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ABOUT THE ACADEMIC COURSE CATALOGUE

The courses in this catalogue are listed by theological disciplines, which constitute the canonical areas of study required for ordination in The Episcopal Church: Bible (HB + NT), Church History (CH), Liturgy (L), Theology (T), Ethics (E), Theory and Practice of Ministry (PT), and Contemporary Society (CS).

Please note: In response to Resolution 2015-A090, Contemporary Society courses are listed under Theory and Practice of Ministry. In the 2016–2017 Academic Handbook, further integration of these areas will be completed after faculty review.

In each canonical area, a description of what is needed to show competence for the MDiv degree precedes the listing of courses under various headings indicating their location within the field of study. Many courses have relevance to more than one area. Courses fulfilling the Global Awareness and Engagement requirement are marked with a G at the end of the description.

The courses listed show the breadth and depth of EDS course offerings.

FOUNDATIONS COURSE

FTP 1010 Foundations for Theological Praxis

“Foundations” is Episcopal Divinity School’s way of introducing incoming master’s program students to the understandings and commitments underlying the school’s purpose statement “to form leaders of hope, courage, and vision” who “serve and advance God’s mission of justice, compassion, and reconciliation.” Students will consider vocation both as the call to personal transformation and to act as God’s agents of change and liberation in the world. Analysis will consider personal, interpersonal, institutional, and cultural power dynamics and will focus on race and racism as it informs our understanding of other forms of oppression. Through experiential learning, class presentations, and assignments, students will reflect on how their own social location shapes their actions and thinking while developing tools for theological reflection, social analysis, and engagement in the struggle for the renewal of the church and the world. Limited to EDS masters students and required of first-semester master of divinity and Master of Arts in Theological Studies candidates. Occasionally non-masters students may enroll with permission of the instructors. G

[NB: In case of low enrollment, alternate arrangements will be made for the entering Masters students]

DMin 2000 Approaches to Anti-Racist Ministry

This course introduces DMin students to the personal, interpersonal, cultural, and institutional dimensions of antiracism work. Students will explore how this work relates to their ministry and thesis project (4 credits) G

BIBLE

Competence in biblical studies involves knowledge of the content of the Bible across both testaments; thus, it is a double area for evaluating competence. It encompasses an ability to employ methods of biblical interpretation; an aptitude to relate biblical material to various aspects of ministerial practices; interpretive skills utilizing analysis of race, class, and gender in the biblical world and in contemporary contexts. The designation “Hebrew
Bible” (HB) is used rather than the Christian term “Old Testament” (OT), to emphasize that in its original historical context the group of texts was the sacred scriptures of Judaism; and also to emphasize that in the modern world it is still read and revered by Jews, Christians, and Muslims. Knowledge of Koine Greek for reflection, social analysis, and engagement in the struggle for the renewal of the church, and Biblical Hebrew sufficient for intelligent use of lexicons and commentaries is required for Special Competence in Biblical Studies.

**Survey Courses**

**HB 1030**  **Introduction to Hebrew Scriptures**
An introduction to the literature and theologies of the First Testament/Hebrew Bible, as well as to the history, society, cultures, and religions of ancient Israel in the context of the ancient Near East from the Exodus to the Exile.

**NT 1020**  **Introduction to New Testament**
An introduction to the literature of the New Testament in its historical, social, and theological context. Attention will be given to learning basic exegetical techniques.

**Exegetical Courses**

**HB 1090**  **Prophetic Literature**
An introduction to the institution of ancient Israelite prophecy, beginning with narratives about the prophets in the Deuteronomistic History. Some of the important texts in the four scrolls of the classical prophets (Isaiah, Jeremiah, Ezekiel, Book of the Twelve) will then be considered. Special attention will be given in this course to exegesis of poetic texts, using historical, sociological, and literary critical methodologies.

**HB 1110**  **The Book of Isaiah**
Taking into account the social locations of the reader(s) as well as the texts, this course enters the worlds of Isaiah of Jerusalem as well as the Isaianic poet-prophet of the Exile and after through exegetical study of the Isaianic corpus. Special attention will be given to lectionary passages and to theological issues related to preaching from the Book of Isaiah.

**HB 1130**  **The Book of Genesis**
This exegesis course is an intensive study of the traditions in the book of Genesis regarding the primeval history: creation, “fall,” flood, and Tower of Babel (Genesis 1–11); and the mothers and father of ancient Israel: Abraham, Sarah, and Hagar, Isaac and Rebekah, Jacob, Leah and Rachel, and Joseph and Asenath (Genesis 12–50). Students will be introduced to the various historical, sociological, and literary critical methods of biblical interpretation.

**HB 1717**  **Historical Books**
This course examines the corpus of books known as Deuteronomistic History, in which some of the most colorful individuals in the Bible can be found. The books deal with ancient Israel’s settlement in Canaan, its rise, decline, and eventual fall. We will examine the various dynamics involved in recording this “history,” and how these voices are related to shifts in political power that require religious legitimacy. Special attention will be given to the exegesis of texts, using historical, sociological, and literary critical methodologies.
HB 2536  Contemporary Interpretations of the Hebrew Bible
This course examines the many and varied exegetical approaches to the Hebrew Bible. It will cover some of the historical-critical methods (source, form, redaction, and social scientific criticism), as well as newer approaches (such as literary, feminist, deconstructive, ideological, post-colonial, and minority criticisms). Students will have hands on experience of these criticisms through exegetical analyses of various biblical texts.

NT 1050  Jesus and the Synoptic Gospels
This course begins with an analysis of Gospel traditions and how Matthew, Mark, and Luke were composed. We proceed to a consideration of the historical Jesus and various reconstructions of who Jesus was both ancient and modern. Although the course will focus on the synoptic gospels, some attention will be given to the Gospel of John and to non-canonical Gospels. This course is appropriate for both beginning and advanced students.

NT 1230  The Gospel of Mark
This course is an exegesis course on the Gospel of Mark. An underlying assumption is that the theological and social worlds of Mark—and of our own times—are closely related and should be studied together. Students will develop the skills of exegesis and interpretation needed to be able to use and apply the Gospel of Mark and other early Christian texts in preaching, ministry, theological reflection, and research. There is no prerequisite, but students who have not had a course in biblical studies should consult the instructor.

NT 1330  The Gospel of Matthew
An exegesis of Matthew that will focus on the social world of the Gospel in addition to its theology. The course will also include brief comparisons with Jewish and Christian texts of the period, such as Wisdom of Solomon, Qumran texts, James, and Didache.

NT 1530  The Gospel of John
An exegesis course on John’s Gospel, emphasizing the literary development of the Gospel, the reconstruction of the author’s community, and its relation to Judaism.

NT 1962  Galatians and Romans
An introduction to the theology of Paul through the study of two of his most important letters. The development of Paul’s thought will be addressed, in addition to the social issues of the Pauline communities that are reflected in the letters, and Paul’s relation to Judaism.

NT 1963  Pauline Literature
An introduction to the theology of Paul through the study of two of his most important letters, Galatians and Romans. The development of Paul’s thought will be addressed, in addition to the social issues of the Pauline communities that are reflected in the letters, and Paul’s relation to Judaism. No prerequisite. (This course counts as an exegetical course.)
Hermeneutical/Topical/Methodological Courses

HB L 1135  Psalms and Worship
This course examines the Psalms in their original contexts in ancient Israel and how they have been used liturgically and musically by Jews and Christians since the beginning of the Common Era.

NT 2040  The Social World of Ancient Jews and the First Followers of Jesus
What did the first followers of Jesus look like? What did they do? How would we describe them as a social group, and in terms of race, class, gender, ability, social organization, citizenship, etc.? What would their worship and practices look like? This course brings sociological and anthropological resources to bear on ancient Jews and the appearance of the first followers of Jesus. We will concentrate on the first century CE, but also consider the separation of Christianity from Judaism in the early second century CE.

