

Course Descriptions Fall 2011

CE300 Clinical Pastoral Education

M.Div. students who have received permission to substitute CPE for a parish placement to meet the field education requirement in the M.Div. program register for this course. This option is normally limited to those students preparing for ministries in chaplaincy. Prior to registration, students must secure approval for this substitution from both a Professor of Pastoral Counseling and the Director of Field Education. Students are responsible to gain acceptance into an ACPE accredited CPE program and provide proof of acceptance to the registrar prior to registration.

CE380A Field Education Seminar

Students are placed by the Director of Field Education and Contextual Learning in ministry settings for 15 hours per week. Students also attend a weekly seminar on campus and write reflective papers, case studies, and read texts. Sequence is always Fall-Spring.

DS323 United Methodist History and Polity

A critical study of the history and polity of United Methodism from its origins in Great Britain to present day. The emphasis is on theological and contextual factors which shaped its mission, ministry, and organizational philosophy (especially its polity and discipline). This course is designed to meet the history and polity requirements for ordination on the UMC.

DS339 Evangelism and Mission in the Wesleyan Tradition

A critical evaluation of contemporary issues in the theory and practice of evangelism and mission from a Wesleyan perspective. The focus is on the Wesleyan emphasis on “the burning heart” that is, “the inner reform” including spiritual discipline, meditational life style, evangelism, church growth, and “the outreach” activities in the context of a global village, examined from biblical, historical, and theological perspectives. Meets the United Methodist Church Ordination requirements.

EC314/414 Race, Religion and Nation

Racial and religious categories are both socially constructed, and historically they have often developed in tandem, in connection with attempts to demarcate the boundaries of national belonging. This course explores some of the ways that ideas about “religion” have shaped ideas about “race” and vice-versa, particularly in the context of constructing national identities. Special attention will be given to problemizing the often normative category of “whiteness”, and to extending attention beyond the simple bi-lateral (“Black”-“White”) construal dominant in the United States.

EC316/416 Feminist Ethics

The field of feminist ethics can be understood as an attempt to reformulate traditional ways of doing ethics to the extent that the latter has failed to attend sufficiently to women’s experiences. We will discuss whether and how feminist moral theorizing not only challenges existing patriarchal structures or modes in inquiry, but also presents novel ways of doing ethics (e.g., care ethics). We will also explore several varieties of feminist ethics that arise from the different answers feminists give to the questions what explains women’s second-sex status and whether the universal category “woman” is useful or itself oppressive in social analysis.

EC383/483 Religion and Violence

Religion, it is said is sometimes manipulated for political purposes, but can it be dissociated altogether from the violence done “in its name”? Or, more disconcertingly, is the logic of exclusion and violence inscribed in the nature of “religion” itself? Is “religious” violence a secular myth? What assumptions and interests underlie the labeling of some forms of violence as “religious” and others as “secular”? This seminar introduces students to the scholarly debate over (putative) acts of sacralized violence, including sacrifice, scapegoating, and terrorism.

EC386/486 Post-Holocaust Jewish Thought

This course seeks to introduce students to the post-1945 revolutionary engagement of Jewish thought with religion, race, politics and society. It will survey major trends and open the space for in-depth readings of Jewish thinkers who write in the shadow of but not limited by Holocaustic historical memory. Topics will include discussions on the ethics of survival, the role of political empowerment, the heritage of those defeated by genocide, the changing conception of race and gender, and the space for a global justice project. Authors will include Emmanuel Levinas, Jacques Derrida, Emil Fackenheim, Judith Plaskow, Helen Cixous, Marc Ellis, Theodor Adorno and Isaac Deutscher.

EC387/487 Postcolonialism

This course seeks to introduce students to the cutting-edge field known as Postcolonialism. It will survey key thinkers and topics that made this area one of the most provocative fields of inquiry of the last decades. In particular we will focus on the long modern/imperialist period (17th-21st centuries). Topics will include 1) The intersection between race, gender, class, and religion in imperial narratives, 2) The social, political, and religious movements of de-colonial resistance to these narratives, 3) The intellectual tools available to understand the relation between colonizers and colonized. 4) A critique of the limitations of this approach. Authors will include Frantz Fanon, Edward Said, Leela Gandhi, Gayatri Spivak, Enrique Dussel, Walter Dignolo, and Albert Memmi.

HB307 Basic Aspects of the Study of the Hebrew Bible

An introductory course in Hebrew Bible studies for M.Div./M.A. students.

HB355 Five Books of Moses

Literary and historical study of the Pentateuch.

HB424 Biblical Lament Literature

This course is designed as a doctoral level exegetical/reading seminar of the Lament Literature in the Hebrew Bible. We will read selected sections of Job, Lamentations and some other miscellaneous lament texts, taking into consideration their historical, rhetorical and theological context. Competency in Biblical Hebrew required.

HB428 Hosea and Amos

This seminar will be focused on an intensive exegetical study of the texts of Hosea and Amos. Special emphasis will be given to the inter-related theological concerns of divine love. Redemption and judgment. Further consideration will be given to the concept of prophecy as an instrument of social justice within the context of community.

HC307 History of World Christianity

This survey course will introduce students to historical developments, key figures, and institutions, within the development of Christianity from a global perspective. Topics such as religious movements, the development of doctrines, spiritual practices, saints and mystics, local religious life, etc. will be examined within their historical context. Reading in primary texts will be required: students will be asked to interpret texts both as historical sources and from the perspective of formation. Throughout the course we will explore the ways Christians have engaged a pluralistic world, including Christian encounters with other religious traditions. The overall aim of the course is to deepen our capacities for theological reflection on the Christian narrative, both in faithful touch with the past as well as in radical tension with these historic assumptions.

