

# THE BIBLE/SACRED TEXTS FIELD

## Cross-Testament

FALL 2024

### **BX 101 – Introduction to the Bible**

4 credits

In Person

[Brigitte Kahl](#)

This course offers an introduction to the core texts, narrative trajectories, historical backgrounds and theological concerns of the Bible as the canonical book of Christianity and Western civilization. Key questions regarding the ethics of scriptural interpretation in the context of race, gender, class, ecology and an increasingly inter/nonreligious environment are discussed.

**Note:** Weekly tutorial required. Required for MDiv students completing option B of the Bible/Sacred Texts requirement. Offered yearly.

### **BX 223 – Reggae Music, Justice, and the Bible**

3 credits

Online

[Aliou C. Niang](#)

The course introduces students to the history, emergence, and global spread of the Rastafari religion from Jamaica to the diaspora, the prophetic, poetic, and apocalyptic messages reggae music communicates, the Rastafari protest against exploitation, the suppression of black persons' agency, and radical advocacy of social justice. In the words of Bob Marley, Reggae music is "a people music. . . is news. . . news about your own self, your own history, things that they wouldn't teach in a school" (Time Will Tell, 1992). Questions for exploration include the Rastafari embrace of Marcus Garvey's call for a return to Africa, the indispensable role of women, belief in Haile Selassie as messianic figure, appropriation of scriptural passages/themes, and metaphors that underpin Rastafari use of scripture and theology.

**Note:** Fulfills racial/ethnic justice requirement for MASJ students.

### **BX/TS 330 – Biblical Theology in Interreligious Perspective**

3 credits

In Person

[David Carr](#) and [John Thatamanil](#)

An exploration of how to use the Bible in theology within a framework open to insights from religious traditions outside traditional Christian boundaries. This offering aims to include oral indigenous traditions alongside central biblical texts (e.g. from Genesis, the Gospel of John, and Hebrews) in engaging several central Christian doctrines (e.g. anthropology, sin, atonement) amidst questions surrounding constructions of 'the human' and 'the animal'.

**Prerequisite:** BX 101 or HB 101, and a 100-level TS course. Enrollment limited to 20 students.

**Note:** Fulfills IE requirements for all degree programs.

**BX 201E – Reading Practicum: Text Matters**

3 credits

In Person

[Brigitte Kahl](#)

At a time of deadly divisions in the US and worldwide, many of them scrambling for scriptural proof, a critical biblical hermeneutics of non-violence, trans-binary constructs of Self/Other, and interreligious compatibility is more needed than ever. This course offers an intensive immersion into the matter of texts by exploring a few texts across the Bible that matter as stepping stones towards a biblically grounded theology of the "Other." Basic tools of exegetical work and present-day meaning making will be introduced.

**Prerequisite:** HB 101 and NT 101, or BX 101. Enrollment limited to 15 students.

**BX 103 – The Bible and Social Justice: An Introduction for Beginners**

3 credits

Online

[Jeremy F. Hultin](#)

This course will explore what the Bible says, and how the Bible has been applied, in relation to several major questions of social justice, including historical topics (e.g. debates about slavery) as well as present-day topics (e.g. gender and sexuality). It is specifically designed for learners without prior formal study of the Bible who hope to be more prepared to engage in social justice work given the role that the Bible plays in social justice advocacy, politics, and policy.

**Note:** Fulfills general social justice requirement for MASJ students. Does not count towards the distribution or concentration requirements for the MDiv or MAR program.

**BX 241 – Trauma and the Bible**

3 credits

In Person

[David Carr](#)

This course explores how interpretation of the Bible is enriched through understanding how it speaks from and to trauma, particularly communal trauma (disaster, war, forced migration). The focus is several case studies, such as texts formed in Babylonian exile or in the wake of the crucifixion of Jesus. In what ways have the traumatic experiences of imperial attack and forced migration left their mark on these parts of the Bible, and are there ways in which these texts evoke and even help cultivate a collective identity oriented toward trauma in the communities who cherish the Bible as Scripture? How might insights inform interpretation of biblical texts?

**Prerequisite:** HB 101, or permission of instructor. Enrollment limited to 20 students.

### HB 101 – Introduction to the Hebrew Bible

4 credits

In Person

[Christiaan Faul](#)

The Hebrew Bible is a complex collection of texts that were written over many centuries in socioculturally distinct settings, reflecting a wide range of religious, political, historical, and ethical perspectives. Students will engage in academic, critical study of the Hebrew Bible, seeking to understand diverse texts within their historical and cultural contexts.