NT 2050  Paul in the Twenty-First Century
This course will introduce Paul’s theology in three steps. First, we will read parts of 1 Corinthians, Galatians, and Romans to try to understand Paul in his ancient context. Second, we will consider the changing ways that Paul was understood in the twentieth century, leading up to the so-called New Perspective on Paul. Third, we will conclude with a consideration of how recent approaches, such as critical race theory, feminist criticism, postcolonial criticism, queer theology, and so on have uncovered new challenges for Paul in the twenty-first century, but new promises as well.

HB 2104  Women and the Hebrew Bible
An investigation of ancient Israelite women vis-à-vis women in the Hebrew Bible. Such figures as Eve, the matriarchs, Judith, Ruth, Esther, and Susanna, as well as metaphors of women as “evil,” will be considered critically from social, literary, and cultural perspectives, focusing on the construction and representation of gender in the biblical text and in the culture.

HB NT 2200  Narrative and Theology in the Bible
Most of the Bible is “stories”—something happens. Things change. In this course we will analyze some of the most important biblical texts and discuss both their narrative beauty and the theological ideas that come from stories, e.g., Exodus, covenant, vindication, identity, redemption. Texts covered will include Genesis, Exodus, Judges, Kings, Mark, John. In addition, we will consider the novelistic texts that arose between the texts just mentioned, such as Esther, Judith, and Tobit.

HB PT 2250  Teaching and Preaching Texts of Terror
Creation is nearly destroyed by the flood, the promised land is inhabited before the “conquest,” women are raped, daughters sacrificed, men tortured, people “punished.” And God...? Where do we begin when we read these texts in the Bible or the daily paper? How do we preach texts where terror takes the place of good news? How do we respond to violence in biblical texts (and in contemporary situations)? The course will explore various biblical texts and theological/ethical issues through critical exegesis; we will work on sermons and other theo-ethical and pastoral responses. Prerequisite: some study in the Bible and in Theology/Ethics.
HB E 2881  The Bible and Ethics
This course investigates the relationship between the Bible and Christian ethics. Areas of inquiry will include the nature of biblical authority; biblical and contemporary understandings of “community,” “the person,” and God in moral agency; scripture as a source for ethical reflection; and the ethical implications of doing biblical interpretation.

HB NT 4111  Constructing the “Other” in the Bible and Today
This course explores a number of key texts of the Hebrew Bible and New Testament where there is a construction of different ethnic groups, different classes, or different genders as “Other,” and how that affects theology. In addition, the import of this discussion for the construction of the Other in our own world will be explored.

HB NT 4112  Religious Identities in the Bible
This course explores the shifting nature of religious identity in some of the most important texts of the Hebrew Bible and New Testament. Identity is explored both as an external matter (“What are they like, and does God approve?”) and an internal matter (“What are we like, and does God approve?”). Both social and theological concepts are engaged, as is the import for modern struggles with the religious identities of “we” and “other.”

HB NT 4120  Jews and Christians
Christian identity is partly based on an understanding of Judaism in the first century and the “Jesus revolution” as reflected in the New Testament, but there has been another revolution in knowledge about the complexities of Judaism and earliest Christianity. How does this revolution in knowledge affect modern Christian identity? This course begins with a new exploration of Hebrew Bible passages and Judaism in the first century, and a fresh questioning of how the followers of Jesus related to the varieties of Judaism. A number of passages from the Hebrew Bible and the New Testament will be analyzed in depth.

HB CS 4152  Liberating Bible Interpretations, Antiracist, and White Identity: Approaches to Reading Scripture
What makes an interpretation of the Bible liberating? For whom? When? Where? We will explore how various stages of racial identity development and awareness present challenges to our reading of the texts and each other, in order to develop antiracist and other anti-oppression strategies for preaching and teaching from scripture. Critical Race Theory and Critical White Studies shall inform our primary focus on racial identity of “white” readers while also looking at other culturally dominant features of identity in the interpretive process of biblical texts. G

CHURCH HISTORY
Competence in church history includes general knowledge of early, reformation, and modern periods and topics that directly pertain to a student’s educational goals. It entails the ability to reflect constructively on Christianity as an historical phenomenon. It includes understanding and critical appropriation of received traditions, as well as continued discovery of neglected, overlooked, or undervalued resources. Disciplined historical interpretation also involves assessing various historical presentations of gender, race/ethnicity, status,
and power. Putting ancient voices in dialogue with contemporary ones deepens skills in textual analysis and in critical social and cultural interpretation.

**EARLY CHURCH COURSES**

**Survey Courses**

**CH 1100**  **Early Christianity**

This class is a survey of the history of Christianity in its first thousand years. Major issues will include Christian origins and its Jewish roots; the diversity of early Christian theologies, including gnosticism and orthodoxy; martyrdom and the rise of monasticism; questions of faith and order; trinitarian and christological controversies; and Christianity in Africa and Asia. The course will also focus on the challenges and opportunities facing the church throughout the first millennium, including its encounter with Islam and other faith traditions.

**MEDIEVAL AND REFORMATION COURSES**

**Survey Courses**

**CH 1510**  **The English Reformations**

An historical introduction to major figures, events, and perspectives of the origins and development of the Church of England in the sixteenth, seventeenth, and early eighteenth centuries.

**MODERN CHURCH COURSES**

**CH L 2321**  **The Book of Common Prayer**

This course provides an overview of the development of the *Book of Common Prayer* beginning with sixteenth-century England and leading up to the *Book of Common Prayer 1979* of the Episcopal Church. Attention will be paid especially to the content and theology of the current *BCP* and the supplemental materials found in *Enriching Our Worship*, as well as to current discussions about ongoing liturgical revision in the Episcopal Church.

**CH PT 2502**  **History, Polity, and Canon Law of The Episcopal Church**

This survey course will give students a working knowledge of the history (histories), ethos, and cultures of The Episcopal Church including an appreciation of both the highlights and the challenges of Anglicanism in the United States. Included will be a study of the practice of The General Convention and an investigation into The Constitution and Canons of The Episcopal Church. The history and polity of The Episcopal Church will be placed within the context of the global Anglican Communion. The ability to apply insights as religious leaders to pastoral and missional contexts will guide the course.

**CS CH 2540**  **Critical Issues in the Anglican Communion**

Evolved from a colonial beginning, the Anglican Communion has to meet the challenges of the postmodern and postcolonial world. This course explores issues such as the crisis of Anglican identity; the shift of Christian demographic to the Global South; autonomy and interdependence, mission and partnership, economic justice, women’s struggle for leadership, and human sexuality.
**T CH 2710  Twentieth Century Anglican Theologians**

This course discusses the development of theologies in the Anglican Communion in the twentieth century through studying the works of representative Anglican theologians from diverse contexts. We will focus on Anglican identity, Gospel and culture, struggle for justice for minorities and the marginalized, relation between the local and the global, and issues facing the Communion today. Limited to fifteen in-seat and ten online students. Preference is given to EDS final year students.

**LITURGY**

Within the wide range of human religious practice, the study of liturgy focuses on those corporate events in which Christians worship God, enact community, and do theology. In the Anglican Communion, as in many other religious bodies, these acts are becoming ever more diverse and multicultural. EDS seeks to train liturgical leadership through courses in liturgical history, theology, and practice, and through experiences of actual liturgical worship in the chapel and in students’ field education opportunities. Competence in liturgy and worship involves knowledge of liturgical theology and history and the ability to design and enable transforming liturgical worship for people of different races, genders, classes, and sexual identities. While all students need some knowledge of liturgical theory and history, their other needs will depend on the students’ denomination and intended vocation. Courses in related fields that have liturgical implications both at EDS and at the other BTI schools are appropriate to this study.

**Survey Courses**

**L 1025  Liturgical Theology and Practice**

This course maps the contours of contemporary liturgical theology, noting numerous historical developments whilst concentrating on engagements between inherited traditions of Christian assembly and our current inter-cultural, multi-religious, and shifting spiritual contexts. The rites and resources of The Episcopal Church are embedded in the course, yet situated in a wider frame that takes in ecumenical consensus and dissent from it—with a range of liberation theologies welcomed to animate optics on each topic in the schema of study.

