

June 11, 2014

History and Ecumenics

Church History

Early/Medieval

CH1100 Survey of Early and Medieval Church History

The life and thought of the Christian church from the apostolic period to the eve of the Reformation. Lectures and group discussions of brief writings representative of major movements and doctrinal developments. Designed as an orientation to the shape of the whole tradition in its social setting.

- This course fulfills the early/medieval church history requirement.
- 3 credits.

Fall Semester, 2014–2015; Ms. McVey

Fall Semester, 2015–2016; Mr. Rorem

CH3212 Introduction to the Christian Mystical Tradition

An investigation of the theological and philosophical roots, the motifs, practices, and literary expressions of Christian mystical piety with special attention given to selected medieval mystics. Discussions, lectures, interpretations of primary sources.

- This course fulfills the early/medieval church history requirement.
- 3 credits. (Capstone course)

Fall Semester, 2014–2015; Mr. Rorem

CH3215 Syriac Christianity and the Rise of Islam

The history of Christianity in the Syriac-speaking world from the Apostle Thomas through the early Islamic period. Living at the eastern boundaries of the Roman Empire, at the edge of Arabia, and in the Persian Empire, Syriac Christians lived in a multicultural and multi-religious context. Course themes include early Jewish Christianity, theology through poetry and hymns, female theological language, Christology and biblical interpretation, early missions to India and China, the possibility of Christian influence on the Qur'an and nascent Islam, and life under early Muslim rule.

- This course fulfills the early/medieval church history requirement.
- Pass/D/Fail.
- 3 credits. (Capstone course)

Fall Semester, 2014–2015; Ms. McVey

CH3218 Women Leaders of the Medieval Church

A survey of specific women who influenced medieval Christianity: abbesses, educators, playwrights, mystics, reformers, mothers, legends, monarchs, martyrs, composers, saints, and other theologians.

- This course fulfills the early/medieval church history requirement.
- Pass/D/Fail.
- 3 credits. (Capstone course)

Spring Semester, 2015–2016; Mr. Rorem

CH3220 Augustine's *City of God*

Augustine and his *City of God* studied in the matrix of his life, early Latin Christianity, and early Christian apologetic literature. Students will read Augustine's *City of God*, almost in its entirety, in English, and keep a notebook of weekly reflections on its main themes. Lectures and a few shorter readings will provide the basic biographic, intellectual, and social contexts as they are pertinent to the reading of the text itself. In a final paper students will have an opportunity to explore the intersection of

life and context with a short section of Augustine's magnum opus.

- This course fulfills the early/medieval church history requirement.
- Pass/D/Fail.
- 3 credits. (Capstone course)

Spring Semester, 2014–2015; Ms. McVey

CH3221 Augustine's Confessions/Influence

The life and thought of St. Augustine of Hippo, with special attention to his Confessions. Influential theological themes of Augustine's overall work will be traced through the Middle Ages and Renaissance into the sixteenth-century Reformation. Lectures, small group discussions of the books of the Confessions, examination, and research paper.

- This course fulfills the early/medieval church history requirement.
- Pass/D/Fail.
- 3 credits. (Capstone course)

Spring Semester, 2015-2016; Mr. Rorem

CH3240 Christian Iconography (Early and Medieval)

This course explores avenues of interpreting theologically the phenomenon of Christian visual art in its historical context (early and medieval). Topics to be considered include the exegetical history of the Second Commandment, the rise of early Christian art, the theology of icons, the sources and principles of Christian iconography. Lectures (general and specific), discussions of texts and specific works of art, field trips.

- This course fulfills the early/medieval church history requirement.
- Enrollment limited to twenty-five students.
- 3 credits. (Capstone course)

Fall Semester, 2015-2016; Mr. Karlfried Froehlich

CH/EC3250 Ethiopian Church History (Pre-modern)

An overview of Christianity in Ethiopia from its beginnings (fourth century) to the early modern period (sixteenth century), covering general church history, biblical sources and traditions, doctrine, liturgy, art, and architecture, including relationships to Judaism, Coptic and Syriac traditions, Jerusalem, and Western Europe.

- This course does not fulfill the early/medieval church history requirement.
- This course fulfills the mission, ecumenics, history of religions, or sociology of religion distribution requirement.
- Prerequisite: CH1100 or equivalent.
- 3 credits.

Fall Semester, 2014–2015; Mr. Rorem

Reformation

CH1120 Survey of Reformation History

This course provides an introductory survey of the Reformation in Europe. Looking at major trajectories of church and religious reform in a broad range of regions and nations, the course will examine different social, economic, and political contexts and agendas, key personalities, and major theological issues that emerged during this time of upheaval. Focus will be both on continuities with medieval reform movements and innovations introduced during the sixteenth century. The course will include Lutheran, Reformed, Radical, and Catholic trajectories of the Reformation.

- This course fulfills the Reformation church history requirement.
- 3 credits.

Spring Semester, 2014–2015; Mr. Appold

OT/CH3205 The English Bible in the Sixteenth Century

Scripture in the language of the people was one of the key demands of Protestant reformers; it was not a new concept but in some places, like England, it was a very controversial idea. The course traces the (hi)story of the translation of the Bible into English, from the late medieval Lollards through to the King James Bible, with the various English bibles from the period (especially from the sixteenth century) serving as a primary lens through which to examine critical questions about the English Reformation—questions of the Bible and translation; literary and theological factors; liturgical and devotional uses; political and ecclesiastical contexts; etc.