IR301 Interreligious Dialogue and Leadership

This course gives students an opportunity to gain and practice skills in interreligious leadership for faith communities, in neighborhoods, and across religious groups throughout the world. It is the assumption of this course that dialogical skills are integral for religious (and humanistic) leadership in increasingly pluralistic societies. The course assumes that dialogical encounter takes place at different levels of societies-personal and interpersonal, in local communities, among members of different religious traditions, in formal, official national and international gatherings, and in political affairs, both local and global. Further, interreligious dialogue is a form of appreciative engagement that occurs across ethnicity, gender, social class, sexual identity, nationality, language, theological stance, etc.

IS375B M.A. Research Colloquium

Focuses on professional and vocational trajectories and the development of the MA summative exercise.

IS414 Seminar in Practical Theology

A study of historical and recent formulations of practical theology. Attention is given to the role of praxis in the growth of wisdom, analytic and research methods in practical theology, the construction of practical theology, reflection in relation to issues of importance to contemporary people, and the role of practical theology in proposing futures for religious leadership and action. Instructor's permission required for Master's Students.

MU301 History of Islam

This course places Islam within a world historical framework. The course outlines the rise of the Umayyads; the Abbasid empire and successor states; the Crusades, Reconquista and Mongol invasions; the contexts of Muslim sectarianism; trade and exchange in the Mediterranean and Indian Oceans; the gunpowder empires; Ottoman-European relations; and the anti-colonial intellectual and political responses of new Muslim nation-states. The course provides a foundation for understanding contemporary Muslim societies and transnational Islam.

MU302/402 The Qur'an and Its Interpreters

The Qur'an is, for Muslims, the timeless Divine Word that was revealed to Muhammad over a period of twenty-three years. It is the foundation of their society and its constitution. Thus, the precepts of the Qur'an, its moral imperatives and spiritual values became the norms for the Muslim community. This course aims to introduce students to the collection, compilation and standardization of the Qur'an along with its main features, structure, and themes. We will examine the different interpretive processes and approaches employed by exegetes, from the classical to the modern period, to yield meaning that is relevant to confront theological, legal and social issues. The course will conclude with a study of the role of the Qur'an in everyday life and thought of a Muslim.

MU303/403 Islamic Ethics

This course introduces students to the origins and development of the Islamic ethical system. Philosophical and theological ethics originated from the early discussion and debate on the question of predetermination (qadar), obligation (taklif) and the conduct of the temporal rulers that was at variance with the Islamic norms.

Some of the prominent scholars who will be studied include Ibn Misbawayh, Ghasali and Nasir al-Din al-Tusi. Examination of Persian and Greek ethic will be undertaken in the context of their influences on the Islamic ethical system. The second part of the course will be devoted to the application of ethical theories by looking at case studies on issues of major concern in modern life such as war and peace, human rights, gender relations, environment and medical ethics.

MU307/407 Religious Leadership and Spirituality in Muslim Contexts

This course will provide an overview of models of religious leadership in the Muslim context from a historical perspective. Students will study the primary texts that describe the ideal components of Islamic leadership and spirituality. The course will include essential skills building exercises for learning how to operate as a leader in contemporary Muslim settings.

NT321/409 Q, Mark and Thomas

This is designed for advanced students of the New Testament and focuses on the so-called "overlap texts" between the Gospel of Mark and the Synoptic Sayings Source, or Q. The gospel of Thomas will be treated only insofar as it parallels these overlap texts. Although the focus is constricted, its implications for reconstructing Q and for understanding the growth of the Synoptics are enormous. Prerequisite: NT303, at least one semester of Greek.

NT362 New Testament Exegesis and Critical Methods

Designed for intermediate and advanced students of the New Testament to improve their skills in exegesis. In addition to traditional exegetical methods, this course also seeks to integrate newer interpretive strategies, such as social-scientific readings, literary criticism, and various kinds of inter-textual strategies, including mimesis (literary imitation). Prerequisite: NT303

NT384 Beginning Greek

Basic Grammar for the beginning level of reading biblical Greek.

NT387 Spirituality and Worship in the Early Christian Church

An investigation of early Christian spirituality, mysticism, views of body and soul, the physical and spiritual world (angels and demons, Satan and spiritual warfare) and their expression in community worship.

NT392/492 Gnosticism

An investigation of the rise of Gnosticism and its various expressions from pre-Christian times in to the second Christian century.

NT457 New Testament Seminar/Graeca

Meets every other week, alternating between discussing major papers and the Graeca (translating Hellenistic Greek text). Prerequisite: 1 year of Greek.

PR206 Oral Communication for International Students

Concentrates on improving oral/aural skills needed to succeed in participating in classroom discussions and giving presentations at Claremont School of Theology. Focuses on pronunciation, speaking and listening comprehension. Required for all International Students.

PR207 Writing and Reading Comprehension for International Students

Designed for international students, this course focuses on grammar, rhetoric, reading comprehension and vocabulary development to improve academic writing. Required for all International Students.

PR208 Writing Workshop

Helps students develop grammatical and rhetorical skills to communicate effectively in written English in a theological context. May be repeated as necessary.

RE301 Introduction to Religious Education

This course provides students with a basic introduction to religious education within faith communities. It is designed to give students skills to facilitate religious education in a range of contexts, as well as locate and develop resources and ideas to enhance educational ministries. This course will also examine religious education from the perspective of various groups including adult learners, youth and young adults, children, families, etc. from the perspective of historical and contemporary models. Multicultural religious education as well as interreligious education will be addressed.

RE331/431 Young People in Faith Communities

How can faith communities support children, youth and young adults in leading lives of integrity and wholeness? What is the role of religious education with children, youth and young adults in the transformation of church and society? This course provides students with an overview of religious education with children, youth and young adults in faith communities and beyond. Issues explored will include religious experience, spiritual formation, identity development, interreligious and cultural perspectives. The roles of race/ethnicity, gender, class, and sexual identity as they intersect with youth and young adult development will be examined. Attention will be given to working with marginalized young people, including “transformational as well as more “traditional” approaches.