**L 1040  Liturgical Practicum**

This workshop encompasses the nuts and bolts of enacting the various liturgies of the church. Training for practical worship and musical leadership is affected through confronting the structure and meaning of the rites as enacted, and by expanding students’ facility for leading worship by means of vocal and movement exercises.

**Thematic and/or Specialized Courses**

**HB L 1135  Psalms and Worship**

This course examines the Psalms in their original contexts in ancient Israel and how they have been used liturgically and musically by Jews and Christians since the beginning of the Common Era.
L 1234  **Singing the Faith**
Through preparing choral music for weekly Eucharist and special events, students will develop skills in musical presidership; study church history and theology in diverse repertoire of sung prayer; and deepen their understanding of the power of music and the arts in both personal and public spheres. [1 credit per term]

L PT 1320  **Feeding the Fire of Sung Prayer in Christian Communities**
This course is for clergy, professional musicians, and laypeople. It will address these questions: What will we sing on Sunday morning? Why does it matter? How will we choose? Who are the stakeholders in the decision-making process? The goal is growth toward competency in: 1) Building an intellectual scaffolding (includes theological, historical, cultural, ritual, and musical considerations) for the study of Christian sacred music to support lifelong learning; 2) Using relevant research tools; 3) Learning a packet of representative songs well enough to be able to teach them to a congregation; 4) Developing best practices for creative, and rewarding, collaborative ministry among musicians, clergy, and the communities they serve.

PT L 1420  **Unleashing Our Voices: Voice, Identity, and Leadership**
A course for the courageous, who wish to explore first-hand the liberatory and transformative power of their voices in community. Using the classroom community as a laboratory, the course will combine: (1) practical work on voice production and the body/mind/soul as human instrument with (2) in-class discussion and small team exploration of readings on voice, identity/community membership, and leadership. Voice work will include group exercises for freeing the body and voice, as well as individual work in front of the group using prepared spoken texts and/or sung pieces. Readings will be drawn from writings on the physical voice and voice as an element of social location from womanist, feminist, anti-white supremacist, and other anti-oppression perspectives. Participants will engage questions of voice and power in pastoral, liturgical, theological, educational, and spiritual contexts. Limited to twelve students. No auditors. Students will attend all sessions, even if registering for the two credit option. [Pre-requisite: FTP 1010: Foundations for Theological Praxis]

L 2010  **Chanting the Eucharist**
Employing a wide range of contemporary resources, as well as various historical studies, this course explores the theology and practice of daily prayer and its disciplines of praise, intercession and scriptural and spiritual reading. Set firmly within an ecumenical context, the course particularly considers developments in the Anglican Communion since The Episcopal Church’s *Book of Common Prayer 1979*.

L 2020  **Spirituality for Presiding**
A course focused on the nurture of leadership in Christian celebration, exploring both kinesthetic arts and the pastoral, public, and representative vocation of the one who presides.

L CS 2230  **Sacramental Pastoral Care**
This course will consider the sacraments and occasional offices as occasions for mission and pastoral care, conscious of current shifting spiritual contexts and the changing demands of public ministry, and exploring perspectives from contemporary sacramental theology and an ecumenical range of ritual books.
L 2240    Liturgies of Baptism and Eucharist
This course will make an intensive exploration of key themes in Christian theologies of baptism and eucharist. Special emphasis will be given to factors shaping ecumenical consensus and controversy as well as pastoral and missional issues in their contemporary celebration.

L PT 2310   Ordination Studies: Public Representative Ministry with the Community of the Baptismal Covenant
Using the core texts Paul Bradshaw, *Rites of Ordination* (Collegeville, MN: Liturgical Press, 2014) and Gordon W. Lathrop, *The Pastor: A Spirituality* (Minneapolis, MN: Fortress Press, 2006) this course will explore contemporary theologies of ordained ministry in an ecumenical context, but with special attention to contemporary Anglican theologies, and a particular focus on the Berkeley Statement “Equipping the Saints” and critique of the 1979 *Book of Common Prayer’s* sometimes inconsistent convictions about ordination and the ministry of the baptized.

L 2400    Prayerbook(s) for the Twenty-First Century

* Practicum because students will be asked to rework texts and rituals of the prayer book

L 3020    Challenging the Liturgical Traditions, Postcolonial, and Queer Perspectives
A critical exploration of intersections between a cluster of contemporary theologies—for example, feminist, queer, postcolonial, “child theology”—and liturgical theology and practice.
THEOLOGY

Competence in theological studies involves general knowledge of symbols and doctrines of the Christian faith; cultivated skills for interpreting theological texts; an understanding of the social and historical contexts and consequences of theological developments; an ability to identify theological issues in contemporary contexts of oppression and liberation; and an ability to critically and creatively construct theology for the promotion of socially transformative ministries. Usually, competence in theology should include a solid grounding in at least one Introductory/Survey/Methodological course and substantial acquaintance with two of the additional course groupings listed in the EDS Catalogue.

Introductory, Survey, and Methodological Courses

T 1025  Introduction to Systematic Theology
This course is an introduction to the sources, methods, and major doctrines of Christian theology. Topics to be covered include revelation, the persons and functions of the Trinity, sin and grace, the church and sacraments, missiology, and last things. Particular attention will be paid to the historical development, as well as the contemporary reconstructions of such doctrines.

T 1044  Introduction to Liberation Theology
What is liberation theology? Who does it? Why is it important to the church? How do traditional theologians and critics respond to it? This introductory course will discuss the many strands of liberation theology from different global contexts. The focus will be on liberation theology’s methodologies, its relation to the social context, and its challenges to the theological discipline.

E T 1280  Basics in Anglican Moral Theology
The focus on this course is the historical theological and ethical development of Anglican moral theology and contemporary concerns of The Episcopal Church. Foundational thinkers, methods, themes, and related aspects of the moral life will be outlined and students will participate in class presentations. This course serves as an introductory course for competence in the field.

T CH 2710  Twentieth Century Anglican Theologians
This course discusses the development of theologies in the Anglican Communion in the twentieth century through studying the works of representative Anglican theologians from diverse contexts. We will focus on Anglican identity, Gospel and culture, struggle for justice for minorities and the marginalized, relation between the local and the global, and issues facing the Communion today. Limited to five in-seat and ten online students. Preference is given to EDS final year students.

Thematic and Doctrinal Theology

T 1990  God and Creation
What does Christian theology have to say to the present ecological crisis? This course introduces discussions on the relation between God and creation in biblical, classical, and contemporary theological texts. Students will explore different doctrines of God and formulate their ideas on cosmology, humanity, salvation, and the work of the spirit.
T 2030  Sin, Grace, and Atonement
How might the doctrines of sin, grace, and atonement speak to progressive people of faith today? This course will examine the biblical, historical, and theological foundations of these doctrines. Specific topics to be covered will include original sin, structural sin, various atonement theories (for example, the ransom, satisfaction, and moral influence theories), and interfaith notions of sin. The course will conclude by assessing critiques and reconstructions of these doctrines by feminist, womanist, queer, and other contemporary theologians.

T 2040  Heaven, Hell, and Last Things
This course will explore the doctrine of eschatology, or last things. Topics to be covered will include heaven, hell, purgatory, limbo, angels, demons, eternal punishment, and the Last Judgment. We will examine the biblical, historical, and theological foundations of this doctrine, as well as how contemporary reconstructions of these topics might speak to progressive Christians today. Interfaith perspectives, both East and West, will also be considered.

T PT 2165  Mission, Ministry, and Sacraments: Re-visioning the Church Inside-Out
This course seeks to construct a theology of the church the essential nature of which is its “inside-turned-outness” for the life of the world. In the light of this basic stance of a church as a people—externally focused and God’s-Reign oriented—a theological re-visioning of the central elements of the church’s sacramental life, worship, witness, and ministry is undertaken. A central question is how we can recover the basic calling of the church to be a sign and instrument of a God-intended “alternative humanity” and an agent of transformation in a world characterized by oppressive, exclusivist, and fragmenting forces. Faith-filled resistance, compassionate solidarity, and creative hope shall serve as significant categories in such a re-visioning. Participants will explore the practical and pastoral implications of such a re-visioning for the empowerment of local congregations as change agents.