**Note:** Weekly tutorial session required. Required for MDiv students completing option A of the Bible/Sacred Texts requirement and MAR students. Offered yearly.

### HB 111 – Elementary Biblical Hebrew I

3 credits

In Person

[Jeremy F. Hultin](#)

An introduction to the basic grammar and vocabulary of biblical Hebrew. This language course also focuses on skills in reading and writing Hebrew.

**Note:** HB 111 and HB 204 must be taken sequentially in one academic year.

### HB 313A – Intermediate Hebrew I: Prose

1.5 credits

In Person

[David Carr](#)

An intermediate biblical Hebrew course; part one of a two-semester course. Students read prose texts in the fall (focus is Genesis 1-11), and diverse poetic texts in the spring. Work includes vocabulary building, issues of grammar, syntax, vocabulary, reading aloud, and use of critical tools.

**Prerequisite:** HB 111 and HB 204 or permission of the instructor. Temporary grade of “IP” is assigned after HB 313A; credit is awarded after successful completion of both courses.

### HB 370E – Genesis 1-11

3 credits

In Person

[David Carr](#)

An exegetical workshop course focused on texts from Genesis 1-11, using texts from these chapters to learn and practice methods of historically-informed close reading of biblical texts. We also look at ancient sources of these texts and diverse non-historical readings of these texts.

**Prerequisite:** HB 101 or BX 101, with approval/advance consultation with instructor. Enrollment limited to 15 students.

**HB 204 – Elementary Biblical Hebrew II**

3 credits

In Person

[Jeremy F. Hultin](#)

A continuation of the basic grammar and vocabulary of biblical Hebrew. This language course focuses on the translation of selected portions of biblical texts.

**Prerequisite:** HB 111 or equivalent.

**Note:** HB 111 and HB 204 must be taken sequentially in one academic year.

**HB 236 – Monster Heaven**

3 credits

In Person

[Esther Hamori](#)

The biblical universe is filled with monsters: hybrid creatures in heaven, giants on earth, ghosts beneath, and sea monsters out in the deep. This course explores the many monsters of the Bible, with particular attention to the battery of divine hitmen in God's employ. What on earth is the reader to do with the violence of heaven?

**Prerequisite:** HB 101 or BX 101. Enrollment limited to 12 students.

**HB 313B – Intermediate Hebrew II: Poetry**

1.5 credits

In Person

[David Carr](#)

This two-semester intermediate-level course focuses on reading practice of poetic texts (with a focus on Isaiah). Work includes issues of grammar, syntax, vocabulary, reading aloud, and use of critical tools. Class meetings are determined between faculty and students in the fall semester. Formerly OT 313B.

**Prerequisite:** HB 313A.

**HB 495 – Methodology in the Study of the Formation of Ancient Texts**

3 credits

In Person

[David Carr](#)

This course provides training to advanced students in Bible in study of the formation of ancient texts, specific background on Pentateuchal theory, practice in disciplines of academic writing and presentation, and a tutorial in reading of academic German (for doctoral students). In addition to basic introduction to questions surrounding use of ancient scroll media (and use of digital imaging tools for scroll research), the course focuses on a combination of review of documented examples of transmission history and review of examples of the study of the transmission history of biblical texts.

**Prerequisite:** HB 313 or the equivalent; permission of instructor. Enrollment limited to 7 students.

**NT 242E – Mark and Healing**

3 credits

In Person

[Aliou C. Niang](#)

This course explores the nature of Jesus' healing stories in the Gospel of Mark under Imperial Rome--the sociopolitical, religious and economic context of Jesus' ministry. Topics for discussion include cultural construction of illness and disease and the effects of colonization on the occupied people in Roman Palestine and French West Africa, including the role of Mark's Jesus and Graeco-Roman and African healers.

**Prerequisite:** HB 101 and NT 101, or BX 101

**Note:** Fulfills concentration requirement for Religion and the Black Experience students.

**NT 315A – Intermediate Greek I**

1.5 credits

In Person

[Jeremy F. Hultin](#)

Part one of a two-part language course for students who have completed at least two semesters of biblical Greek. Students review grammar as well as further their linguistic and translation skills by reading a selection of different Greek texts.

**Prerequisite:** NT 204 or equivalent.

**Note:** NT 315A and NT 315B must be taken sequentially in one academic year. Temporary grade of "IP" is assigned after NT 315A; credit is awarded after successful completion of both courses.