SC300 Elective Clinical Pastoral Education

M.Div. or M.A. students who chose to use elective credits for Clinical Pastoral Education register for this course. (M.A. students concentrating in clinical pastoral care register for SC301/302.) Students are responsible to gain acceptance into a CPE program accredited by The Association for Clinical Pastoral Education prior to registering for SC300, and proof of acceptance into an ACPE-accredited program is required at the time of registration. Often follows a schedule different from the School's academic calendar. Fees charged by the CPE Center are paid by the School out of the student's tuition.

SC301/302/SC401/402/403 Clinical Pastoral Education (CPE)

Required clinical training for M.A., D.Min, and Ph.D. students in the clinical pastoral care track. Students are responsible to gain acceptance into a CPE program accredited by The Association for Clinical Pastoral Education prior to course registration, and proof of acceptance into an ACPE-accredited program is required at the time of registration. Often follows a schedule different from the School's academic calendar. Fees charged by the CPE Center are paid by the School out of the student's tuition.

M.A. students: 2 CPE units required, 12 academic credits

SC301 (1st unit of CPE, 6 academic credits)

SC302 (2nd unit of CPE, 6 academic credits)

D.Min. students: 1 CPE unit required, 6 academic credits

SC401 (preferably taken during the first year of study)

Ph.D. students: 3 units of CPE required, academic credits as indicated below

SC401 (1st unit of CPE, 6 academic credits)

SC402 (2nd unit of CPE, 6 academic credits)

SC403 (3rd unit of CPE, 0 academic credits)

SC306 Cultivating Wholeness Through Relational Practices

An introduction to history, theory, methods and practices that inform spiritual care, pastoral counseling and other dimensions of religious leadership. Attention is given to personal, community, and social issues commonly encountered by spiritual care providers. Focuses particularly on the development of self-awareness and of relational practices

SC327/427 Small Group Processes

This course introduces students to group dynamics as manifested in a variety of settings. The course provides instruction in group formation, assessment of group dynamics, group leadership, conflict management, and group influence, as well as methods for developing groups and evaluating existing groups. Prerequisites: SC312 and SC312 for Masters Students.

SC339/439 Spiritual Care and Pastoral Counseling with Couples and Families

This course provides religious leaders, chaplains, pastoral counselors and other spiritual care providers with theological and clinical perspectives for working with couples and families.

SC341/342 Pastoral Counseling Internship

SC441/442 Pastoral Psychotherapy Residency

(Mandatory pre-session training will take place 9:00-5:00 August 16-18, 2011. These courses also require students to attend other scheduled meetings in addition to the Thursday morning class time. For details students should contact the Spiritual Care and Pastoral Counseling Faculty.)

Required clinical training for M.A. students in the pastoral counseling track and for D.Min. and Ph.D. students in the psychotherapy track. Completion of one unit of clinical pastoral education in a program accredited by The Association for Clinical Pastoral Education and an evaluation acceptable to the professors of pastoral care and counseling are prerequisite. Students serve as Interns and Residents at The Clinebell Institute (TCI). No other placements are allowed, except those arranged by TCI. Clinical training begins in late August with a three-day staff meeting and retreat. Training continues for a full calendar year, unless the student graduates. Students are expected to complete their required training without interruption. The clinical training program at the TCI does not follow the academic calendar; due to the intensive nature of the training and the needs of clients, students are on a year-round schedule and continue to serve their clients during school breaks, though vacation times are arranged through TCI. If students' training must be interrupted due to unforeseen life circumstances, students must make up the time missed within 1 year from the time of interruption. In addition to the weekly meeting time, students schedule clinical work, research and study in preparation for clinical service, individual and supervision, and other training meetings as required. Due to the high cost of supervision and other training expenses, additional fees are charged: \$1300 billed for SC341A, SC341B, SC342A, SC342B, SC441A, SC441B, SC442A, and SC442B. These fees are normally not covered by scholarship.

M.A. students: 12 credits required, as shown

SC341A (Fall 1st year, 3 credits)

SC341B (Spring 1st year, 3 credits)

SC341C (Summer 1st year, 0 credits)

SC342A (Fall 2nd year, 3 credits)
SC342B (Spring 2nd year, 3 credits)
SC342C (Summer 2nd year, 0 credits)

D.Min. students: 8 credits required, as shown

SC441A (Fall 1st year, 3 credits)
SC441B (Spring 1st year, 3 credits)
SC441C (Summer 1st year, 0 credits)

Ph.D. students: 8 credits required, as shown

SC441A (Fall 1st year, 4 credits)
SC441B (Spring 1st year, 4 credits)
SC441C (Summer 1st year, 0 credits)
SC442A (Fall 2nd year, 0 credits)
SC442B (Spring 2nd, 0 credits)
SC442C (Summer 2nd year, 0 credits)

SC365/465 Justice in Spiritual Care: Issues of Race, Class, Gender, and Sexuality

Students will apply critical social theory in analysis of race, class, gender and sexuality and develop models of spiritual care appropriate in their sites of practice including religious community leadership, chaplaincy, counseling and education. Readings will cover the topics of privilege, power, and differences from the theoretical perspectives of critical pedagogy, critical multiculturalism, critical psychology, and liberation theology. The class is structured in a semi-seminar format including lectures, discussions, presentations, and structured exercises.

SC421/422/423 ACPE Supervisory Training

Required clinical training for Ph.D. students in the ACPE supervisory training track. Students are responsible to secure a position as an ACPE supervisor-in-training. Often follows a schedule different from the School's academic calendar. Three CPE units are required, academic credits as indicated below.