Constructive Theology

E T 1430  African American Christian Ethics: Sex and Sexuality
The rich texture of the African American Christian experience is the subject of this course from the perspective of Christian ethics and social history. This broad experience will be explored through the themes of Christian faith and witness, Black spirituality, the struggle for liberation, and the meaning and nature of moral agency. The class is taught in seminar style, inclusive of lectures, student-led group discussions, art, and music.

T CS 1512  Christology and Cultural Imagination
This course introduces the insights of cultural studies to theological reflection. We will discuss the cultural phenomenon of the quest for the historical Jesus, Mel Gibson’s The Passion of the Christ, Jesus in spirituals and other Gospel music, Jesus and masculinity, as well as images of Jesus from diverse contexts. The aim is to develop an expansive understanding of Christology through interaction with arts and other cultural productions. Artists and other guests will be invited to enrich class discussion.
**CS 1710 Feminist Theories and Theologizing**
This course introduces the student to varieties of feminist and gender theories and theorists, e.g., liberal feminism, radical feminism, Marxist feminism, post-colonial feminism, womanist theorists, and Asian American feminism, in order to provide a theoretical foundation for theologizing on behalf of women. This course fulfills the feminist theory requirement for the MATS student concentrating in FLT.

**CS 1922 World Religions and Just-Peace Making**
Through selected texts, guest lecturers from different faith-traditions, and case studies, this course will attempt at an analysis of both the rich resources and the formidable obstacles in five of the major world religions for building communities of just peace. As human communities everywhere continue to be torn apart by ethnic violence, racial conflicts, gender, hetero-sexist, and other forms of injustices, it is an imperative for theological communities to examine the religious factors that exacerbate injustices and forms of hatred, and explore how religious traditions have inspired justice, peace, and human flourishing. Attention will be paid to the possibilities of inter-faith co-operation and the consequent re-visioning of the symbolic, ritual/liturgical, and conceptual practices across religious traditions for joint-action in subverting hatred and building justice and peace. Underlying the course is the conviction that there can be “no peace among the nations without peace among the religions. No peace among religions without dialogue between the religions.” —Hans Küng.

**T 2010 Contemporary Christologies**
Who is Jesus Christ for us today? This course will explore a number of contextual christologies, including the Black Christ, the feminist Christ, the womanist Christ, the Asian Christ, the Asian feminist Christ, the Latina Christ, the queer Christ, and the disabled Christ. This course will also explore the intersections of postcolonial and queer theory with contemporary christological reflection.

**T 2160 Third World Feminist Theology**
A critical study of the challenges and the contributions of Third World feminist theology to the theological discipline. The works of Mercy Amba Oduyoye, Elsa Tamez, Ivone Gebara, Chung Hyun Kyung, and Mary John Mananzan will be studied.

**ET 2271 Vocation and Work in Church and Society**
There are many related questions currently about the nature of work in the twenty-first century—the meaning of vocation as a Christian in the church and workplace, the changing nature of work in the global economy, and ethical issues arising between faith and workplace life. Through lectures, discussion, and projects, this course will examine these questions as they affect the individual, ministry in the church, and the church’s witness in society.

**PT 2323 Spirituality of Healing**
This course explores the spiritual foundations of healing, including mind and body connections, breaking the cycle of violence, and developing life-affirming spiritual practices. Particular emphasis will be on healing from internalized racism, homophobia, and other forms of structural oppression. There will be opportunities to study Chinese approaches to healing.
T 2411  **Eros, Sexuality, and the Spirit**  
What has sexuality to do with spirituality? Why are Christians afraid of eros? Why is it difficult to talk about eros and sexuality in the church? Why are mainline denominations preoccupied with issues of human sexuality? What has the erotic to do with our spiritual practice? This course introduces recent writings on these issues, including novels, autobiographies, theological and spiritual writings.

PT 2540  **Queer Theologies and Pastoral Care with Youth and Young Adults**  
This course will engage theological, theoretical, contextual and practical resources for doing queer-affirming pastoral care with and for LGBTQI youth and young adults. Together we will consider how queer theologies might assist Christian leaders and communities in bearing supportive witness to the complex, evolving identities of these chronologically contiguous yet distinct groups. We will explore some of the contextual developmental specificities that can inform pastoral care with these groups. We will also consider how, in addition to pastoral conversations, such care can invite queer individuals and communities into creative theological expression through modes such as narrative, image, and ritual. Course materials—readings and other media—will draw from the fields of queer Christian theology, pastoral theology, queer theory, and critical childhood and sociological studies. Course assignments will invite the creation of practical theological resources as well as call for careful, critical reflection upon course materials.

E T 2600  **Womanist Theology and Ethics**  
Womanist ethics explores the experience of African American women from slavery to the present as a valuable and valid subject for Christian ethics. The course focuses on several themes that elucidate many of the sources, methods, and content that womanists use in the analysis of the Black religious tradition, race, gender, class, and sexuality. The class is taught in seminar style, inclusive lectures, student-led group discussion, art, and music.

T CS 2800  **Spirituality for the Contemporary World**  
This course explores different dimensions of a holistic and passionate spirituality for the modern world. The contribution of eco-conscious theologians, feminist religious writers, and Asian religions will be studied and the relationship between spirituality and the body, human desire, poverty, ecology, and power will be clarified. A particular focus of this course will be on how to lead a discussion group on spirituality in churches, schools, and the workplace.

T CS 2911  **Christian and Religious Pluralisms**  
The imperative to be permanently open to the “other,” particularly persons of other faiths, is critical both for the deepening of Christian faith and inclusive human community. This course seeks to examine the nature and implications of this imperative through an exploration of the types of the relations between Christians and people of other faiths in history. Developing a typology of such inter-faith relations, several central theological issues will be examined such as plural religious truth-claims, uniqueness of Christ, mission, and syncretism. Also, practical issues in the context of local parish ministry will be explored such as inter-faith dialogue and prayer, co-operating toward the public good as well as pastoral response to inter-faith marriages, hospital visitation, etc. The commitment to a “fragmentation-and-oppression-free” human community and the over-
coming of forces of division will be a decisive point of departure for the exploration.

**T CS 2913  The Sacred and the Self in World Religions: Explorations in Comparative Theology**

Now more than ever, it is an imperative that Christian theological task is undertaken in active dialogue and cross-reference with one or more of the other religious traditions of the world. This course will undertake a “dialogical” theology around two central themes, namely, the Sacred and the Self in comparative conversation with selected major religious traditions of the world. An adequate method for such a theological task will be explored through examining the recent development of the discipline known as “comparative theology.” At the heart of the course lies the conviction that any formation for theological and ministerial leadership today is parochial and poorer if it is not done in serious dialogue and comparative study of other religious traditions.

**T CS 2922  World Religions and the Search for Community**

This course is an introduction to the world’s major religions, particularly Judaism, Christianity, Islam, Hinduism, and Buddhism from the vantage point of the religious quest for “community” with the divine and all else. It aims to provide a basic knowledge of the selected major religions and to explore how in their rich diversity they may resource the building up of community among humans and creation in a world torn by conflict and violence, often accentuated in the name of religious commitments. Inter-religious conversations about the “golden rule” and “ethic of reciprocity” will provide a starting point.

**T CS 3020  Advanced Theology Seminar: Contextual Theologies: Methods, Issues, and Comparisons**

Progressing from two key assumptions that no theology is disinterested, and that any theology done outside of its context(s) is both parochial and inadequate, this seminar will explore the sources, methods, and pertinent issues in doing Christian theology in particular contexts. It will draw into dialogue selected theologies, such as “Dalit” (India), Minjung (Korea), Liberation (Latin America, U.S. Latino/a), Black (Africa, U.S.), Womanist/Feminist and Indigenous peoples’ theologies (Americas, Pacific). Post-colonial, economic, gender, race and other historically non-dominant identity markers will provide the lenses for analysis of a pluralistic world both in terms of religions and cultures.