- This course does not fulfill “close reading of the text” requirement.
- This course fulfills the Reformation church history distribution requirement.
- Prerequisite: OT2101.
- 3 credits. (Capstone course)

Spring Semester, 2015–2016; Mr. Dobbs-Allsopp and Ms. McKee

CH3219 Women Leaders and Voices in the Reformation

Women in religious and lay life, women reformers and renewers of tradition, are voices often neglected or added-on although they almost always make up more than half of the church. The course examines the lives and writings, devotion and theology of women leaders of all religious traditions, with special attention to Argula von Grumbach (Lutheran), Katharina Schütz Zell (Reformed), Theresa of Avila (Roman Catholic), and Margaret Fell (Quaker).

- This course fulfills the Reformation church history requirement.
- 3 credits. (Capstone course)

Fall Semester, 2014–2015; Ms. McKee

CH/WR3300 Worship Renewal in the Late Middle Ages and Reformation

In many ages to be a Christian is to worship, and to reform the church is in good measure to reform worship. Some themes circa 1400–1700: reshaping of liturgy and piety by and for clergy and laity; influence of biblical studies, humanism, and printing; complementary or competing ideas of reform; theological and practical, institutional and individual dimensions of worship; male and female participants. Group or individual projects, visits to worship services.

- This course fulfills the Reformation church history requirement.
- 3 credits. (Capstone course)

Spring Semester, 2014–2015; Ms. McKee

CH3315 The Theology of John Calvin

Central to traditional understanding of Calvin is the *Institutes of the Christian Religion* in its final version (1559). Besides shifting attention to the early *Institutes* (1536, 1541), this course engages with Calvin’s equally important exegetical writings (commentaries, sermons) and the wide range of his ecclesial and pastoral writings (liturgies, music, catechisms, letters, etc.) in the context of his work as a pastor and preacher as well as reformer and teacher.

- This course fulfills the Reformation church history requirement.
- Prerequisite: studies in Reformation history or theology.
- 3 credits. (Capstone course)

Fall Semester, 2015–2016; Ms. McKee

CH3336 Bible, Preaching and Catechesis in the Reformation

Much of the history, theology, and piety of the Western church can be discerned by tracing the roles of the Bible, preaching, and catechesis in religious texts and practices, academic study and daily devotion, theology and culture from the later Middle Ages through the seventeenth century. Primary texts, audio

and visual sources used; individual or group projects welcomed.

- This course fulfills the Reformation church history distribution requirement.
- 3 credits. (Capstone course)

Fall Semester, 2014–2015; Ms. McKee

CH3340 English and Scottish Reformations

Although clearly related to continental reforms, churches in the British Isles developed their own distinctiveness, including broadening the ecclesial patterns of the Reformed tradition. Begins with late medieval Lollardy, focuses on the growing diversity within the English church and the shaping of Scottish Presbyterianism, with attention to liturgical and devotional practices, biblical translation and theology, polity, and art. Group or individual projects welcomed.

- This course fulfills the Reformation church history distribution requirement.
- 3 credits. (Capstone course)

Spring Semester, 2014–2015; Ms. McKee

CH3345cr Church-State Relations from Middle Ages through Reformation

This course traces the development of church-state relations in Europe from the eleventh through the sixteenth centuries, focusing in particular upon the rise of the papacy as a centralized instrument of power and authority, and on various counter-developments, up to and including the most radical of these at the time of the Reformation. The course will analyze both the historical developments themselves and the theological doctrines that facilitated or criticized them.

- This course fulfills the Reformation church history requirement.
- This course fulfills the Christian responsibility in the public realm requirement.
- 3 credits. (Capstone course)

Fall Semester, 2015-2016; Mr. Appold

CH3350 Radical Reformation

An examination of radical sixteenth-century religious movements with particular emphasis on their social views and theology. Focusing on a selection of primary and secondary sources, the course will include studies of the Anabaptists, the Peasant Movement, Unitarians, Christian Communists, and so-called Enthusiasts and Spiritualists, assessing their long-term importance for church history and their legacy for contemporary Christianity.

- This course fulfills the Reformation church history distribution requirement.
- 3 credits. (Capstone course)

Spring Semester, 2015-2016; Mr. Appold

CH/EC3385 and CH/EC3386 Christianity in Cuba – Travel Course

This course consists of a 1-credit Fall Semester preparatory seminar and a 2-credit January Term travel component (to Cuba). Its focus will lie on the history of Spanish Christianity in the New World from the 16th century to the present, using the specific case study of Cuba as a point of reference. Using that case study will also open up lines of inquiry into the relationship of 20th-century Christianity to Socialist government, and study the role of the church in contemporary Cuba. The course will include readings in history, social thought, and theology, visits to appropriate historical sites in Cuba, and interaction with Cuban Christians.

- This course fulfills either the Reformation church history *OR* the mission, ecumenics, history of religions, sociology of religion distribution requirement.
- Enrollment is limited to fifteen students
- Students must complete an application process.
- 1 credit (Fall Semester); 2 credits (January Term) (Capstone course)

Fall Semester and January Term 2014–2015; Mr. Appold

CH3525cr The Dutch: From Reformation to Enlightenment

This course raises issues concerning the long-term development of capitalism, commerce and globalization, encouraging critical reflection by examining these phenomena in a seminal historical case study. This course studies the conflict-laden Reformation in the Low Countries, including both the Dutch Revolt against Catholic Spanish occupation and the subsequent establishment of a Reformed social order and budding international empire in the Dutch Republic. Areas of study will include theology, philosophy, social history, and cultural history, with some focus on art of the Dutch Golden Age.