SC421 (1st supervisory unit, 6 credits)
SC422 (2nd supervisory unit, 6 credits)
SC423 (3rd supervisory unit, 0 credits)

SC485 Ph.D. Colloquium in Spiritual Care and Pastoral Counseling

Seminar style forum for discussion of scholarly and professional issues in spiritual care and pastoral counseling.

SF205 Contemplative Prayer Group

A spiritual formation process in which students will engage in spiritual practices with experienced guides in a contemplative context. This process will include reflection on the experience of the practice.

SF210 Compassion Practice Group

A spiritual formation process in which students, led by experienced guides, will engage deeply in one particular spiritual practice, "The Compassion Practice". This practice cultivates a life of contemplative, restorative, and engaged compassion in relation to self, the sacred, and the world. This process will include weekly prayer and reflection on the practice.

SF307/407 Spirituality for Compassionate Social Engagement

One dimension of spirituality is engaging in the world and its social wounds in ways that promote justice, peace, and the flourishing of all creation. This course explores the spirituality that sustains authentically compassionate and nonviolent engagement in socially transformative work. Themes include the relationship between inner work and social activism, the tensions between personal empowerment and social compassion, the complexities of forgiveness and truthful reconciliation, the enemy as a "spiritual ally" as well as spiritual practices that sustain justice work.

SF317/417 Teaching the Compassion Practice

This course explores both theoretically and experientially a spiritual practice-'The Compassion Practice'-that cultivates a life of contemplative, restorative, and engaged compassion in relation to the self, the other, and the world. Students will engage methods of teaching this practice in various forms and contexts. A laboratory dimension of this course entail a weekly contemplative prayer group in which CST students will serve as participant-observers.

SF319/419 Christian Spiritualities Across the Ages

This course surveys notable spiritualities from early Christianity to the present, attending to their spiritual practices, theologies, views of the person, understandings of the movements of the inner life, and socio-historical contexts. Students will bring their own spiritual traditions and vocational aspirations into conversation with the spiritualities and spiritual practices that have served as the roots of (or contrasted with) many contemporary forms. On-line Course.

SF324/424 Practicing Contemplative Awareness and Discernment

This course cultivates basic contemplative practices of awareness and discernment that foster wise, empowered, non-reactive, spiritually-grounded, compassionate engagement with all dimensions of life. Topics may include vocation, spirituality, and the CST experience (academic and beyond). The primary “text” is the student’s life—including, e.g., “interior landscape,” intrapersonal integration of experience, relationships, and issues related to transforming/repairing/healing the world. Course work focuses on engaging in and reflecting on contemplative practices through individual and/or group processes.

TH303/403 Whitehead’s Philosophy and its Religious Relevance

This course involves a study of the key texts where Alfred North Whitehead develops his philosophy of organism, commonly referred to as process thought. The close readings give attention to their relevance for theology and religious thought. Texts: *Science and the Modern World*, *Religions and the Making, Process and Reality*, *Adventure of Ideas*, *The Aims of Education*.

TH314/414 Cross-Cultural Liberation Theologies

How many ways are there to fight for freedom? In the last 45 years, religious communities have asserted that our faith can, does and should work in service of our personal, cultural, social political and economic freedoms. Scholars and communities, alike, have stressed the fact that our experience in this world affects the ways in which we conceive of and practice Christianity. This course will explore liberation theologies from different social and cultural perspectives examining how different groups have conceived of God, Christianity and their own actions in struggles against oppression. We will consider liberation theologies in the following trajectories: Latin American, black, feminist, womanist, African, Asian, Latino/a, gay-lesbian, disability.

TH344/409 Ministry and the Problem of Evil

This course deals with issues of suffering and evil as they occur in the various forms of ministries, primarily, though not exclusively, from the perspective of process thought. Topics to be discussed include, but are not limited to, what counts as evil, practical ways of responding to evil, and types of theodices. Readings include works by Stephen Davis, Harold Kushner, Marjorie Suchocki, David Griffin and Daniel Day Williams.

TH386/402 Eco-Process Theology

Eco-Process Theology is not an application but the essence of a process theology that is concerned with the universal relationality of the world of events in their intertwining, evolution, emergence, and sustainability. The ecological question is pressing and a theological contribution urgent. In the series of great philosophical and theological contributions, Pierre Teilhard de Chardin and Alfred N. Whitehead occupy a special place in advocating an evolutionary ecology—not just as a scientific reality to be considered by theology but as deeper revelation of the nature of reality as such—that, if it really were taken seriously, must change our philosophical understanding of the world we live in and our theological reconstruction of religious orthodoxies. In contrasting their thought with others, e.g., Deep Ecology, a new conceptual and spiritual framework might arise that, in a profound sense, can be called “eco-centric” in nature. Their ecological impetus unites them in a new understanding of Divine Love as love of the Earth with all its theoretical, practical, and spiritual consequences to live in a Universe in Process.

TH387/426 Religious Relativity and World Theology

Religious Diversity is a fact and a problem. It is a fact of the complex reality of our world and it is a problem of the interaction between religions and even more *within* religions. The complex discussions of “religious plurality” in philosophies of religion and theologies of different religions have led to many different heated debates about the questions of religious truth: does one community or many represent its absoluteness; is it exclusive or inclusive? Its major theoretical *aporia*, however, is this: is religious diversity a welcomed or an unfortunate fact; is it based on the description of reality or is it a normative ideal? In other words: should we accept the plurality of religious traditions

because we cannot avoid the fact of plurality or because it is a philosophical, theological, religious, and ethical *imperative* that we must be pluralistic in order to allow for Truth? This class will investigate the most prominent venues of addressing the plurality and unity of religions from the standpoint of positions of relativity and plurality of truth and paths of salvation/liberation as well as the “unity” of (all) religions in conceptualizations of a multireligious “world theology.”