**T PT 3051  Queer Theology and Pastoral Care**

This course will provide a survey of the development of lesbian, gay, bisexual, transgender, and queer (LGBTQ) theologies from the 1950s through today, with a particular focus on the pastoral care of LGBTQ persons. Topics to be covered include scriptural texts of terror, coming out, pastoral counseling, same-sex unions and marriages, and spiritual direction.

**T CS 3220  Cultural Theories, Identities, and Theologies**

Underlying this course are two key assumptions that no theology is disinterested and it arises out of, and is intrinsically related to, its social context and that any Christian theology not done in conversation with the theologies in other contexts is both parochial and inadequate. By drawing into dialogue selected theologies such as “Dalit” (India), Minjung (Korea), Liberation (Latin America/Hispanic), Black (Africa and the U.S.) and Feminist/Womanist and Indigenous peoples’ theologies (Pacific and the U.S.), this course will ex-
plore the nature, sources, methods, and pertinent issues in doing Christian theology in particular contexts. Post-colonialism, economic, gender, and other interlocking oppressions, cultural and religious pluralism, etc. will provide the backdrop for the course. Conditions and criteria for theological dialogue across contexts and the charge of syncretism will also be examined.

ETHICS

Ethics is the study of moral theory, decision-making, and action in regard to individuals, church, and society. Competence in ethics entails familiarity with the significant traditions and themes of Christian ethical discourse and moral theology; the ability to identify and analyze ethical theories and to evaluate ethical arguments; and the ability to use ethics in decision-making and action in church and society. Oppressions due to race, gender, class, sexual identity, or social constructs are understood as fundamental issues addressed by Christian ethics.

Surveys/Methods/Approaches

E 1010 Introduction to Christian Ethics
This course introduces students to the field of Christian ethics. The question, “What is Christian ethics?” is addressed in this introductory course. Responses are formed from different major perspectives and themes in Christian tradition from individual thinkers, communities of faith, and larger social contexts. Focus is given to forms, sources, and norms for Christian ethics, and to methodologies used in moral reflection and decision making. Offered every other year as one of three courses fulfilling the minimum competence as an introduction to the field.

E 1140 History of Christian Social Ethics
Christian communities have developed various responses to moral and ethical dilemmas through the history of the church. These responses include distinct approaches to moral agency, the role of the state, the nature of a good society, and appropriation and interpretation of sources. The major contributions of Aquinas, Augustine, Luther, and Calvin will be reviewed in light of contemporary moral and ethical debates.

E T 1280 Basics in Anglican Moral Theology
The focus on this course is the historical theological and ethical development of Anglican moral theology and contemporary concerns of The Episcopal Church. Foundational thinkers, methods, themes, and related aspects of the moral life will be outlined and students will participate in class presentations. This course serves as an introductory course for competence in the field.

Contemporary Ethical Traditions and Approaches

E T 1060 New Social Movements and the Church: Theories and Praxis
This course will begin by exploring the calling of the church to be a transformative agent in society. Such an exploration will be undertaken through a study of critical social theories and praxis in new social movements and their relationship to religion. Participants will engage in the development of case studies of selected social movements—civil rights, feminist, and poor people’s movements. Examining the implications of the course for the role of local congregations in the public square will be a major goal.
E CS 1270  The Social Gospel and the New Social Creed
This course invites students to explore several theologian/ethicist activists, issues, and understanding of the Social Gospel Movement, its ecumenical aspects, and its legacy in contemporary contextual theology and ethics in addressing the church’s participation in social justice movements. Readings will include works from such notables as Walter Rauschenbusch, Vida Scudder, Nannie Helen Burroughs, Reinhold Niebuhr, Mary McLeod Bethune, and Luther King Jr., among others. Offered every three years.

E CS 2272  The Church and Class in U.S. Society
There are many related questions currently about the nature of work in the twenty-first century—the meaning of vocation as a Christian in the church and workplace, the changing nature of work in the global economy, and ethical issues arising between faith and workplace life. Through lectures, discussion, and projects, this course will examine these questions as they affect the individual, ministry in the church, and the church’s witness in society.

E CS 2850  Hospitality: A Way of Life
“Hospitality” is an increasingly popular buzzword within religious circles. Students will read ancient and contemporary texts closely in order to explore its Christian theological roots, importance and metaphorical use, and grapple with philosophical and practical ethical dilemmas. Guests—including a member of a religious community and a social/environmental activist—will enrich our conversation.

HB E 2881  The Bible and Ethics
This course investigates the relationship between the Bible and Christian ethics. Areas of inquiry will include: the nature of biblical authority; biblical and contemporary understandings of “community,” “the person,” and God in moral agency; scripture as a source for ethical reflection; and the ethical implications of doing biblical interpretation.

Contemporary Issues in Ethics
E T 1430  African American Christian Ethics: Sex and Sexuality
The rich texture of the African American Christian experience is the subject of this course from the perspective of Christian ethics and social history. This broad experience will be explored through the themes of Christian faith and witness, Black spirituality, the struggle for liberation, and the meaning and nature of moral agency. The class is taught in seminar style, inclusive of lectures, student-led group discussions, art, and music.

E T 2271  Vocation and Work in Church and Society
There are many related questions currently about the nature of work in the twenty-first century—the meaning of vocation as a Christian in the church and workplace, the changing nature of work in the global economy, and ethical issues arising between faith and workplace life. Through lecture, discussion, and projects, this course will examine these questions as they affect the individual, ministry in the church, and the church’s witness in society.
Globalization: Mission, Theology, and Ethics

Globalization is an undeniable political, social, economic, and cultural reality. Why and how should we be engaging with its effects? As well as looking at how Christians use and contest global trends, we will explore how the church should be responding—theologically, ethically, and practically—to issues such as global warming, economic and trade disparities, migration, poverty, cultural homogenization, and the challenges of co-existence among varied faith communities. The role and responses of those marginalized by global processes will be explored.

Theory and Practice of Ministry

Please note: In response to Resolution 2015-A090, Contemporary Society courses are listed under Theory and Practice of Ministry. In the 2016–2017 Academic Handbook, further integration of these areas will be completed after faculty review.

The theory and practice of ministry, also called pastoral theology, is an interdisciplinary field concerned with how theological reflection can inform and be informed by action. It is a transformative activity for making an appropriate, effective Christian response in the world. As a matter of both process and outcome, the goal of pastoral theology is to make a difference to people both within communities of faith and in the wider community. It has traditionally been associated with the ministry of the church. At EDS, pastoral theology is a socially engaged discipline informed by theologies that challenge students to examine the dynamics of power and oppression and how they connect with pastoral practice. Competence in pastoral theology entails skills in social analysis and multicultural work in order to make an appropriate pastoral response in a wide variety of personal, interpersonal, institutional, and cultural contexts. It includes work from several of the course groupings listed in the EDS Catalog.

Congregational Studies and Leadership

PT L 1420  Unleashing Our Voices: Voice, Identity, and Leadership

A course for the courageous, who wish to explore first-hand the liberatory and transformative power of their voices in community. Using the classroom community as a laboratory, the course will combine: (1) practical work on voice production and the body/mind/soul as human instrument with (2) in-class discussion and small team exploration of readings on voice, identity/community membership, and leadership. Voice work will include group exercises for freeing the body and voice, as well as individual work in front of the group using prepared spoken texts and/or sung pieces. Readings will be drawn from writings on the physical voice and voice as an element of social location from womanist, feminist, anti-white supremacist, and other anti-oppression perspectives. Participants will engage questions of voice and power in pastoral, liturgical, theological, educational, and spiritual contexts. Limited to twelve students. No auditors. Students will attend all sessions, even if registering for the two credit option. [Pre-requisite: FTP 1010: Foundations for Theological Praxis]

PT 1731  Administration and Finance for Congregations

This course seeks to foster administrative skills as an essential component of effective ministry for clergy and lay leaders. Specific topics will include compensation strategies, personnel issues, decision-making processes, management styles, budgeting, and financial management in the parish. The course will also cover issues relating to the spirituality of money and the vocational dimensions of church administration.
PT 2000  The General Convention of The Episcopal Church
This course is designed to prepare persons to either participate or follow the events that occur at the General Convention. Students who are intending to attend the Convention will receive full credit and students who do not attend the General Convention may take the two credit option for this course. Emphasis will be placed on the resolutions and reports contained in the so-called “Blue Book” which serves as the basis for legislative action. Equal attention will be paid to issues and process. [2 credit course; 1 additional credit if attending Convention]

PT 2060  Theology of Ministry in Small Churches
Those of us called to serve parishes will most likely start in a church that feels “not yet big enough” to support the ministry we’ve dreamed of. Most congregations in the United States have less than seventy-five in attendance. We will start with the ecclesiology question, “what is church?” and then explore how to help congregations answer the question “what is this church?” We will look at finding effective ministry in yoked and shared ministries, cooperative ministries, very small churches, new churches, and dying churches. In each case we will explore what leadership roles are called for, and how to continue to be ministers to the world in these contexts.