- This course fulfills the Reformation church history requirement.
- This course fulfills the general requirement for Christian responsibility in the public realm.
- 3 credits. (Capstone course)

Fall Semester, 2015-2016; Mr. Kenneth Appold

Modern

CH1130 Survey of Christianity Since the Reformation

Survey of major trends and movements, including the planting of Christianity in the Americas, the evangelical awakenings, the Enlightenment, the impact of political revolutions, Christianity and changing gender roles, African American Christianity, the modern missionary movement and ecumenism, the emergence of theological liberalism and biblical criticism, the fundamentalist controversy, the rise of Pentecostalism, the changing place of Christianity in European and American societies in the twentieth century, and the re-centering of world Christianity to the global South in the twenty-first century.

- This course fulfills the modern church history requirement.
- 3 credits.

Spring Semester, 2014–2015; Mr. Deming

Spring Semester, 2015–2016; Mr. Deming

CH3464cr Church and Poverty in Modern Europe

"The poor will be with you always." From its very beginnings the church in all its traditions has struggled with the meaning and application of this saying. This course will examine ways the churches of modern Europe have attempted to interpret the meaning of poverty and minister to the poor throughout a time of rapid and far-reaching social, economic, and religious change. Some of the subjects covered are early modern forms of poor relief, the Industrial Revolution, the evangelical awakening, the 'social question' of the nineteenth century, Christian Democracy, and the welfare state.

- This course fulfills the modern church history requirement.
- This course fulfills the general requirement for Christian responsibility in the public realm.
- 3 credits. (Capstone course)

Fall Semester 2015-2016; Mr. Deming

CH3465 The “Dechristianization” of Europe

A study of the foundations and progress of the apparent decline of Christianity in modern European society, with attention to the questions of European Christianization, the desacralization of nature, state, and society, the contemporaneous secularization of European institutions, and the privatization of European social and religious life.

- This course fulfills the modern church history requirement.
- 3 credits. (Capstone course)

Fall Semester, 2014–2015; Mr. Deming

CH/TH3466cr Feminist and Womanist Theology

Examination of doctrines (e.g. God, Christ, Holy Spirit) from feminist and womanist perspectives. The course will use theological and literary texts to examine theology in relation to the American religious history of women's movements in diverse communities. Special attention given to issues of slavery and

women's empowerment, constructions of gender, sexuality, and body-image, re-imagining belief in historical and cultural contexts.

- This course fulfills the general requirement for a course on Christian responsibility in the public realm.
- This course fulfills the requirement for a doctrine or theologian course or fulfills the general distribution requirement in theology.
- This course is an elective and does not fulfill any church history requirement.
- Prerequisite: TH2100.
- 3 credits. (Capstone course)

Spring Semester, 2014–2015; Ms. Pierce and Mr. Taylor

CH3510 Women and Religion in Modern Europe

A study of the historical interaction of social and theological assumptions about gender and women's religious roles, attitudes and expressions in Europe after the Reformation and into the contemporary era.

- This course fulfills the modern church history requirement.
- 3 credits. (Capstone course)

Fall Semester, 2014–2015; Mr. Deming

CH3512 European Evangelicalism: Popular Religion/Popular Culture

The development and spread of evangelical Protestantism in eighteenth- and nineteenth-century Europe. Examination of the historical context for renewal; the influence of German pietism, the Moravians and the Herrnhut diaspora; the careers of Whitefield and Wesley and the development of Methodism; the evangelical expansion that followed the conclusion of the French Revolution; and the integration of evangelicalism into the mainstream of European society in the nineteenth century.

- This course does fulfill the Modern history distribution requirement.
- 3 credits. (Capstone course)

Fall Semester, 2015-2016; Mr. Deming

CH3515 Presbyterian History and Theology

History of the Presbyterian tradition, beginning with its roots in Europe and including an examination of its development in the United States from the colonial era to the present. Particular attention is given to the Presbyterian *Book of Confessions* and the historical context of its various documents.

- This course fulfills the modern church history requirement.
- 3 credits. (Capstone course)

Spring Semester, 2014–2015; Mr. Deming and Mr. Moorhead

CH3580 Insiders and Outsiders in American Christianity

An examination of religious groups—including Mormonism, Seventh-day Adventism, Christian Science, the Jehovah's Witnesses, and the Nation of Islam—widely regarded at some time in their histories as deviant or sectarian. Analysis of the groups' religious and cultural origins, subsequent development, distinctive theologies, and their often growing acceptance within the larger society. Students are invited to reflect on the dynamics by which groups get tagged as outsiders or insiders, how those designations sometimes change, and what is at stake in the use of such language.

- This course fulfills the modern church history requirement.
- 3 credits (Capstone course)

Fall Semester, 2014–2015, Mr. Moorhead

CH/EF3610 Spiritual Awakening Movements: Past and Present

Drawing on the perspectives of church history and practical theology, this course seeks to apply lessons of the past to challenges facing contemporary Christian communities. Explores post-Reformation pietism and the American Great Awakening as historical examples of spiritual awakening movements shaping the

broader culture. The final part of the course engages contemporary spiritual awakening movements such as Pentecostalism and Evangelicalism and assesses their significance for global Christianity.