**NT 101 – Introduction to the New Testament**

4 credits

In Person

[Aliou C. Niang](#)

An introduction to the complex historical, literary and theological worlds of the New Testament. Core texts of the Gospels, Acts, Paul and Revelation are examined within their Roman imperial, Hellenistic and Jewish colonial contexts – and with an eye to past and current interpretational struggles at the intersection of gender, race, class and religion. Can students learn how to read "with new eyes?"

**Prerequisite:** HB 101.

**Note:** Weekly tutorial required. Required for Master of Divinity students completing option A of the Bible/Sacred Texts requirement. Offered yearly.

### **NT 254 – Race and Revelation**

3 credits

In Person

[Tat-siong Benny Liew](#)

After carefully examining if concepts of race and ethnicity are applicable to the ancient Mediterranean world, this course will look at how biblical scholars from racial/ethnic minoritized communities and those of the dominant culture read the Book of Revelation, and what these different readings imply about race and racial relations.

**Prerequisite:** BX 101 or HB 101 and NT 101. Enrollment limited to 20 students.

### **NT 256E – Parables in Agrarian Contexts**

3 credits

In Person

[Aliou C. Niang](#)

Students read the parables of Jesus in their Roman Palestinian agrarian context in conversation with modern pre- and postcolonial agrarian contexts (e.g., West African). Questions for exploration include imperially enforced agricultural practices, the effects on subsistence-based economies, modes of land fertilization, the resulting ecojustice concerns informed by faith traditions, and the implications for experiencing and exercising God's reign.

**Prerequisite:** HB 101 and NT 101, or BX 101. Enrollment limited to 20 students.

### **NT/HS 312 – Genders and Sexualities of Early Christians**

3 credits

Online

[Julia Kelto Lillis](#)

Early Christian texts offer familiar and unfamiliar patterns, norms, and possibilities for the aspects of human life that people today call gender and sexuality. This course examines the pertinent categories and social and theological logic of Christians in distant cultures by exploring a variety of ancient sources, taking into account challenging issues raised by feminist and LGBTQ+ historians. Questions include: Was gender permanent or fluid? What kinds of sexual relationships did Christians consider acceptable, and why? How did the rise of clerical and ascetic roles bend boundaries and create new possibilities? What are the risks and benefits of using current categories to study premodern sources, and how might premodern sources provide fresh perspective or new inspiration for reasoning about gender and sexuality today?

**Note:** Fulfills gender/sexuality justice requirement for MASJ students. Fulfills distributional elective for Advanced Certificate-Social Justice students. Enrollment limited to 12 students.

### **NT 315B – Intermediate Greek II**

1.5 credits

In Person

[Jeremy F. Hultin](#)

Part two of a two-part language course for students who have completed at least two semesters of biblical Greek. Students review grammar as well as further their linguistic and translation skills by reading a selection of different Greek texts.

**Prerequisite:** NT 315A.

**Note:** NT 315A and NT 315B must be taken sequentially in one academic year.

**NT 111 – Elementary Biblical Greek I**

3 credits

In Person

[Jeremy F. Hultin](#)

An introduction to the basic grammar and vocabulary of biblical Greek. This language course also focuses on skills in reading and writing Greek.

**Note:** NT 111 and NT 204 must be taken sequentially in one academic year.

**NT 204 – Elementary Biblical Greek II**

3 credits

In Person

[Jeremy F. Hultin](#)

A continuation of the basic grammar and vocabulary of biblical Greek. This language course focuses on the translation of selected portions of biblical texts.

**Prerequisite:** NT 111 or equivalent.

**Note:** NT 111 and NT 204 must be taken sequentially in one academic year.

**Sacred Texts****STX/BU 204 – Bodhisattvas' Path: Introduction**

3 credits

Online

[Demo Rinpoche](#)

Bodhisattvas are often known as Children of Buddha and Bodhi-minded Heroes in Buddhist scriptures because they are considered extraordinarily brave and compassionate, and relentlessly looking for the Total Enlightenment or Buddha-hood for all beings. The ultimate goal of a bodhisattva is to liberate all living beings from their sufferings, and their practices intend to help others to pacify their uneasiness, develop compassion, and subdue selfishness. A great Indian master called Shantideva (7th to 8th century CE) wrote a book called The Way of Bodhisattva's life, and it became very well known Buddhist text book to learn about Bodhisattvas's unique practices of mind training, and the Six Perfections; generosity, morality, patience, enthusiasm, concentration and wisdom. This course will introduce the basic spiritual path of bodhisattvas in the journey of benefiting all beings, and build a comprehensive body of Mahayana Buddhist practice and their views.