PT 2120  Teaching Others to Pray
Those whose work it is (or will be) to help form the spiritual lives of others will find this course particularly useful. The course will introduce several methods of meditative prayer, discuss how these methods might be taught and modeled in classes, workshops, prayer groups, and retreats.

PT 2165  Revisioning the Church: Communities of Resistance, Solidarity, and Hope
This course seeks to construct a theology of the church the essential nature of which is its “inside-turned-outness” for the life of the world. In the light of this basic stance of a church as a people—externally focused and God’s-Reign oriented—a theological re-visioning of the central elements of the church’s sacramental life, worship, witness, and ministry is undertaken. A central question is how we can recover the basic calling of the church to be a sign and instrument of a God-intended “alternative humanity” and an agent of transformation in a world characterized by oppressive, exclusivist, and fragmenting forces. Faith-filled resistance, compassionate solidarity, and creative hope shall serve as significant categories in such a re-visioning. Participants will explore the practical and pastoral implications of such a re-visioning for the empowerment of local congregations as change agents.

CH PT 2502 History, Polity, and Canon Law of The Episcopal Church
This survey course will give students a working knowledge of the history (histories), ethos, and cultures of The Episcopal Church including an appreciation of both the highlights and the challenges of Anglicanism in the United States. Included will be a study of the practice of the General Convention and an investigation into the Constitution and Canons of The Episcopal Church. The history and polity of The Episcopal Church will be placed within the context of the global Anglican Communion. The ability to apply insights as religious leaders to pastoral and missional contexts will guide the course.
**Preaching**

**PT 1160 Preaching Liberation in a Multicultural World**

Preaching liberation is at the core of the Gospel. Drawing upon the resources of our multicultural world we are learning again to preach justice grounded in affirmation rather than simplistic moralizing. For beginners and more experienced preachers this course offers opportunity to practice and strengthen dimensions of ethical proclamation.

**HB PT 2250 Teaching and Preaching Texts of Terror**

Creation is nearly destroyed by the flood, the promised land is inhabited before the “conquest,” women are raped, daughters sacrificed, men tortured, people “punished.” And God...? Where do we begin when we read these texts in the Bible or the daily paper? How do we preach texts where terror takes the place of good news? How do we respond to violence in biblical texts (and in contemporary situations)? The course will explore various biblical texts and theological/ethical issues through critical exegesis; we will work on sermons and other theo-ethical and pastoral responses. Prerequisite: some study in the Bible and in Theology/Ethics.

**Pastoral Care**

**PT 1050 Pastoral Offices of the Church**

Each of the pastoral offices of the church is a profoundly sacred invitation to share in important passages in a person’s life. These services are unlike others in the Prayer Book in that they do not conform to dates, seasons, or cycles of the church year. They stand in a special place in the journeys of individuals or communities and offer a way of grace in their own rite. Inclusion in the Prayer Book is a sign of the church’s concern for the people it serves throughout their life’s journey.

This course will focus on the practice of offering these services and will include practical discussions, suggestions, and guidance for those occasions. The pastoral offices to be discussed will include, but not be limited to, reconciliation, ministration to the sick, marriage and blessings, thanksgiving for birth or adoption of a child, commitment to Christian service, and commissioning of lay ministers. Also included will be ministration in time of death and burial, and ending of pastoral relationship.

**PT 1200 Introduction to Pastoral Care**

This introductory course will offer some theological, theoretical, and practical foundations for pastoral care. Topics covered will include theologies of compassion and hope, history and models of pastoral ministry, practices of listening, “seeing” and visiting, the role of liturgy, and importance of self-care. Site visits will provide opportunities to consider the importance of understanding and engaging with context and marginalization.

**PT 1912 Spiritual Direction**

An introduction to the art of spiritual direction, designed to assist ministers (ordained or lay) in listening to the spiritual experience of others.
**T PT 2323  Spirituality of Healing**  
This course explores the spiritual foundations of healing, including mind and body connections, breaking the cycle of violence, and developing life-affirming spiritual practices. Particular emphasis will be on healing from internalized racism, homophobia, and other forms of structural oppression. There will be opportunities to study Chinese approaches to healing.

**L PT 2100  Daily Prayer**  
Employing a wide range of contemporary resources, as well as various historical studies, this course explores the theology and practice of daily prayer and its disciplines of praise, intercession and scriptural and spiritual reading. Set firmly within an ecumenical context, the course particularly considers developments in the Anglican Communion since the Episcopal Church’s *Book of Common Prayer*, 1979.

**T PT 3051  Queer Theology and Pastoral Care**  
This course will provide a survey of the development of lesbian, gay, bisexual, transgender, and queer (LGBTQ) theologies from the 1950s through today, with a particular focus on the pastoral care of LGBTQ persons. Topics to be covered include scriptural texts of terror, coming out, pastoral counseling, same-sex unions and marriages, and spiritual direction.

**Social Justice Ministries and Mission**

**PT CS 1119  Encountering the City: Ministry in Urban Context**  
This course will introduce students to the many significant ways the church is engaged with the realities and pains, assets, and possibilities of life in the city. The course will usually meet off campus with individuals and agencies ministering in “street and shop and tenement.” Some urban issues which will inform the course include: homelessness, gentrification, violence, community organizing, welfare rights, health care and drug rehabilitation, AIDS, environmental justice, and education reform. Students will be expected to develop their own pastoral approach to the mission of God in the urban context and nurture relationship with networks of individuals and organizations committed to justice and peace in the city.

**PT CS 1443  Prison Abolition**  
As the prison-industrial complex continues to chase the health industry as the largest and most rapidly growing sector of our economy, outstripping along the way education, housing, and social welfare, the time has come to address squarely and with candor the means by which this egregious waste of human and financial capital can be stopped. The church has a key role to play as a bridge between the various stakeholders in this critical system in our society that is so badly in need of change. We will examine best practices from both the historical and current perspectives focusing on the methods required to move from a retributive to restorative justice framework.
PT CS 2019  Social Issues and the Church in an Urban Context
This course will examine the new challenges confronting the church in social ministry. Particular emphasis will be placed on institutional responses to the environmental crisis, health care delivery, housing for all people, and a close examination of the criminal justice system. The premise of the course involves the recognition that the word urban has become a code for race and as such the course will examine racism as a personal and institutional impediment to positively engaging all social issues. We will review previous strategies, evaluate their effectiveness and utility for the twenty-first century, and seek clarity regarding the appropriate roles for the church, for the government, and the private sector as each seeks to respond to the crisis that our cultures face in these areas. G

PT CS 2040  Evangelism for Liberation
How do we share the Good News of our faith in a twenty-first century context? Much of the U.S. population is unchurched. Should they hear our story? Why? In what ways? After a quick glance at the history of Christian evangelism, this course looks at how individuals and congregations can know their own story and share their own story with the world around us. Explore how worship, mission, committee meetings, our buildings, and our members all communicate part of who we are, and how we can be more intentional about communicating really Good News to neighbors who are longing.