WP315 Introduction to Worship and the Arts

In a time of rapid cultural change, worship too will change, often in ways we can predict only with difficulty. The best way to prepare for a dynamic future is to ground ourselves solidly in our liturgical heritage, including the worship forms which we have received from others, both in the past and in the diverse contemporary churches; to learn to think analytically and theologically about worship; and to develop resources needed to create and lead original worship services appropriate to our evolving communities of faith. Prerequisite: Completion of all required first year MDIV course. Course Laboratory Fee: \$50

RA370/470 Hymnody to Hip Hop: Religious Aspects of Popular Music

Popular Music is becoming more visible as a vehicle of religious experience, symbolism, and thought. At the same time, religious institutions are becoming increasingly attuned to popular music as a means of remaining relevant. This course explores the mutual influence between religion and popular music. Primary attention is given to how popular music can function as a mode of religious experience through various aesthetic, mythical, and ritual features. Using supporting methodologies from literary, ritual, cultural, religious, and theological studies, popular music is also explored as a theological source and resource.

Spring 2012

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DS300 United Methodist Doctrine

An examination of Wesleyan theology focusing on the early Methodist movement and major theological transitions in the 19th and 20th centuries. The course will also highlight recent transitions in United Methodist theology and is designed to meet the doctrine requirement for ordination in the UMC.

DS313 History, Polity, and Theology of the Christian Church (Disciples of Christ)

An examination of the origins and development of the Christian Church (Disciples of Christ) with an emphasis on the contextual factors that influenced its life and thought. Students will study the church organizational patterns and procedures and explore the development of its various theological perspectives, giving special attention to assessing Disciples identity in the contemporary context. On-Line Course

DS317 United Methodist General Conference

A hybrid/travel course that will focus on the history, responsibilities, processes, and procedures of the General Conference. Students will learn how this decision-making body functions, will research issues being brought before this General Conference, will track petitions as they move through legislative committees, and will attend the first week of the General Conference in Tampa, Florida. The Conference will take place April 24-May 4, 2012. Students will be responsible for travel costs (including airfare, hotel, food, incidentals, and potentially a shared rental car/shuttle). Course will have an on-line component before and after the General Conference.

EC344/444, TH305/405 Asian American Christianity

An introduction to the emerging fields of Asian American theology, biblical hermeneutics, and ethics, focusing on the diasporic experiences and diverse voices of Asian Americans following the 1965 Immigration Act. Topics include: immigration, generational conflicts, racism and racial reconciliation, identity construction, model minority myth, ethnic-specific and pan-Asian ministries, prospects for developing a distinctive methodology in ethics, and comparison with other contextualist approaches from Asia and from other racial-ethnic groups in the U.S.

EC355/455 Liberalism and Its Critics

Liberal theologians like John Rawls hold that the "right" is prior to the "good"-i.e., that the state should remain neutral among competing worldviews, allowing individuals the freedom to frame and pursue their own conceptions of the good. In recent years, however, various thinkers-commonly labeled "communitarians" and/or "traditionalists" (though these labels are not always embraced by the thinkers to whom they are applied)-have argued that liberal political theory rests upon an incoherent conception of the self, and that the sort of neutrality to which the liberal state aspires is impossible. Similar worries have been expressed by feminist theorists and by non-Rawlsian liberals, and Rawls' own later work attempts to take account of these concerns. This seminar examines the contemporary debate over liberalism, with an eye to differing conceptions of the popular relation between religion and the state.

EC374/474 Religion and Law in the U.S.

An examination of the relationship between religion and law in the American experience. Topics include: (1) the historical context of the “American Experiment” in religious freedom and disestablishment, (2) the meaning and interpretation of the Religion Clauses of the First Amendment to the U.S. Constitution as understood by the Supreme court and lower courts, scholars of law and religion, and other interested parties, (3) the appropriate relationship between “church” and “state” in contemporary society.

EC366/466, UM353/453 Introduction to American Public Policy

This course is an introduction to American Public Policy with an emphasis on those policies that most affect poor people’s capabilities to improve their well-being. Drawing on the theorists such as Amartya Sen and Martha Nussbaum, the course will pay attention to social policies such as education, health care, and employment as well as policies that would expand democratic rights. It will also teach students that basic skills needed to make change local, state or national policies.

EC376/476, IR376/476, UM345/445 Interreligious Justice Movements

This course will examine a wide range of progressive interreligious justice movements that are presently active in the U.S. We will pay particular attention to how these movements construct the necessary religious scaffolding to support their activism, exploring their use of various global liberative traditions, while also looking at their adaptations of various organizing methodologies to fit the particular social contexts in which they are doing their work. Students will be encouraged to undertake research on new emerging movements using the course’s broad framework.

EC388/488, WR388/488 The Frankfurt School: Critical Theory on Religion, Ethics and Society

This course seeks to introduce students to central topics developed by intellectuals related to The Institute for Social Research better known as The Frankfurt School. This course welcomes but does not presume previous knowledge of social theory. It will survey central topics such as the relation between modernity and racial/religious genocide, the critique of consumerist society, the dialectics of enlightenment, the oppressive/liberatory role of religion and mysticism in advanced secular societies, and the (im)possibility of revolutionary politics. Authors will include Theodor Adorno, Max Horkheimer, Walter Benjamin, Ernst Bloch, Erich Fromm and Herbert Marcuse.