**STX/IS 242 – Qur'an: Engaging a Sacred Text**

3 credits

In Person

[Jerusha T. Rhodes](#)

This course aims to introduce students to the Qur'ān—the central touchstone in Islamic thought and practice—through intensive engagement with the text (in translation) and through exploration of the historical, practical and interpretative traditions surrounding the text. The course surveys historical origins and development, highlights the Qur'ān's pervasive role in the daily lives, rituals and artistic expressions of Muslims, and examines Qur'ānic form, content, and interpretation.

**Note:** Enrollment limited to 25 students. Fulfills IE requirements for all degree programs except IIE students; fulfills sacred text requirement for IIE students.

# THE HISTORICAL STUDIES FIELD

## Historical Studies

FALL 2024

### HS 116 – History of Christianity to 1500

3 credits

Online/In Person

[Julia Kelto Lillis](#) and *Burton Westermeier*

A survey of Christian life and thought from the second to fifteenth centuries, with attention to the following areas: Christian expansion and interreligious relationships on multiple continents; changing political circumstances as persecuted minority or powerful majority; major theological contributors and controversies; the interplay of Christian faith and social dynamics of slavery, gender, sexuality, and ethnicity.

**Note:** Required for MDiv students completing option A of the Historical Studies requirement. HS 116 or HS 117 required for MAR students and MDiv students completing option B1 of the Historical Studies requirement. Primarily occurs online, with the choice of either in-person or online discussion sections.

### HS/IS 120 – Muslim Global Histories

3 credits

In Person

[Simran Jeet Singh](#)

This course explores Islam, a religious tradition claimed by more than 1.6 billion practitioners around the globe. Our interdisciplinary approach will trace the historical development and contemporary conditions of the Islamic tradition. Viewing Islam from different perspectives offers an opportunity to experience the richness of this tradition, and interacting with primary and secondary source materials will allow students to engage with various layers of the Islamic experience.

**Note:** Enrollment limited to 15 students. Fulfills Islamic History requirement for IIE MDiv and MAR students.

### HS/BU 212 – Indo-Tibetan Buddhism

3 credits

In Person

[Simran Jeet Singh](#)

While many Americans may know of the Dalai Lama, they know markedly little about the Indo-Tibetan Buddhist tradition that he actually represents. This course traces the contours of this fascinating tradition, with a primary focus on its historical formation, philosophical underpinnings, primary texts, schools and lineages, and recent political issues. We delve into various forms of literature, from historical treatises and colonial scholarship to contemporary expositions on ethics and technology. We focus on features distinctive to this tradition, including Tantric practices, monastic structures, unique rituals, and artistic practices.

**Note:** Enrollment limited to 15 students. Fulfills IE requirements for all degree programs except BIE students.



### **HS/TS 236 – American Theological Liberalism, 1805-1930**

3 credits

In Person

[Gary Dorrien](#)

Study of the development of American liberal theology in the nineteenth and early twentieth century, focusing on the Unitarian controversy, Transcendentalism, Horace Bushnell, early feminism, liberalism and racial justice, the social gospel, evangelical liberalism, personalism, and the Chicago school. Acquainting students with the modern historical, ethical, and theological tradition, that is Union's tradition, it is the first of two courses on the topic.

**Note:** Counts toward concentration requirements for Social Ethics and Philosophy of Religion concentrations.

### **HS/AS 314 – Church, State, and Empire: Anglicanism in Britain and America**

3 credits

Online

[Euan Cameron](#)

This course introduces students to the history of the Anglican tradition from its origins in sixteenth-century England to its development in the United States after the American Revolution. Students explore how the distinctive polity and worship of the church, as well as some ambivalences and diversity inherent in its teaching, can be traced to its early history.

**Note:** Required for Anglican Studies MDiv students. Offered every other year.

### **HS 325 – Political Thought from the Reformation to the Enlightenment**

3 credits

In Person

[Christopher Gillett](#)

This course will explore the development of political thought from the Reformation through the Enlightenment (ca. 1500-1800 CE), a period scholars describe as "early modernity." In the early modern period, many political ideas that we take for granted began to emerge, such as the notion of individual rights, social contractarianism, representative government, and the separation of church and state. Although ideas such as these are often understood simply as products of the Enlightenment, in view of their secular and secularizing quality, this course aims to show that, in fact, they have their origins in the deeply confessional conflicts of the Reformation. Given that early modernity did much to establish our contemporary political milieu, learning how and why these distinctive ideas came to be is essential for a proper understanding of what it means to live in a world that has been profoundly shaped by the Reformation and the Enlightenment.