- This course fulfills the modern church history requirement.
- This course fulfills the education and formation requirement or the Practical Theology elective distribution requirement.
- 3 credits. (Capstone course)

Spring Semester, 2014–2015; Mr. Appold and Mr. Osmer

CH3620 Women and the History of American Religion

This course is a broad look at the role that women have played in the founding, establishment, and continued expression of a wide variety of religious faiths in America. There will be discussion of specific women figures influential to American religious life and there will also be historical and cultural reflection on the role of gender within religion. This course will specifically focus on women in Judaism, Christianity, and Islam, although students will be encouraged to explore the role of women in other faith traditions. The fields of history, theology, and cultural studies will guide this interdisciplinary and multicultural look at women in American religion.

- This course fulfills the modern church history requirement.
- 3 credits. (Capstone course)

Fall Semester, 2015-2016; Ms. Pierce

CH3625 African American Religious History

This course charts the history of religious life among African Americans in their passage from slavery to freedom. It begins with a study of traditional African religions; African retentions in Christianity; and the impact of Western Christianity (Catholicism and Protestantism) on African Americans. The course also examines lesser-known African American religious expressions, including Islam, Santeria, Voodoo, the Black Israelite movement, and Afro-Caribbean magic and folk beliefs. Particular attention will be paid to the issues of slavery, racism, sexism, and institutional oppression within the contemporary African American Christian experience.

- This course fulfills the modern church history requirement.
- 3 credits. (Capstone course)

Spring Semester, 2015–2016; Ms. Pierce

CH3630 Pentecostalism in the Americas

This course is an exploration of the history and theology of the Pentecostal and Holiness faith traditions in the Americas. Examining the major movements, historical figures, and roots of the Pentecostal tradition, this course will give particular attention to the operation of race, gender, and class within the Pentecostal context. While considerable attention will be given to the historical origins of the Pentecostal and Holiness movements, there will also be significant time devoted to studying the contemporary outpouring of Pentecostal worship traditions across many denominations and faith traditions.

- This course fulfills the modern church history requirement.
- 3 credits. (Capstone course)

Spring Semester, 2015–2016; Ms. Pierce

CH3650 American Religion, American Literature

This course examines the connections between American religious faith, spirituality, and theology in contemporary American novels. By charting the religious dimensions of seemingly secular texts, this class will investigate the intimate relationship between American literature and American religion. What does the study of American literature reveal to us about the nature of the contemporary American religious experience? Secondary works of cultural history, literary criticism, and comparative religious studies will inform our readings of the primary texts. Writers include Morrison, Faulkner, Baldwin, and Updike.

- This course fulfills the modern church history requirement.
- 3 credits. (Capstone course)

Fall Semester, 2014–2015; Ms. Pierce

CH3670 Spiritual Autobiography

This course will examine the rich diversity of the autobiography tradition, paying particular attention to how religious faith shapes the telling of an individual's life. We will consider the terms "autobiography," "self," and "spiritual" in considerable depth: is it possible to know the self fully? What types of truths are hidden or revealed in autobiographical writing? How does religion explicitly contribute to the shaping of a life story? Some of the texts we will read include: St. Augustine's *Confessions*; Frederick Douglass's *An American Slave*; Simone Weil's *Waiting for God*; Elie Wiesel's *Night*; *The Autobiography of St. Teresa of Avila*; *Black Elk Speaks*; and Audre Lorde's *Zami*. This will be a writing-intensive course. In addition to using writing as an implement for the critical explication of literary texts, we will use writing as a tool for spiritual formation and reflection.

- This course fulfills the modern church history distribution requirement.
- Enrollment limited to twenty-five students.
- 3 credits. (Capstone course)

Spring Semester, 2014–2015; Ms. Pierce

CH4410 The Formation of Biblical Canons

This course examines the historical developments that stand behind the formation of the Biblical canon of Scripture, including both the Hebrew Bible and the New Testament. The course examines the historical evidence for how both Jewish and Christian audiences received and read particular texts and then collected and circulated these texts as Scripture. The materials for the course will emphasize primary texts from historical authors that chart the progression of evidence for early Christian and Jewish concepts of the canon. The course will conclude with developments from the medieval and reformation periods that ultimately shaped the canons that Christians use today.

- This course is an elective and does not fulfill any church history requirement.
- 3 credits. (Capstone course)

Spring Semester 2014-2015; Mr. James Walters

CH5600 American Christianity: Puritanism to the Civil War

An examination of Puritanism, religious diversity in early North America, the Great Awakening and Evangelical revivals, the Enlightenment, growth of African American religion, development of modern denominational patterns, social reform and the churches, various theologies in a democratizing culture, Roman Catholicism in the young republic, changing gender roles and religion, and slavery and the Civil War in relation to church history.

- This course fulfills the modern church history distribution requirement.
- 3 credits. (Capstone course)

Spring Semester, 2014–2015; Mr. Moorhead

CH5620 American Protestantism after Darwin

An analysis of major religious issues from the Civil War to the 1920s. Topics to be studied include the relationship of science and theology, especially the effect of Darwin's evolutionary theory; biblical criticism; the growth of modernism and fundamentalism; the social gospel; the African American churches; the impact of changing gender roles; and the temperance and foreign missionary crusades.