EC389/489 Beyond Pluralism: Engaging “Religion” in Contemporary America

Reflection on the diversity of religious and non-religious perspectives characteristic of a multi-cultural society like ours raises perplexing questions: Are all religions equally valid? Can a single set of political institutions accommodate a plurality of divergent (religious) commitments? How should the rights of minorities be balanced against the interests of the majority? In this course we will examine some of the challenges posed by diversity in the contexts of epistemology, sociology, ethics, and politics, giving special attention to the uses and limits of religious pluralism as a discursive formation.

HB358 Body/Family/ Household in Ancient Israel**HB431 Jeremiah**

This course will examine the book of Jeremiah from a number of different critical perspectives: text criticism, form criticism, historiography, intertextuality and narrative criticism. The first half of each class will be spent in reading portions of the massoretic Text and Targum Jonathan of Jeremiah (no previous Aramaic will be assumed), and occasionally the Septuagint for those who have had Greek. In the second half of each class, we shall discuss a topic in Jeremianic studies and a student will present a book review of a relevant monograph. Prerequisite: Hebrew

HB441 The Jacob Narratives

A Ph.D. seminar designed to analyze the literary form, compositional history, and literary theological outlook of the Jacob narratives in Genesis 25-35. Prerequisites: Hebrew, German, and French for Ph.D students. Masters students will appropriate language skills will be considered and are required to have instructor’s permission.

HS/WR310 History of Judaism and Jewish Thought

Survey of the history of Judaism and Jewish thought from the biblical period to the present. Hybrid Course

IR301/401 Managing and Developing the Interreligious Organization

This course is designed in response to the increased pressure for faith based organizations and educational institutions to respond to the call for interreligious education and dialogue. Students will learn how to create interreligious curricula, manage interfaith staff and space, resolve interfaith community conflicts. The texts for this class will also expose students to cutting edge management theories/practice, interfaith fundraising strategies and organizational development.

MU300/400 Daughters of Abraham: Islam, Women and Social Movements

This course will provide an overview of contemporary social movements that are led by Muslim women. Students will study both the history and genesis of these movements and modern approaches for feminism and Islam. Specific attention will be paid to the scholarship of women who lead these movements

MU304/404 Islamic Law and Legal Theory

This course will provide a general history of Islamic law from the early seventh century down to the twentieth along with the development of the classical schools of jurisprudence. We will examine the sources of the law like the Qur'an, the Tradition (sunna) and consensus (ijma'), inferential reasoning (qiyas) and reason ('aql) in connection with the process by which legal decisions in Islam are made. In the second part of the course, we will examine the application of Islamic law in the areas of family, women and gender, international relations and bioethics. Finally, we will investigate the factors that prompted Muslim jurists to devise an epistemology that was conducive to rational methodology in providing relevant legal-ethical rulings. The legal-ethical dynamism in Islamic law can be demonstrated in the institution of ijtihad (independent legal thinking and hermeneutics) that has provided practical guidance to respond to the challenges of modernity.

MU305/405 Islam in America

This course will trace the historical origins of Islam in America and emergence of identifiable Muslim communities throughout the US, patterns of migration, the ethnic makeup of such communities, political identity, and cases of conversion to Islam. We spend substantial amount of time in articulating the indigenous and immigrant Muslim experiences in America. Also, we examine in depth the emergence of national, regional, and local Muslim institutions, patterns of development pursued by number of them, and levels of cooperation or antagonism. Finally, the last section is devoted to a study of the re-interpretation of Islam that is undertaken in light of the exigencies in the West along with a critical examination of the impacts of 9/11 on Muslim communities and the trajectory of Islam in America.

NT303 Basic Aspects of the Study of the New Testament

Introduces students to the content and scientific study of the New Testament. The course focuses on exegetical methods for understanding early Christian literature in its historical context.

NT328 Jesus Outside the New Testament

Designed to introduce intermediate and advanced students to Christian apocryphal texts relevant to the expansion of Jesus' memory in the church. For the most part, these texts are non-canonical Gospels and Acts. At several points along the way we will ask what one can learn about Jesus and his memory in antiquity from these materials.

Prerequisite: NT303

NT349 Jesus and Christ

Examination of the varied ways in which early Christian communities viewed the person of Jesus.

NT371/471 The Gospel of Luke

Studies in depth Luke-Acts and compares it with classical Greek poetry and Platonic dialogues. The course proceeds through Luke-Acts from the perspective of viewing it as a Christian prose epic, somewhat analogous to Vergil's Aeneid. Prerequisite: NT303

NT434 Coptic

This course will cover all the elementary patterns of Sahidic Coptic. Based on Bentley Layton, *Coptic in 20 Lessons*, Leuven: Peeters, 2007, it is designed to provide an introduction to the structure of Coptic grammar, to obtain familiarity with its use of syntax, semantic, and lexic, as well as to convey a certain amount of vocabulary with emphasis on words that occur frequently in the Sahidic New Testament. In order to pursue some grammatical topics in greater detail, Layton's *Coptic Grammar*, Wiesbaden: Harrassowitz, 2004 will also be consulted.

NT457 New Testament Seminar/Graeca

Meets every other week, alternating between discussing major papers and the Graeca (translating Hellenistic Greek text). Prerequisite: 1 year of Greek.

RE304/404 Formative Figures in Religious Education

Reading and Reflection on major figures in religious education in the 20th and 21st centuries. Educators from a variety of denominations, religious traditions, and cultural backgrounds, will be studied. Some of those included are Paulo Freire, bell hooks, Maria Harris, James W. Fowler, Anne S. Wimberly, Donald Ng, Sara L. Lee, Ibrahim Syed, Thomas Groome, Evelyn Parker, Elizabeth Conde-Frazier, and others. Students will obtain a broad understanding of the field and focus their research according to their interests.