### **HS 327 – Turning the World Upside Down: Justice and Religious Radicalism in Seventeenth-Century England**

3 credits

In Person

[Christopher Gillett](#)

Between 1640 and 1660, English Christians undertook a series of radical religious and political projects to create a just society. The creative and destructive potential of this moment was encapsulated in the contemporary observation that the world was turned upside down. This course examines the characters and movements from this period that called for ecological, economic, interreligious, racial, social, and political justice in this period, offering historical context to a range of modern concerns and insight into the practical challenges of dismantling systems of power.

**HS 410 – Rejecting Gender in Early Christianity**

3 credits

Online

[Julia Kelto Lillis](#)

This upper-level seminar examines ancient sources in which Christians disrupt a gender binary, perhaps even disrupting gender in its broadest sense (inclusive of sex or sexual difference). The primary question is: How many sources show an interest in rejecting gender altogether, and why? By asking this question with diverse sources from the second to seventh centuries, and by considering shifts in recent scholarship and present societies, we will seek to understand the range of meanings and functions that gender and its rejection could serve in antiquity and today.

**Prerequisite:** Prerequisite: HS 116, HS 310, or HS/NT 312 and/or permission of the instructor. Enrollment limited to 10 students. All students will be waitlisted upon registering and admitted by permission of instructor.

**HS 485 – Latinx Religious Activism in the 20th Century**

3 credits

Online

[Jorge Rodríguez](#)

This course explores Latinx Religious Activism in the twentieth century with a focus on the 1950s through 1980s. Students explore how religion shaped various social movements in the period including the Farm Workers Movement led by César Chávez and Dolores Huerta, the Land Rights Movement led by Reies López Tijerina, various church occupations in the period including actions by Católicos Por La Raza and the Young Lords Organization, the Sanctuary Movement of the 1970s and 1980s, and more. In each, students use historical methods to contextualize these movements within a broader history, making note of how shifting contexts forced shifting tactics and analyses from Latinx activists. At the conclusion of the course, students draw lessons from this history for a modern audience, especially present-day activists who still negotiate many of the same challenges as the previous generation.

**Note:** Fulfills MASJ racial/ethnic justice requirement.

**HS 117 - History of Christianity 1500-2000**

3 credits

In Person

[Jorge Rodríguez](#)

An introductory survey of Christian life and thought in Europe and the Americas between 1500 - 2000. Developments examined in the course include a changed relationship between individuals, faith communities, and the world as the European Reformation divided Catholic Christianity into competing, often conflicting traditions and personal choice in religious commitment gradually became possible; how American colonies reflected European religious diversity, how Christianity was forcibly introduced to indigenous peoples, and how communities of enslaved peoples from Africa adopted Christianity and made it their own; progressive diversifications of modern Christianity and how they were influenced by cultural, social, and political developments on both sides of the Atlantic.

**Note:** Required for MDiv students completing option A of the Historical Studies requirement. HS 116 or HS 117 required for MAR students and MDiv students completing option B1 of the Historical Studies requirement.

### **HS/BU 129 – Histories of Global Buddhism**

3 credits

In Person

[Simran Jeet Singh](#)

This course explores Buddhism, a tradition that claims approximately 500 million practitioners around the globe. Our interdisciplinary approach traces the historical development and contemporary conditions of the Buddhist tradition. Viewing Buddhism from different perspectives offers an opportunity to experience the richness of this tradition, and interacting with primary and secondary source materials allows students to engage with various layers of the Buddhist experience. Assigned readings focus on history, literature, and texts, and are supplemented by news pieces, blog posts, documentaries, and audio samples.

**Note:** Enrollment limited to 15 students. Fulfills Buddhist History requirement for BIE MDiv students.

### **HS/IE 233 – Religion, History, and Turtle Island**

3 credits

In Person

[Simran Jeet Singh](#)

This course explores the past 600 years of religion and religious interaction in the United States of America. Students will consider interactions across groups, including indigenous communities, early settlers, and recent immigrants. All of this together will help us go beyond popular narratives and mythologies for the purpose of better understanding the nature of religion in America—especially as we endeavor to center communities and stories that are typically pushed to the margins.