- This course fulfills the modern church history requirement.
- 3 credits. (Capstone course)

Fall Semester, 2014–2015; Mr. Moorhead

CH5630cr American Christians and the Public Order

An overview of American Christians' understanding of their public responsibilities from the colonial era to the present. Topics include colonial church-state arrangements and their legacies, the impact of religious pluralism, and responses to issues such as anti- and proslavery ideologies, women's rights, the Civil War and Reconstruction, the social gospel and the problem of economic inequality, the temperance movement, the wars of the twentieth century, the so-called "American Way of Life," the civil rights movement, the rise of the new religious right, and the role of contemporary mainstream Protestantism in the public arena.

- This course fulfills the modern church history requirement.
- This course fulfills the Christian responsibility in the public realm requirement.
- 3 credits. (Capstone course)

Spring Semester 2015–2016; Mr. Moorhead

Ecumenics

EC1200 Introduction to World Christianity

Despite its ancient claims of universality, in many ways Christianity has been perceived, and taught from a Western perspective. Its propagation has been predominantly portrayed as a movement from the center to the peripheries, from the Global North to the Global South. Now Christianity's current center of gravity is located in Africa. Not only a demographic but also a cultural shift: new expressions of faith & new emphases have emerged in the study of Christianity in Asia, Africa, Latin America, and the Caribbean. This course offers an overview of the development of these world Christianities to familiarize students with these new voices (Global South & its diaspora), their contexts, and the challenges for Western churches, academia and the wider society.

- This course fulfills the mission, ecumenics, history of religions, or sociology of religion distribution requirement.
- 3 credits.

Fall Semester, 2014-2015; Mr. Barreto

CH/EC3250 Ethiopian Church History (Pre-modern)

An overview of Christianity in Ethiopia from its beginnings (fourth century) to the early modern period (sixteenth century), covering general church history, biblical sources and traditions, doctrine, liturgy, art, and architecture, including relationships to Judaism, Coptic and Syriac traditions, Jerusalem, and Western Europe.

- This course does not fulfill the early/medieval church history requirement.
- This course fulfills the mission, ecumenics, history of religions, or sociology of religion distribution requirement.
- Prerequisite: CH1100 or equivalent.
- 3 credits.

Fall Semester, 2014–2015; Mr. Rorem

EC/TH3300 Introduction to Missional Theology

Survey of the contemporary discussion of the church's mission, emphasizing the biblical foundation and formation of mission, the historical development of mission theology, and the ecumenical missiological debate in the twentieth century. Particular attention is given to the issues of globalization, contextualization, and the "end of Western Christendom." The implications of missional theology for both the theory and practice of ministry are considered.

- This course fulfills the mission, ecumenics, history of religions, or sociology of religion distribution requirement.
- This course fulfills the general distribution requirement in theology.

- 3 credits.

Fall Semester, 2014–2015; Mr. Guder

EC/CH3338 Women in African Christianity

Women have played significant and varied roles in Christianity since it came to sub-Saharan Africa. Among them are prophets of African Independent Churches (Nontetha Nkwenkwe, South Africa); theologians, pastors, and ecumenical leaders (Mercy Odoyoye, Ghana; Mary Getui, Nyambura Njoroge, Kenya; Isabel Phiri, Beverly Haddad, South Africa; Monique Misenga, DRC); activists, martyrs, and poets (Leymah Gbowee, Liberia; Anuarite, DRC; Akua Fuma, Ghana); and especially the “ordinary” women who keep the church going. The course explores some of the many faces of women in sub-Saharan African Christianity as they support and lead, building bridges across languages, denominations, cultures, and faiths.

- This course fulfills the mission, ecumenics, history of religions, or sociology of religion distribution requirement.

- 3 credits. (Capstone course)

Spring Semester 2015–2016; Ms. McKee

EC/HR3340 Islam in America

The course looks at Islam historically to understand how it transcended its original boundaries and became an American religion; it puts a human face on Islam by creating opportunities outside the Seminary for interacting with local immigrant and African American Islamic communities. This course provides an opportunity to learn from interpersonal dialogue what it means to be and become Muslim in today’s America; it asks why and how we predispose ourselves to interact and dialogue with our Muslim neighbors; and it scrutinizes various models for responding biblically, theologically, and missiologically to America’s fastest-growing but most misunderstood religious minority.

- This course fulfills the mission, ecumenics, history of religions, or sociology of religion distribution requirement.

- 3 credits. (Capstone course)

Fall Semester 2015-2016; Mr. Young

EC/HR3360 Diaspora Christianities in America

Demographers observe that immigrants are usually already Christian before they arrive in America, and that American Christianity is home to all Christianities of the global South. The course asks: “Whose religion is Christianity? How does America change immigrant Christianity? Are immigrant Christianities changing America? Can Christians transcend their mutual “otherness” and flourish together in an America of constantly diversifying Christianities? How should one relate, theologically and ecumenically, to the “new” religious America? To answer these questions, students must be willing to collaborate in a collective “mapping” project of Diaspora Christianities from particular regions of the global South in the greater Princeton area.

- This course fulfills the mission, ecumenics, history of religions, or sociology of religion distribution requirement.

- 3 credits. (Capstone course)

Spring Semester, 2015–2016; Mr. Young

CH/EC3385 and CH/EC3386 Christianity in Cuba – Travel Course

This course consists of a 1-credit Fall Semester preparatory seminar and a 2-credit January Term travel component (to Cuba). Its focus will lie on the history of Spanish Christianity in the New World from the 16th century to the present, using the specific case study of Cuba as a point of reference. Using that case study will also open up lines of inquiry into the relationship of 20th-century Christianity to Socialist government, and study the role of the church in contemporary Cuba. The course will include readings in history, social thought, and theology, visits to appropriate historical sites in Cuba, and interaction with

Cuban Christians.