RE340 Vocational Praxis

This is a required course for all masters of divinity students in their final year at CST, and it is an opportunity for individual and community-based integration and assessment of learning and vocational goals. The class will form a community and assessment will be organized around Institutional Learning Objectives of CST, focused in particular on the MDiv Program Learning Objectives (PLOs): Demonstrate religious intelligence gained through the study of theological disciplines; Embody ethical integrity in one's vocation; Engage in dialogue across cultures and religions; Provide effective ministerial, community and/or public leadership.

SC300 Elective Clinical Pastoral Education

M.Div. or M.A. students who chose to use elective credits for Clinical Pastoral Education register for this course. (M.A. students concentrating in clinical pastoral care register for SC301/302.) Students are responsible to gain acceptance into a CPE program accredited by The Association for Clinical Pastoral Education prior to registering for SC300, and proof of acceptance into an ACPE-accredited program is required at the time of registration. Often follows a schedule different from the School's academic calendar. Fees charged by the CPE Center are paid by the School out of the student's tuition.

SC301/302/SC401/402/403 Clinical Pastoral Education (CPE)

Required clinical training for M.A., D.Min, and Ph.D. students in the clinical pastoral care track. Students are responsible to gain acceptance into a CPE program accredited by The Association for Clinical Pastoral Education prior to course registration, and proof of acceptance into an ACPE-accredited program is required at the time of registration. Often follows a schedule different from the School's academic calendar. Fees charged by the CPE Center are paid by the School out of the student's tuition.

M.A. students: 2 CPE units required, 12 academic credits

SC301 (1st unit of CPE, 6 academic credits)

SC302 (2nd unit of CPE, 6 academic credits)

D.Min. students: 1 CPE unit required, 6 academic credits

SC401 (preferably taken during the first year of study)

Ph.D. students: 3 units of CPE required, academic credits as indicated below

SC401 (1st unit of CPE, 6 academic credits)

SC402 (2nd unit of CPE, 6 academic credits)

SC403 (3rd unit of CPE, 0 academic credits)

SC305 Cultivating Empowerment through Ecologies of Care

Study of theories and methods for empowering persons and communities through creating ecologies of care. Issues commonly encountered in spiritual care are explored with emphasis on contextual, systemic, and postcolonial perspectives. Building on a strengths-based approach, soul-care is conceptualized as a network of community-based service and interpersonal connection. Attention is given to personal, congregational, and social issues commonly encountered in spiritual care. Includes attention to the development of self-awareness and practice appropriate to empowerment through spiritual care.

SC335/445 Chaplaincy in Context

An introduction to the theory, practices, and major issues of chaplaincy as a specialized form of spiritual care. The arts and challenges of interreligious and intercultural care are a particular focus. The course is appropriate for those preparing for ministries in hospital, hospice, military or corporate chaplaincies.

SC341/342 Pastoral Counseling Internship

SC441/442 Pastoral Psychotherapy Residency

(Mandatory pre-session training will take place 9:00-5:00 August 16-18, 2011. These courses also require students to attend other scheduled meetings in addition to the Tuesday morning class time. For details students should contact the Spiritual Care and Pastoral Counseling Faculty.)

Required clinical training for M.A. students in the pastoral counseling track and for D.Min. and Ph.D. students in the psychotherapy track. Completion of one unit of clinical pastoral education in a program accredited by The Association for Clinical Pastoral Education and an evaluation acceptable to the professors of pastoral care and counseling are prerequisite. Students serve as Interns and Residents at The Clinebell Institute (TCI). No other placements are allowed, except those arranged by TCI. Clinical training begins in late August with a three-day staff meeting and retreat. Training continues for a full calendar year, unless the student graduates. Students are expected to complete their required training without interruption. The clinical training program at the TCI does not follow the academic calendar; due to the intensive nature of the training and the needs of clients, students are on a year-round schedule and continue to serve their clients during school breaks, though vacation times are arranged through TCI. If students' training must be interrupted due to unforeseen life circumstances, students must make up the time missed within 1 year from the time of interruption. In addition to the weekly meeting time, students schedule clinical work, research and study in preparation for clinical service, individual and supervision, and other training meetings as required. Due to the high cost of supervision and other training expenses, additional fees are charged: \$1300 billed for SC341A, SC341B, SC342A, SC342B, SC441A, SC441B, SC442A, and SC442B. These fees are normally not covered by scholarship.

M.A. students: 12 credits required, as shown

SC341A (Fall 1st year, 3 credits)

SC341B (Spring 1st year, 3 credits)

SC341C (Summer 1st year, 0 credits)

SC342A (Fall 2nd year, 3 credits)

SC342B (Spring 2nd year, 3 credits)

SC342C (Summer 2nd year, 0 credits)

D.Min. students: 8 credits required, as shown

SC441A (Fall 1st year, 3 credits)

SC441B (Spring 1st year, 3 credits)

SC441C (Summer 1st year, 0 credits)

Ph.D. students: 8 credits required, as shown

SC441A (Fall 1st year, 4 credits)

SC441B (Spring 1st year, 4 credits)

SC441C (Summer 1st year, 0 credits)

SC442A (Fall 2nd year, 0 credits)

SC442B (Spring 2nd, 0 credits)

SC442C (Summer 2nd year, 0 credits)

SC364/434, IR364/464 Interreligious Care and Counseling

Study of theories and methods for caregiving in situations of religious pluralism. Attention is given to religious pluralism in diverse forms: in multireligious families; religious hybridity in persons and communities; religious pluralism in public institutions and social life, and; religious difference in relationships between caregivers and careseekers. Religious pluralism is explored from the perspectives of several religious traditions. Possibilities and limits for practices of interreligious spiritual care and counseling are identified.

SC421/422/423 ACPE Supervisory Training

Required clinical training for Ph.D. students in the ACPE supervisory training track. Students are responsible to secure a position as an ACPE supervisor-in-training. Often follows a schedule different from the School's academic calendar. Three CPE units are required, academic credits as indicated below.

