith Formation: Pedagogies and Practices, however it can be taken independently as a component of any supervised fieldwork curriculum. It is intended to guide you in your development of a contextual curriculum project, to be designed, taught and evaluated in your internship or field education site. Prior graduate level study of diverse pedagogical theories and effective educational practices is essential to a successful project. This course is offered on a pass-no credit basis. If a letter grade is requested in writing, one will be provided.

**ED 2753. High School Topics in Equity. (1.5).**

Taught by JST. High school education intersects with issues of race, orientation, and gender. These dimensions are in play in both overt and subtle ways, from the classroom to the Immersion trip, the volleyball court, or the service learning site. The aim of this course is to introduce students to the complex equity issues in Bay Area Catholic High Schools, and to also build a framework and language to be effective in their educational ministry. A key component of this course is deepening student's personal understanding of systemic racism and privilege, and to analyze how their own positionality informs how they see the world.

**ED 2755. Parish Administration. (3).**

Taught by JST, The course will cover many practical topics related to serving as a pastor or pastoral associate in a Catholic parish. Specific topics are: "Strength Based Leadership" and leadership practices for building strong working teams; stewardship; human resource and employment basics; the diocesan Catholic school system; parish budgets and finance councils; parish pastoral councils and volunteers; and self-care.

**ED 3230. Relig Education Crit Pedagogy. (3).**

Taught by PSR. RELIGIOUS EDUCATION AND CRITICAL PEDAGOGY: A CHRISTIAN APPROACH What is religious education? How have we done and how might we want to do in the future? The course introduces religious education from a perspective of critical pedagogy. Students will explore the six paradigms of religious education (tradition-centered, person-centered, justice-centered, family-centered, faith community-centered, and earth-centered educations) and examine them with critical theories, including race theory, postcolonialism, and feminism. The class will use the forms of lecture, student presentation, and small group discussion. Reading materials include, but are not limited to, the writings of Jack Seymour, Richard Osmer, Thomas Groome, and Mary Elizabeth Moore for RE, and Paulo Freire and bell hooks for critical pedagogy. This is a synchronous hybrid course, which means that students can join the class either in person or through Zoom. (It is expected that students choose either way and stick to it throughout the course.) [30 max enrollment].

**ED 4072. Adult Religious Education. (3).**

Taught by SKSM. Amidst growing consensus that people joining progressive churches seek personal growth and spiritual deepening, most Unitarian universalist congregations do not provide adequate programs to meet this need. This course provides students with an overview of the theory and practice of adult and multigenerational religious education in the progressive church. The second half of the course will be conducted as a seminar with students researching existing adult and multigenerational faith development/religious education/spiritual deepening programs and making constructive proposals for best practices in congregations. Participants will be evaluated on weekly participation and a final project. The course is suited to MDiv, MA/MTS, DMin, and certificate students. While the course touches on all of the SKSM thresholds, it is most related to #7, 5, 4, and 2. It also addresses MFC competencies #3, 4, and 7. This is a residential course accepting students participating through distance technologies. [12 max enrollment].

**ED 4212. Intro to Liberal Religious Ed. (3).**

Taught by SKSM. This course provides a broad introduction to the theory and practice of liberal religious education, with an emphasis on Unitarian Universalist congregations. Students of all religious traditions are welcome. Topics include an overview of the history and philosophy of UU religious education, teaching methods and learning processes, theories of human development, the congregation as an educating community, current approaches and innovations in religious education for all ages, collegial relationships and professional standards for religious educators, and curriculum resources. Coursework includes a field placement (approximately three times a month) in a local congregation's religious education ministry, weekly journaling, periodic written assignments, responsibility for leading class openings and discussions, and a final project of significance to the student's future ministry. [Faculty Consent required; 12 max enrollment].

**ED 4700. Interreligious Learning & Edu. (3).**

Taught by PSR. INTER-RELIGIOUS LEARNING AND EDUCATION Increasing religious conflict and violence based on ignorance and indifference call for inter-religious learning as a necessary and alternative religious practice today. This course surveys histories, theories, and practices of inter-religious learning and education. The course also explores issues and problems related to inter-religious engagement in particular religious, cultural, and historical contexts, and deals with subject matters, such as pluralism, identity, religion, and postmodern philosophies. Students participate in conversations with their own religious and cultural backgrounds, and find ways to apply inter-religious education to their own contexts as they conduct either a research project with their working theories or a practice project which presents a thorough plan for an inter-religious curriculum, ministry, or any other activity. [20 max enrollment].

**ED 8110. Postmodern Christian Education. (3).**

Taught by CDSP. Faith in a pluralistic, postmodern culture cannot simply be absorbed from one's community; it must be constructed. Influenced by insights of developmental psychology, ethnography and sociology, this course prepares students to prepare programming and shape formation experiences rooted in an understanding of the context in which individuals live and worship. Assignments include an opening paper in which students explore their theology and teaching philosophy, a reflective ethnographic paper on an unfamiliar community of faith, a 20-minute teaching presentation and a final paper reflecting on the opening paper in light of the experiences of the semester. This course is the online version of ED 1225. [15 max enrollment; PIN code required; auditors excluded; contact ssinger@cdsp.edu].

**ED 8135. Critical Rlgs Pedagogy: Chrstn. (3).**

Taught by PSR. CRITICAL RELIGIOUS PEDAGOGY: A CHRISTIAN APPROACH This course explores five themes: the who, what, why, where, and how of Christian religious education. Philosophy of education and ministry will be framed through readings, praxis and discussion. The goal is to review and renew each participant's approach to educational ministries in diverse context by critically reflecting on the sometimes uncomfortable relationship between the having of novel/great ideas and pragmatism. Specifically, participants are hoped to be able to: 1. differentiate different approaches to religious education, and understand the fundamentals of critical pedagogy as a framework for religious education; 2. understand the nature of Christian Religious Education and its theological, historical, and educational contexts from critical pedagogical perspective; 3. identify their own assumptions about and approaches to Faith Education, and how these are derived from and influence their own personal, social, political, cultural, racial, and religious contexts; 4. critically evaluate these approaches through readings, lectures, small group work, and other class activities; 5. articulate and develop in a written form their own theology of education; and 6. develop skills to create and facilitate communities of learning and teaching, and, through small group work, learn the basics of curriculum development. A participatory and empowering approach to Critical Christian Religious Pedagogy will be utilized throughout the course. Each participant is strongly encouraged to have a specific educational setting for praxis. This ONLINE course meets asynchronously using Moodle (<http://gtu.edu/library/students/moodle-help>). High-speed internet connection required. (Occasional synchronous class meetings maybe scheduled; see syllabus for details.) NOTE: This course is the ONLINE version of ED 1135, CRITICAL RELIGIOUS PEDAGOGY: A CHRISTIAN APPROACH. Only students taking the course as an online course should register using this course number; all others should register for ED 1135.

**ED 8226. OI: Christian Faith Formation:. (0.5).**

This fully online, asynchronous course is the continuation of Christian Faith Formation: Pedagogies and Practices, however it can be taken independently as a component of any supervised fieldwork curriculum. It is intended to guide you in your development of a contextual curriculum project, to be designed, taught and evaluated in your internship or field education site. Prior graduate level study of diverse pedagogical theories and effective educational practices is essential to a successful project. This course is offered on a pass-no credit basis. If a letter grade is requested in writing, one will be provided. [ED-2225 Christian Faith Formation: Pedagogies and Practices; 30 max enrollment].