- This course fulfills either the Reformation distribution requirement or the mission, ecumenics, history of religions distribution requirement.
- Enrollment is limited to fifteen students
- Students must complete an application process.
- 1 credit (Fall Semester); 2 credits (January Term) (Capstone course)

Fall Semester and January Term 2014–2015; Mr. Appold

EC4420 Christianity, Islam, and Missions in the Modern Middle East

This course examines American and European missionary interactions with Muslims and ancient Christian communities in the Arab world, Turkey, and Iran from 1800 to present. Topics include the centrality of the Middle East in missionary theologies; denominational and political dimensions of missionary rivalries (between American and British Protestants, French Catholics, and the Russian Orthodox); the role of missions in shaping American perceptions of Islam; and discourses on race, gender, and modernity in the writings of missionaries and Middle Eastern Christians. In addition to primary sources and recent scholarship, students will engage with contemporary missionaries and Middle Eastern churches in New Jersey.

- This course is an elective and does not fulfill any church history requirement.
- 3 credits. (Capstone course)

Spring Semester, 2014-2015; Ms. Deanna Womack

EC4810 Christianity in China

China is a rising power in the global-political economy, and may boast the world's largest Christian population in a matter of decades. This course explores the intersection between Christian faith and Chinese society from an interdisciplinary perspective. We examine pioneering missionaries and native church leaders, major controversies about evangelization and indigenization, and the transformation of Christianity from a heavily persecuted religion into a fast-growing spiritual movement. Major topics include the Nestorian, Catholic, and Protestant roots of missionization, the localization of denominationalism, the rise of homegrown Chinese groups, Church and State accommodation, faith-based civic activism, and the transnationalization of Chinese Christians.

- This course is an elective and does not fulfill any church history requirement.
- 3 credits. (Capstone course)

Spring Semester 2014-2015; Ms. Erin Raffety and Ms. Christie Chui-shan Chow

EC5400 Emerging Trends in Ecumenism: The Ecumenical Movement in Latin America

This course examines the history, practice and theoretical contributions of the ecumenical movement in Latin America, from its origins (@1900), including the first Latin American ecumenical gatherings (1916, 1925, 1929), to the present. It surveys Catholic-Protestant relations, new Christian identities resulting from the churches' greater immersion in the Latin American situation, and specific movements (e.g., church & society movement, base ecumenism, responses to Vatican II). It identifies the main Latin American contributions to worldwide ecumenism, explores relations between ecumenism & liberation, pluralism & interreligious relations, Evangelicals/Pentecostals & new ecumenical expressions. Some figures include Erasmo Braga, John MacKay, Julio de Santana, Jose Miguez Bonino, Richard Shaull, Emilio Castro, Leonardo Boff, Ivone Gebara, & Rudolph von Sinner.

- This course fulfills the mission, ecumenics, history of religions, or sociology of religion distribution requirement.
- Prerequisite: TH2100.
- 3 credits. (Capstone course)

Fall Semester, 2014-2015; Mr. Barreto

EC5450 Bilateral Ecumenical Dialogue

This course provides a survey of bilateral dialogue between major church traditions, including Lutheran, Reformed, Roman Catholic, Anglican, Orthodox, and Pentecostal. Focusing on close readings of select dialogue material, participants will pay special attention to methods, goals, theological consistency between dialogues, transconfessional patterns, and mutability of confessional “identity.” Issues raised will include the role of doctrinal theology, social issues, liturgy, and narrative self-description in ecumenical dialogue, as well as ways in which Christianity’s expansion in the global South is changing ecumenism.

- This course fulfills the mission, ecumenics, history of religions, or sociology of religion distribution requirement.
- Prerequisites: TH2100; one previous Church History course is strongly recommended.
- 3 credits. (Capstone course)

Spring Semester, 2015-2016; Mr. Appold

History of Religions

HR3345 Hinduism

The course fosters inter-religious literacy through the study of “Hinduism” as an aggregate of beliefs and practices, texts and institutions in a variety of contexts—historical and contemporary, South Asian and North American. Opportunities for interaction with local Hindu communities are provided. Theological reflection that takes Hindu and Christian self-understanding into serious account is encouraged.

- This course fulfills the mission, ecumenics, history of religions, or sociology of religion distribution requirement.
- 3 credits. (Capstone course)

Spring Semester, 2015–2016; Mr. Young

EC/HR3360 Diaspora Christianities in America

Demographers observe that immigrants are usually already Christian before they arrive in America, and that American Christianity is home to all Christianities of the global South. The course asks: “Whose religion is Christianity? How does America change immigrant Christianity? Are immigrant Christianities changing America? Can Christians transcend their mutual “otherness” and flourish together in an America of constantly diversifying Christianities? How should one relate, theologically and ecumenically, to the “new” religious America? To answer these questions, students must be willing to collaborate in a collective “mapping” project of Diaspora Christianities from particular regions of the global South in the greater Princeton area.

- This course fulfills the mission, ecumenics, history of religions, or sociology of religion distribution requirement.
- 3 credits. (Capstone course)

Spring Semester, 2015–2016; Mr. Young

HR(CL)3370 African Religions in the Achebe Trilogy

The course uses Chinua Achebe’s *Things Fall Apart*, *Arrow of God*, and *No Longer at Ease* as literary resources of exceptional ethnographic and historiographic value for understanding African traditional religion, the Christianization of the Igbo of West Africa, and the Africanization of Christianity. Offering rich, diachronic perspectives on the emergence and transformation of Christianity among the Igbo, Achebe follows one family through three generations, from one that sees Christianity on the horizon as a threat, to another that appropriates the new religion in specifically Igbo ways, and then a third, for which Christianity represents power and prestige in post-colonial Nigeria.