**Note:** Enrollment limited to 15 students.

### **HS/TS 239 – American Theological Liberalism, 1930–Present**

3 credits

In Person

[Gary Dorrien](#)

Study of the continuing development of American liberal theology in the twentieth century, focusing on neoliberalism, evangelical liberalism, personalism, empirical theology, process theology, religious naturalism, liberal perspectives on feminism, Black theology, and postmodernism. Acquainting students with the modern historical, ethical, and theological tradition, that is Union's tradition, in the second of two courses on the topic.

**Note:** Counts toward concentration requirements for Social Ethics and Philosophy of Religion concentrations.

### **HS 310 – Mary in the First Millennium**

3 credits

Online

[Julia Kelto Lillis](#)

This seminar explores the significance of Mary of Nazareth, the mother of Jesus, in the first millennium of Christianity. Early Christians assigned Mary various roles and qualities that expressed their theological concepts, their hopes as believers, their social and political interests, and the challenges of living in a multi-religious world. We examine ancient, Byzantine, and medieval sources, including gospels and biographies, theological treatises, sermons, hymns, prayers, and works of art. This investigation helps students understand the changing character of Christianity in its first several centuries and how a monotheistic faith creates room for a human being to become the “Mother of God” and “Queen of Heaven.”

**Prerequisite:** HS 116 or permission of instructor. Enrollment limited to 12 students.

## HS/NT 312 – Genders and Sexualities of Early Christians

3 credits

In Person

[Julia Kelto Lillis](#)

Early Christian texts offer familiar and unfamiliar patterns, norms, and possibilities for the aspects of human life that people today call gender and sexuality. This course examines the pertinent categories and social and theological logic of Christians in distant cultures by exploring a variety of ancient sources, taking into account challenging issues raised by feminist and LGBTQ+ historians. Questions include: Was gender permanent or fluid? What kinds of sexual relationships did Christians consider acceptable, and why? How did the rise of clerical and ascetic roles bend boundaries and create new possibilities? What are the risks and benefits of using current categories to study premodern sources, and how might premodern sources provide fresh perspective or new inspiration for reasoning about gender and sexuality today? *Formerly CH 312.*

**Note:** Fulfills gender/sexuality justice requirement for MASJ students. Fulfills distributional elective for Advanced Certificate-Social Justice students. Enrollment limited to 12 students.

# THE INTERRELIGIOUS ENGAGEMENT FIELD

## *Interreligious Engagement*

**FALL 2024**

### **IE 102 – Religions in the City: Introduction to Interreligious Engagement**

3 credits

In Person

[Jerusha T. Rhodes](#)

The field of interreligious engagement is introduced through readings, site visits, spiritual practices, and self-reflection. Students aim to cultivate understanding of the phenomenon of religious diversity, central questions and concerns that arise in relation to religious diversity, and prominent approaches to this field.

**Note:** Required for first-semester MDiv students.

### **IE/RS 335 – African Religions in the Diaspora**

3 credits

In Person

[Samuel Cruz](#)

A critical analysis of the socio-historical settings of the development of each of the most widely practiced African based spiritual traditions/movements in the Americas. Students engage the African-based practices of Haitian Vodou, Santeria/Palo Monte, Rastafarianism, Espiritismo, Obeah, Candomble, Umbanda, as well as African religious influences in Protestant Christianity. We explore how these religious movements have been impacted by North and South American cultural and political conditions, and how they have impacted the cultural and political realities in turn.

**Note:** Fulfills concentration requirement for Religion and the Black Experience students.

### **IE 275 – Religious Conflict and Violence**

3 credits

Online

[Mehnaz Afridi](#)

In this course, we explore a series of contemporary conflicts in different regions of the world with a special focus on identifying and analyzing the diverse and complex roles that religions play in both promoting and mitigating violence in each context. Students learn a method for recognizing and analyzing how religious ideologies are embedded in all arenas of human agency and not isolated from political, economic, and cultural life as is often assumed. In addition to examining the conflicts themselves, we also explore the religious dimensions of the impacts those conflicts have on civic life in areas such as public health, education, and commerce. We will ask the following questions; What roles do religions play in fostering violence and what roles do they play in promoting peace? How do religious institutions and ideologies function to support and/or thwart public health initiatives? What are the ideological justifications for functional economic policies and how do they reflect and/or challenge diverse religious values? What roles do religions play in advancing or suppressing educational opportunities and for whom? Are media representations of the religious dimensions of conflict accurate? This is a class that invites all of you to take a journey in meaning, definition, and enlightenment.