SC421 (1st supervisory unit, 6 credits)

SC422 (2nd supervisory unit, 6 credits)

SC423 (3rd supervisory unit, 0 credits)

SC485 Ph.D. Colloquium in Spiritual Care and Pastoral Counseling

Seminar style forum for discussion of scholarly and professional issues in spiritual care and pastoral counseling.

SF311/411 Teaching Contemplative Practices

This course explores both theoretically and experientially a variety of contemplative prayer practices, with special attention to methods of teaching such practices in various contexts.

SF315/415 Your Brain God? Neuroscience and Spiritual/Contemplative Practices

What do current neuroscientific studies and understanding have to say about and learn from spiritual/contemplative practices/experiences/understandings? How do neuroscientific perspectives help us (or not) understand, (re)formulate, and engage in cultivating the spiritual/contemplative life? This course will explore answers to these questions through carefully attending to and engaging in contemplative/spiritual practices. No previous work in science or spiritual/contemplative practices required. On-Line Course

SF326/426 Psycho-Spiritual Approaches to Contemplative Transformation: IFS as a Spiritual Path

Internal Family Systems Therapy (IFS) is a contemplative, soulful, and non-pathologizing approach to personal healing and spiritual formation. This course, taught by a trained IFS practitioner, introduces students to the core concepts and practices of the model, places the model into dialogue with contemplative spiritual traditions, and adapts the model as an accessible and uniquely liberating pathway toward psycho-spiritual wholeness and social reconciliation rooted in empowered compassion.

SF328/428 Compassion-Based Methods of Social Healing and Reconciliation

To introduce visions of compassionate or nonviolent responses to violence that elude either reciprocal violence or submissive resignation. (2) To understand the dynamics involved in genuine healing from violence (inclusive of space for grief, the necessity of empowerment, and the plea for justice) and in authentic reconciliation that is just, accountable and compassionate. (3) To train students in techniques, rooted in compassion and nonviolence, that foster authentic and accountable social healing and reconciliation.

TH315/415 Becoming a Public Scholar

What does it mean to be a public scholar in the 21st Century? This course looks at the concepts, challenges and practices of public scholars, with a focus on religious and inspirational/motivational content. We will begin with the connection between religion and its connection to wider society, the lives of public theologians and spiritual activists (e.g., from Dorothy Day to Cornel West and Wangari Maathai), and theories about public scholarship. Students will form and reflect on their own identities as public scholars, and engage and practice various modes of sharing their scholarship with different publics, e.g. church organizations, popular culture, grant funders.

TH334/443 Religion and Food

People in all cultures use food to make sense of life, to express themselves collectively and individually, to relate to one another and to the world. In the name of religion, people define diet, feast and fast, raise, hunt, and kill animals, feed the gods or eat them, and throw potluck suppers. Through the use of focused readings, class discussions, guest lecturers, media presentations, field trips and food preparation, we will examine and analyze rituals, myths, symbols, doctrines, and scriptures, as they relate to food and religious practice. This course will examine food practices in various traditions such as Judaism, Jainism, Catholicism, southern church culture, mainline and black Protestantisms, Islam, Seventh Day Adventism, Hebrew Israelite, and African traditional religions; emphasis in on the theology underpinning practices.

TH388/493 Buddhism and Christianity

In this seminar, Buddhism and Christianity are not understood as fixed identities, but as lived religions engaged in an age-old “transreligious discourse” with one another and other religious and philosophical traditions. What are the processes of transformation between these religions with regard to their ways of life, doctrines, and rituals? We will investigate the possibility of transfers by following the trajectories of mutual influences and traces of one religion (way of life, doctrine, or ritual) in the other or by examining their reflection in diverse theologies and highlighting the mutual reception of various doctrines, which are considered central and irreplaceable in one religion or the other, and the creative transformation they issue in the other religion. How are transreligious processes possible? What are the presuppositions, implications, and consequences when a tradition not only practically allows for such transfers, but also reflects on them as part of its own development? Is there a Buddhist Christology? Is there a Christian doctrine of Emptiness? How do the diverse traditions dare to adopt mutually challenging notions of God and Nothingness? Is there a mutual concept of a “Buddha-Christ”.

TH336/465 Systematic Theology

Theology means “God-Talk.” But can we “talk” what must infinitely surpass our understanding? What would we say in face of multiple possibilities to experience this infinite reality we name “God?” How would we think of the multiplicity of the answers which were given to these experiences both within a certain tradition and between religions and cultures? Why should we try to express, and why has theology experimentally sought and found, modes of thought to address such questions instead of just being assured of certain experiences, beliefs, and convictions, or by remaining silent? In fact, Christian theology is a “creature” from a multicultural and interreligious milieu, in which it has asked, and still asks, the major questions that Christians, in their multiple contexts, have faced through time and addresses them by adventurously testing the most influential responses that Christians have given and relates them to contemporary intellectual, cultural, interreligious, ethical, social, spiritual and pastoral issues.

WP313 Preaching in the Worship Context

Introduces students to the fundamentals of the art and craft of preaching within the context of worship.
Pre-Requisite: WP315 or permission of the Instructor. Course Laboratory Fee: \$50

WP340/440 Preaching Through the Christian Year

Examines the themes, images, and texts of the various seasons of the Liturgical Year of the Christian Calendar (Advent, Epiphany, Lent, Easter, and Pentecost) and ways to preach the lectionary texts throughout the seasons.
Prerequisite: WP313

WP355/455 Theologies of Liberation and Preaching

Examines theologies of liberation (i.e., their emphases on liberation from social, economic, racial, sexual, environmental/religious oppression). The course prepares students to design sermons that are informed and shaped by their critical reflection and engagement of the various perspectives on liberation. Prerequisite: WP313