- This course fulfills the mission, ecumenics, history of religions, or sociology of religion distribution requirement.
- 3 credits. (Capstone course)

Fall Semester, 2014–2015; Mr. Young

HR(CL)3400cr Dalit Christianity through Dalit Literature

Recently, a burgeoning creative literature has emerged from India's largest Christian population cohort, the 'broken,' 'oppressed,' or 'marginalized' people called Dalits (formerly known as 'untouchables'). To open a window onto the 'caste'-based sources of Dalit stigmatization and explore the meaning of conversion to Christianity as a way of (re)constructing Dalit identity, a variety of novels will be read. Two of the foci will be Karukku (Palmyrah Leaves [1992]) and Vanmam (Vendetta [2002]), both from Tamil by Bama, the nom de plume of a Dalit woman writer whose novels explore the residual power of caste she experienced as a convert to Catholicism.

- This course fulfills the mission, ecumenics, history of religions, or sociology of religion distribution requirement.
- 3 credits. (Capstone course)

Spring Semester 2014-2015; Mr. Young

HR/EC3600 Jesus beyond Christianity

Extra-Christian 'Christologies,' found in many religions, rarely get taken into account, theologically or missionally, as a pre-understanding of Jesus prior to, and independent of, interactions with Christians or Christianity. A diachronic overview starts the course off, moving from pagan antiquity up through Europe's expansion into the Americas and the appearance of an Aztec 'Christ' in the Cantares Mexicanos, a 16th-century collection of Nahuatl oral poetry. Shifting focus, we take up the most contemporary forms of the Muslim Jesus, the Hindu Jesus (of Ramakrishna and Gandhi), and the Buddhist Jesus (of Thich Nhat Hanh and the Dalai Lama), ending with the emergent Jesus(es) of Chinese, Korean, and Japanese new (and neo-new) religions.

- This course fulfills the mission, ecumenics, history of religions, or sociology of religion distribution requirement.
- 3 credits. (Capstone course)

Spring Semester 2014-2015; Mr. Young

HR5338 Pluralism, Dialogue, and Witness

Introduces and assesses theological perspectives, historical and contemporary, Catholic, Protestant, and Pentecostal on inter-religious dialogue and Christian witness in a world of many religions, with special attention to problems of interdisciplinarity (history of religions/theology of religions).

- This course fulfills the mission, ecumenics, history of religions, or sociology of religion distribution requirement.
- Prerequisite: a seminary course in history of religions or an undergraduate equivalent in world religions.
- Enrollment is limited to fifteen students.
- 3 credits. (Capstone course)

Fall Semester, 2015–2016; Mr. Young

Ph.D. Seminars

CH9000 Historical Method

Readings in the basics of historical methodology and research. Written projects will focus on skills required in editing texts, evaluating evidence, and critically evaluating secondary literature in the area of the student's primary interest. Required of Ph.D. candidates in church history during the first year of residence. Offered on S/U basis. 3 credits.

Upon arrangement, 2015-2016; Staff

CH9021 Patristic Theological Literature; Early Christian Interpretation of Genesis.

The subject of this seminar will be the interpretation of the scriptural Book of Genesis by early Christian

writers in various genres, including commentaries and scholia, apologetic literature and hymnody. A selection of specific sections and/or figures in the biblical book as well as of the early interpreters will be made at the start of the course to suit the current interests of instructor and students. The course will include general readings on biblical hermeneutics in the first Christian centuries. Students will be expected to use Greek, Latin, or Syriac, as well as French or German. 3 credits.
Spring Semester, 2014–2015; Ms. McVey

CH9025 Medieval Theological Literature

Topic is “Bonaventure as Hagiographer and Theologian.” 3 credits.
Fall Semester, 2015–2016; Mr. Rorem

CH9032 Worship: Liturgy, Ritual, and Piety in the Reformation

Among the most visible changes of the Reformation period, which affected the entire population of Western Europe, were those in worship. Theology was vital for reforms of worship, but continuities and discontinuities in liturgy and piety affected much besides doctrine and had wide-ranging implications for all of religious life and practice. The early modern period was also a time of significant changes in Western views of ritual. The seminar will address issues of worship in the full range of Christian traditions (traditional medieval through Radical and Puritan) during the “long sixteenth century,” drawing on social history/ ritual studies as well as theology, liturgy, and piety. 3 credits.
Fall Semester, 2015–2016; Ms. McKee

CH/OT9045 The Old Testament in the Reformation

This seminar will focus on close readings of Luther's exegetical works involving the Old Testament, including excerpts from several of his commentaries, as well as his use of the Old Testament in other writings. Exegetical approaches, theological commitments, and historical context will be among the themes covered.
3 credits.
Fall Semester, 2014–2015; Mr. Appold and Mr. Seow

CH9060 European Revolutions and the Church

The seminar examines the interplay of the church and political revolution in the history of modern Europe. The seminar will focus on the Puritan Revolution in England, the French Revolution, the Revolution of 1830 in France, the Revolutions of 1848, the Russian Revolutions of 1917, the Fascist rise to power in Italy, the Nazi era in Germany, and the collapse of the Soviet Empire in 1989. 3 credits.
Spring Semester, 2015–2016; Mr. Deming