PT CS 2200  Multicultural Transformation: Moving Beyond Anti-Racism Training
Studies show that less than 3% of American congregations are fully multicultural. Neither progressive nor conservative theological stances alone determine the level of pluralism reached. This course will focus on the dynamics of liberation and oppression as they are lived out within the context of faith communities and religious organizations. Grounded in the theory of interlocking oppressions, the course understands race as a key variable in the history and organization of American religions, and therefore integral to understandings of theologies, ecclesiologies, and ministry. Through a mix of theory and practical application, and skill-building, students will also have an opportunity to look at the ways other social identities and interreligious encounters shape congregational life.

CS Sp-A1  Theological and Pastoral Spanish I
For students interested in working with Hispanic populations in pastoral settings who have limited or no knowledge of the Spanish language and Latino cultures. This course will offer an introduction to grammatical structures emphasizing aural comprehension and speaking through intensive oral practice. Appropriate and insightful cultural theological reading materials will be the basis for class discussion and for oral and written practice.

CS Sp-A2  Theological and Pastoral Spanish II
For students who have some knowledge of Spanish language and Latino cultures.
Contemporary Society

Please note: In response to Resolution 2015-A090, Contemporary Society courses are listed under Theory and Practice of Ministry. In the 2016–2017 Academic Handbook, further integration of these areas will be completed after faculty review.

T CS 1512 Christology and Cultural Imagination
This course introduces the insights of cultural studies to theological reflection. We will discuss the cultural phenomenon of the quest for the historical Jesus, Mel Gibson’s *The Passion of the Christ*, Jesus in spirituals and other Gospel music, Jesus and masculinity, as well as images of Jesus from diverse contexts. The aim is to develop an expansive understanding of Christology through interaction with arts and other cultural productions. Artists and other guests will be invited to enrich class discussion.

CS 1700 Introduction to Islam
This introductory course will familiarize students with the tenets of Islam, the Qur’an, and various Muslim practices, paying special attention to the role of women therein.

T CS 1710 Feminist Theories and Theologizing
This course introduces the student to varieties of feminist and gender theories and theorists, e.g., liberal feminism, radical feminism, Marxist feminism, post-colonial feminism, womanist theorists, and Asian American feminism, in order to provide a theoretical foundation for theologizing on behalf of women. This course fulfills the feminist theory requirement for the MATS student concentrating in FLT.

PT CS 2040 Evangelism for Liberation
How do we share the Good News of our faith in a twenty-first century context? Much of the U.S. population is unchurched. Should they hear our story? Why? In what ways? After a quick glance at the history of Christian evangelism, this course looks at how individuals and congregations can know their own story and share their own story with the world around us. Explore how worship, mission, committee meetings, our buildings, and our members all communicate part of who we are, and how we can be more intentional about communicating really Good News to neighbors who are longing.

CS PT 2045 Local Congregations and Neighbors of Other Faiths: Worship, Caring and other Pastoral Issues
This bi-weekly 2-credit course will alternate visits to spaces of worship and pastoral care of Muslim, Jewish, and Hindu neighbors of local Christian congregations with in-class discussions of differences and similarities in worship, caring, and other pastoral issues. Interfaith chaplaincy will also be explored.

L CS 2230 Sacramental Pastoral Care
This course will consider the sacraments and occasional offices as occasions for mission and pastoral care, conscious of current shifting spiritual contexts and the changing demands of public ministry, and exploring perspectives from contemporary sacramental theology and an ecumenical range of ritual books.
CS CH 2540  Critical Issues in the Anglican Communion
Evolved from a colonial beginning, the Anglican Communion has to meet the challenges of the postmodern and postcolonial world. This course explores issues such as the crisis of Anglican identity; the shift of Christian demographic to the Global South; autonomy and interdependence, mission and partnership, economic justice, women’s struggle for leadership, and human sexuality.

T CS 2800  Spirituality for the Contemporary World
This course explores different dimensions of a holistic and passionate spirituality for the modern world. The contribution of eco-conscious theologians, feminist religious writers, and Asian religions will be studied and the relationship between spirituality and the body, human desire, poverty, ecology, and power will be clarified. A particular focus of this course will be on how to lead a discussion group on spirituality in churches, schools, and the workplace. G

T CS 2911  Christian and Religious Pluralisms
The imperative to be permanently open to the “other,” particularly persons of other faiths, is critical both for the deepening of Christian faith and inclusive human community. This course seeks to examine the nature and implications of this imperative through an exploration of the types of the relation between Christians and people of other faiths in history. Developing a typology of such inter-faith relations, several central theological issues such as plural religious truth-claims, uniqueness of Christ, mission and syncretism will be examined. Also, practical issues in the context of local parish ministry such as inter-faith dialogue and prayer, co-operating toward the public good as well as pastoral response to inter-faith marriages, hospital visitation, etc. will be explored. The commitment to a “fragmentation-and-oppression-free” human community and the overcoming of forces of division will be a decisive point of departure for the exploration. G

T CS 2922  World Religions and the Search for Community
This course is an introduction to the world’s major religions, particularly Judaism, Christianity, Islam, Hinduism, and Buddhism from the vantage point of the religious quest for “community” with the divine and all else. It aims to provide a basic knowledge of the selected major religions and to explore how in their rich diversity they may resource the building up of community among humans and creation in a world torn by conflict, and violence, often accentuated in the name of religious commitments. Inter-religious conversations about the “golden rule” and “ethic of reciprocity” will provide a starting point. G

T CS 3020  Advanced Theology Seminar: Contextual Theologies: Methods, Issues, and Comparisons
Progressing from two key assumptions that no theology is disinterested, and that any theology done outside of its context(s) is both parochial and inadequate, this seminar will explore the sources, methods, and pertinent issues in doing Christian theology in particular contexts. It will draw into dialogue selected theologies, such as “Dalit” (India), Minjung (Korea), Liberation (Latin America, U.S. Latino/a), Black (Africa, U.S.), Womanist/Feminist and Indigenous peoples’ theologies (Americas, Pacific). Post-colonial, economic, gender, race and other historically non-dominant identity markers will provide the lenses for analysis of a pluralistic world both in terms of religions and cultures. G
**T CS 3220  Cultural Theories, Identities, and Theologies**

Underlying this course are two key assumptions that no theology is disinterested and it arises out of and is intrinsically related to its social context and that any Christian theology, not done in conversation with the theologies in other contexts, is both parochial and inadequate. By drawing into dialogue selected theologies such as “Dalit” (India), Minjung (Korea), Liberation (Latin America/Hispanic), Black (Africa and the U.S.) and Feminist/Womanist and Indigenous peoples’ theologies (Pacific and the U.S.), this course will explore the nature, sources, methods, and pertinent issues in doing Christian theology in particular contexts. Post-colonialism, economic, gender, and other interlocking oppressions, cultural and religious pluralism, etc. will provide the backdrop for the course. Conditions and criteria for theological dialogue across contexts and the charge of syncretism will also be examined. G

**PT CS 2230  Bringing Change to the Church**

This course will focus on the development of advocacy skills within church structures, as well as on how to best utilize religious institutions for social change. Students will explore how to impact church systems and the relationship between church institutions and local contexts. The course will also focus on the role of the change agent working within the twenty-first century church.

**CS PT 2301  Comparative Methods for Combating Racism and Other Oppression**

This course will explore several of the current methodologies that are used in anti-oppression training. The purpose of the course will be to understand the theory and the practice of these methodologies and link them with the disciplines of theological reflection and social analysis. The objective of the course will be creating greater capacities for personal conversion and social and institutional transformations. Emphasis will be placed on the structural nature of oppressive systems and affective personal and group strategies to combat them. G

**CS CH 2310  Non-Violence and the Civil Rights Movement**

This course will explore the history of nonviolent resistance as a tool for social change during the last two centuries. A particular point of emphasis will be the efficacy of this approach in an age of globalization and the “War Against Terrorism.” We will explore the spiritual, religious, and secular roots of nonviolent resistance, its relationship to conflict resolution, and the effective methods of application in struggles for social justice. Students will be expected to relate this to their vocational goals and their commitments to a more just social order. G

**Topical or Issue-Oriented Courses**

**E CS 1060  New Social Movements and the Church: Theories and Praxis**

This course will begin by exploring the calling of the church to be a transformative agent in society. Such an exploration will be undertaken through a study of critical social theories and praxis in new social movements and their relationship to religion. Participants will engage in the development of case studies of selected social movements-civil rights, feminist, and poor people’s movements. Examining the implications of the course for the role of local congregations in the public square will be a major goal.
**E CS 1270  The Social Gospel and the New Social Creed**
This course invites students to explore several theologian/ethicist activists, issues, and understanding of the Social Gospel Movement, its ecumenical aspects, and its legacy in contemporary contextual theology and ethics in addressing the church’s participation in social justice movements. Readings will include works from such notables as Walter Rauschenbusch, Vida Scudder, Nannie Helen Burroughs, Reinhold Niebuhr, Mary McLeod Bethune, and Luther King Jr., among others. Offered every three years.