**IE/HS 233 – Religion, History, and Turtle Island**

3 credits

In Person

[Simran Jeet Singh](#)

This course explores the past 600 years of religion and religious interaction in the United States of America. Students will consider interactions across groups, including indigenous communities, early settlers, and recent immigrants. All of this together will help us go beyond popular narratives and mythologies for the purpose of better understanding the nature of religion in America—especially as we endeavor to center communities and stories that are typically pushed to the margins.

**Note:** Enrollment limited to 15 students.

**IE/PT 231 – Practice of Self-Inquiry**

3 credits

In Person

[Gregory Snyder](#)

Exploring a shared intention to clarify and expand personal capacities and methodologies for self-inquiry, this course engages religious traditions as well as non-religious phenomenological, ethical, and critical thinkers. Toward this end, students unpack assumptions around subjective experience, reliable knowledge, mind and world, and theories of body and perception. Some course material is densely philosophical.

**Note:** Concentration requirement for Chaplaincy students. Enrollment limited to 20 students. Generally offered every other spring, odd years.

**IE 260 – Antisemitism at the Crossroads**

3 credits

Online

[Mary C. Boys](#)

Antisemitism exists at the intersection of Christian anti-Jewish teachings, racism, Islamophobia, nationalism, white supremacy, fundamentalism, and conspiracy theories. This seminar involves analysis of complex dynamics by which hostility to Jews became embedded in the West and ultimately a global phenomenon. Students also explore efforts to confront and combat antisemitism, including building alliances across borders of difference.

**IE 323 – Interreligious Engagement for Justice**

3 credits

In Person

[Jerusha T. Rhodes](#)

This seminar examines the historical contexts, central approaches, and contemporary possibilities of interreligious engagement. Students explore major historical events, organizations, and trends; contemporary approaches (including religious literacy, interfaith leadership, and interfaith/interreligious studies); and new models of interreligious engagement that challenge existing paradigms and focus primarily on fostering justice. Critical attention is paid to how race, gender, and religious supremacy shape interreligious engagement.

**Prerequisite:** IE 102 or permission of instructor. Enrollment limited to 15 students.

### **BU/STX 204 – Bodhisattvas' Path: Introduction**

3 credits

Online

[Demo Rinpoche](#)

Bodhisattvas are often known as Children of Buddha and Bodhi-minded Heroes in Buddhist scriptures because they are considered extraordinarily brave and compassionate, and relentlessly looking for the Total Enlightenment or Buddha-hood for all beings. The ultimate goal of a bodhisattva is to liberate all living beings from their sufferings, and their practices intend to help others to pacify their uneasiness, develop compassion, and subdue selfishness. A great Indian master called Shantideva (7th to 8th century CE) wrote a book called *The Way of Bodhisattva's* life, and it became very well known Buddhist text book to learn about Bodhisattvas's unique practices of mind training, and the Six Perfections; generosity, morality, patience, enthusiasm, concentration and wisdom. This course will introduce the basic spiritual path of bodhisattvas in the journey of benefiting all beings, and build a comprehensive body of Mahayana Buddhist practice and their views.

### **BU/HS 212 – Indo-Tibetan Buddhism**

3 credits

In Person

[Simran Jeet Singh](#)

While many Americans may know of the Dalai Lama, they know markedly little about the Indo-Tibetan Buddhist tradition that he actually represents. This course traces the contours of this fascinating tradition, with a primary focus on its historical formation, philosophical underpinnings, primary texts, schools and lineages, and recent political issues. We delve into various forms of literature, from historical treatises and colonial scholarship to contemporary expositions on ethics and technology. We focus on features distinctive to this tradition, including Tantric practices, monastic structures, unique rituals, and artistic practices.

**Note:** Enrollment limited to 15 students. Fulfills IE requirements for all degree programs except BIE students.

### **BU 221 – Introduction to Buddhist Meditation Practices**

3 credits

In Person

[Gregory Snyder](#)

Through reading Buddhist sutras and contemporary teachings, along with engagement with meditative practices, we will explore how meditation supports spiritual presence and community engagement. We will investigate the relationship between embodiment, behavioral discipline, and the cultivation of mind within Buddhist moral praxis and how this informs our capacities for spiritual guidance.

**Note:** Enrollment limited to 20 students. Required for first-year Buddhism and Interreligious Engagement Students. All returning students will be placed on a wait list until late August and added in order of enrollment.