CH9070 Mainstream Protestantism and American Religion

An examination of the changing role of mainstream Protestantism in American life from the colonial era to the present. Particular attention will be given to the historical difficulties of defining what has constituted the Protestant “mainstream” or “mainline.” Literature examining the apparent decline of the mainstream since the late twentieth century will be analyzed and alternative interpretive schemes explored. 3 credits.
Spring Semester, 2015–2016; Mr. Moorhead

CH9072 Race, Racism, Religion: American Religion in Historical Context

Why is Sunday morning still the most segregated time in America? A partial answer to that question comes from understanding the intersections of race and religion in American culture. How is a view of American religion complicated when using the lens of race to provide a critique? How does the history of racism unfold in America if one argues that it is primarily connected to religious developments? Using history, theology, critical race theory, film, and literature, this course proposes a careful consideration of issues of race, racism, and religion in a variety of American faith traditions, but most notably in

Christianity, Judaism, and Islam. Special attention will also be paid to those traditions, denominations, and groups born as a result of the intersection of race, religion, and racism in the United States. 3 credits. Fall Semester, 2015–2016; Ms. Pierce

HR9035 World Christianity through the History of Religions

Collectively and individually, “conversion” is a multidirectional process found throughout religious history. In the academy, a lively debate has been conducted about the nature and determinants of conversion. The seminar will assess a variety of theoretical models, historic and contemporary, from those that are common in biblical studies to those that are constructed by the social sciences, the “cognitive” model of Africanist Robin Horton for example. Phenomenologically, ‘conversion’ occurs in all religious contexts, not only to and from Christianity but also from and to all other religions; thus, the approach will be comparative in outlook. The seminar’s prime concern, however, is theory and methodology for understanding Christianity’s emergence in the global South, through ‘conversion’; there, the dominant context is ordinarily shaped by traditional religions, Buddhism, Hinduism, and Islam. 3 credits.

Fall Semester, 2014–2015; Mr. Young

Departmental Faculty

Kenneth G. Appold, James Hastings Nichols Professor of Reformation History. M.A., M.Phil., Ph.D., Yale University. Dr.theol.habil. Martin-Luther-Universität Halle-Wittenberg, Germany. His areas of interest include the history and legacy of the Reformation, the history of higher education, and the history of theology. (Lutheran)

Raimundo César Barreto, Jr. Assistant Professor of World Christianity. B.Th., Seminário Teológico Batista do Norte do Brasil; M.Div., McAfee School of Theology; Ph.D., Princeton Theological Seminary. The central theme of his research is the relation between churches/ Christians and their broader religious, cultural, and social contexts. One specific focus is ecumenical and inter-faith movements at the grass-roots in Brazil; another is the trans-cultural conversations among Christians in the Global South (“south-south”) as well as between Global North and South, particularly with regard to issues of peace and justice. (Baptist)

James Clifford Deming, Associate Professor of Modern European Church History. M.A., Ph.D., University of Notre Dame. His research and teaching interests center on the interaction of religion and society in modern Europe. He is currently developing a study of the relation between religion and social control in early industrial France. (Presbyterian)

Elsie Anne McKee, Archibald Alexander Professor of Reformation Studies and the History of Worship. Dipl. Th., Cambridge University; Ph.D., Princeton Theological Seminary. Her specialty is the sixteenth-century Reformation, notably John Calvin and Katharina Schütz Zell, the history of exegesis, and the doctrine of the church and the practice of ministry. In the history of worship, her particular interests include ecumenical and cross-cultural relations, and the theology and ethics of worship. (Presbyterian)

Kathleen Elizabeth McVey, Joseph Ross Stevenson Professor of Church History. Ph.D., Harvard University. Her research and teaching interests center on the intellectual, spiritual, and social engagement of early Christians with their varied cultural contexts both within the Roman Empire and beyond its borders. (Roman Catholic)

James Howell Moorhead, Mary McIntosh Bridge Professor of American Church History. M.Div., Princeton Theological Seminary; M.Phil., Ph.D., Yale University. Two major interests are the role of nineteenth-century evangelical Protestantism in shaping attitudes toward modernity in general and toward social reform in particular, and Protestant eschatology in the same era. (Presbyterian)

Yolanda Pierce, Elmer G. Homrighausen Associate Professor of African American Religion and Literature and liaison with the Princeton University Center for African American Studies. M.A., Ph.D., Cornell University. Her area of research lies in eighteenth- and nineteenth-century African American literature and culture (spiritual and slave narratives, memoirs and autobiographies, and religious writing), religious studies (Black church traditions, womanist theology, and contemporary Black thought),

nineteenth-century American literature (race, religion, and early American culture), and women's studies (women writers of the African Diaspora). (Pentecostal)

Paul Edward Rorem, Benjamin B. Warfield Professor of Medieval Church History. M.Div., Luther Seminary; Ph.D., Princeton Theological Seminary. His research interests are medieval theology and spirituality, along with the history of biblical and liturgical interpretation. (Lutheran)

Richard Fox Young, Elmer K. and Ethel R. Timby Associate Professor of the History of Religions. Ph.D., University of Pennsylvania (Oriental Studies). His research interests focus on the history of encounter between Christianity and various religions of Asian origin (Hinduism and Buddhism especially), the place of Christianity in non-Western pluralisms, and contemporary understandings of inter-religious dialogue. (Presbyterian)