**PT CS 1119  Encountering the City: Ministry in Urban Content**
This course will introduce students to the many significant ways the church is engaged with the realities and pains, assets, and possibilities of life in the city. The course will usually meet off campus with individuals and agencies ministering in “street and shop and tenement.” Some urban issues which will inform the course include: homelessness, gentrification, violence, community organizing, welfare rights, health care and drug rehabilitation, AIDS, environmental justice, and education reform. Students will be expected to develop their own pastoral approach to the mission of God in the urban context and nurture relationship with networks of individuals and organizations committed to justice and peace in the city.

**PT CS 1443  Prison Abolition**
As the prison-industrial complex continues to chase the health industry as the largest and most rapidly growing sector of our economy, outstripping along the way education, housing, and social welfare, the time has come to address squarely and with candor the means by which this egregious waste of human and financial capital can be stopped. The church has a key role to play as a bridge between the various stakeholders in this critical system in our society that is so badly in need of change. We will examine best practices from both the historical and current perspectives focusing on the methods required to move from a retributive to restorative justice framework.

**PT CS 2019  Social Issues and the Church in an Urban Context**
This course will examine the new challenges confronting the church in social ministry. Particular emphasis will be placed on institutional responses to the environmental crisis, health care delivery, housing for all people, and a close examination of the criminal justice system. The premise of the course involves the recognition that the word urban has become a code for race and as such the course will examine racism as a personal and institutional impediment to positively engaging all social issues. We will review previous strategies, evaluate their effectiveness and utility for the twenty-first century, and seek clarity regarding the appropriate roles for the church, for the government, and the private sector as each seeks to respond to the crisis that our cultures faces in these areas.

**E CS 2272  The Church and Class in U.S. Society**
There are many related questions currently about the nature of work in the twenty-first century—the meaning of vocation as a Christian in the church and workplace, the changing nature of work in the global economy, and ethical issues arising between faith and workplace life. Through lectures, discussion, and projects, this course will examine these questions as they affect the individual, ministry in the church, and the church’s witness in society.
E CS 2610 Globalization: Mission, Theology, and Ethics
Globalization is an undeniable political, social, economic, and cultural reality. Why and how should we be engaging with its effects? As well as looking at how Christians use and contest global trends, we will explore how the church should be responding—theologically, ethically and practically—to issues such as global warming, economic and trade disparities, migration, poverty, cultural homogenization, and the challenges of co-existence among varied faith communities. The role and responses of the Anglican Communion will be discussed throughout and the voices of those marginalized by global processes prioritized. G

CS CH 4310 Church and the Civil Rights Movement: Nonviolence and Social Change
This course will explore the history of nonviolent resistance as a tool for social change during the last two centuries. A particular point of emphasis will be the efficacy of this approach in an age of globalization and the “War Against Terrorism.” We will explore the spiritual, religious, and secular roots of nonviolent resistance, its relationship to conflict resolution, and the effective methods of application in struggles for social justice. Students will be expected to relate this to their vocational goals and their commitments to a more just social order. G

CS 4501 Travel Seminar

SPECIAL COURSES
W 1234 WRITE Seminar
This course provides an introduction to theological writing and research in an American academic context. The WRITE Seminars provide an overview of the theological genres and how to write them. [3 credits]

W 1235 Writing Theology Well: From Theological Reflection to Biblical Exegesis
This six week course provides an introduction to writing in a theological context, focusing on the standard theological genres of theological reflection, theological argument, the constructive theological essay in its various applications (church history, Christian ethics, pastoral studies), and biblical exegesis, including a biblical exegesis research workshop with EDS Senior Research Librarian Aura Fluet in conjunction with the course. Weekly theological memos will offer opportunities to experiment with these theological genres, and to integrate their requirements with the resonances of the student’s voice. Toward that end, students will choose a paper assigned for one of their EDS courses in one of these genres to be submitted concurrently for completion in this course. The course format will feature PowerPoint presentations based on Lucretia Yaghjian’s Writing Theology Well, “hands-on” writing workshops, and writing consultation sessions with the instructor. [1 credit]

W 1236 Writing Theological Research Well: Reviewing the Basics, Retooling the Process
[In the Fall session, this course may be taken in tandem with W 2323, “Theological Library Research,” as a research writing tutorial, or as a free-standing course].
This six week module adapts the WRITE course (WR 1236) to an online environment, with a focus on writing the theological thesis well. The course is being offered out of the conviction that writing a theological thesis is both a personal labor of love and a public academic performance, requiring the successful integration
of one’s writing voice and research methodology into a well-crafted argumentative essay, documented and formatted according to appropriate academic conventions. Toward that end, course participants will review the basics of writing theological research by writing their own MA, MDiv, or DMin thesis projects (or parts thereof). They will learn how to generate a research question; identify a research methodology appropriate to their project; review relevant literature related to their topic; formulate a research thesis; develop an extended research argument; navigate the conventions of quoting, paraphrasing, summarizing, and citing research sources in footnotes and bibliography; and design research-writing templates adapted to the requirements of their thesis projects. [1 credit]

W 2323 Theological Library Research
[In the Fall session, this course may be taken in tandem with W 1236 Writing Theological Research Well: Review Basics].
The advent of the digital age has irrevocably changed the landscape of research but it has not fundamentally altered the complexity of the research process. In fact, it could be argued that while computer based research brings the libraries of the world to the desktop it is more difficult than ever to evaluate and synthesize the sheer wealth of information that is available. This course is an introduction to library research for students enrolled in masters level and certificate degree programs in theological studies. Its practical aim is to introduce students to the online and print information resources, available through the Library and on the Web, which can be accessed in writing their research papers/projects. Through a process of inquiry, hands-on workshops, and guided by the research questions they have formulated, students create their own network of resources integrating new information into their knowledge base as they begin writing their research. This course is also designed to address the growing need of students to become conversant with emerging technologies, to become effective researchers as students and life-long learners. [2 credits]

DOCTOR OF MINISTRY REQUIRED COURSES

DMin 1000 Ministerial Perspectives on the DMin
An introduction to the DMin program, including: the history of the EDS DMin program, degree program process, and program formation. In the colloquium, participants discuss their ministerial contexts, future ministerial direction, and a projected program of courses that leads to a thesis proposal and project. (3 credits)

DMin 2000 Approaches to Anti-Racist Ministry
This course introduces DMin students to the personal, interpersonal, cultural, and institutional dimensions of antiracism work. Students will explore how this work relates to their ministry and thesis project (3 credits)

DMin 3000 Producing the Thesis Project
This course will assist DMin students to produce the DMin thesis project proposal and develop skills in research, writing, and preparing the thesis project. (3 credits)
DMin 5000  Supervision of the Thesis Project
During the DMin Colloquium, the student will be assigned a supervisor who will oversee the progress of the thesis/project. After the completion of the course work portion of the program, the student will register each semester for DMin 5000 series with their thesis/project supervisor until the thesis/project is complete. DMin 5000 does not count as part of the required eight DMin courses. (3 credits)

DMin 5001  Supervision of the Thesis Project
Continued Supervision of the Thesis Project. (3 credits)

DMin 6000  Thesis Project
Completed. (6 credits)