### **BU 234 – Buddhist Religious Thought**

3 credits

In Person

[Gregory Snyder](#)

This general introduction to Buddhism surveys the history and development of Buddhist thought within its three broad expressions—Theravada, Mahayana, and Vajrayana. The aim of the course familiarizes students with Buddhist worldviews and offers an opportunity to engage the material critically. Students read a number of primary sources in translation as well as additional texts organized thematically and historically to contextualize this material.

**Note:** Required for Buddhism and Interreligious Engagement Students. All other students will be placed on a wait list until late August and admitted then in order of enrollment. Theology & Ethics requirement for BIE students. Concentration requirement for Chaplaincy students in the Islam and Interreligious Engagement track.

**SPRING 2025**

### **BU/HS 129 – Histories of Global Buddhism**

3 credits

In Person

[Simran Jeet Singh](#)

This course explores Buddhism, a tradition that claims approximately 500 million practitioners around the globe. Our interdisciplinary approach traces the historical development and contemporary conditions of the Buddhist tradition. Viewing Buddhism from different perspectives offers an opportunity to experience the richness of this tradition, and interacting with primary and secondary source materials allows students to engage with various layers of the Buddhist experience. Assigned readings focus on history, literature, and texts, and are supplemented by news pieces, blog posts, documentaries, and audio samples.

**Note:** Enrollment limited to 15 students. Fulfills Buddhist History requirement for BIE MDiv students.

### **BU 240 – Socially Engaged Buddhism**

3 credits

In Person

[Gregory Snyder](#)

This course explores tenets, movements, leading figures and issues central to what has come to be known as socially engaged Buddhism. In addition to exploring how these movements initially responded to the colonial and wartime contexts from which they emerged, students examine the critiques that engaged Buddhism offers current social and economic realities, as well as Buddhism's own institutions and practices.

**Prerequisite:** Familiarity with Buddhist thought recommended. Enrollment limited to 20 students.

**Note:** Concentration requirement for Buddhism and Interreligious Engagement students.

### **BU/CW 253 – Ritual Practice in East Asian Buddhism**

3 credits

In Person

[Charles Pokorny](#)

This course examines ritual practice in East Asian Buddhism, including theoretical orientations of Buddhist ritual practice, dynamics of ritual transformation in East Asian contexts, ritual criticism, devotion and ritualization, as well as major forms of ritual including consecration, repentance, ordination, funerals, daily liturgies, festivals, esoteric practices and healing rituals.

**Prerequisite:** Previous study of Buddhism is helpful



## Islam-Focused Courses

**FALL 2024**

### IS/HS 120 – Muslim Global Histories

3 credits

In Person

[Simran Jeet Singh](#)

This course explores Islam, a religious tradition claimed by more than 1.6 billion practitioners around the globe. Our interdisciplinary approach will trace the historical development and contemporary conditions of the Islamic tradition. Viewing Islam from different perspectives offers an opportunity to experience the richness of this tradition, and interacting with primary and secondary source materials will allow students to engage with various layers of the Islamic experience.

**Note:** Enrollment limited to 15 students. Fulfills Islamic History requirement for IIE MDiv and MAR students.

### IS/STX 242 – Qur'an: Engaging a Sacred Text

3 credits

In Person

[Jerusha T. Rhodes](#)

This course aims to introduce students to the Qur'ān—the central touchstone in Islamic thought and practice—through intensive engagement with the text (in translation) and through exploration of the historical, practical and interpretative traditions surrounding the text. The course surveys historical origins and development, highlights the Qur'ān's pervasive role in the daily lives, rituals and artistic expressions of Muslims, and examines Qur'ānic form, content, and interpretation.

**Note:** Enrollment limited to 25 students. Fulfills IE requirements for all degree programs except IIE students; fulfills sacred text requirement for IIE students.

**SPRING 2025**

### IS/TS 320 – Never Wholly Other: Religious Diversity in Islamic Theology and Exegesis

3 credits

In Person

[Jerusha T. Rhodes](#)

This course examines Islamic perspectives on religious diversity, other religious and non-religious traditions, and interreligious engagement. It involves exploration of primary Islamic sources (including the Qur'an and Hadith) and traditional and contemporary interpretations drawn from exegetical, legal, polemical, and theological discourses. Emphasis is placed on theological, exegetical, and contextual assumptions; interpretative methodologies; and on the relevance of the Islam-specific conversation to broader discussions of religious diversity and interreligious engagement.

**Note:** Enrollment limited to 25 students. Fulfills IE requirements for all degree programs except IIE students.

# THE PRACTICAL THEOLOGY FIELD

## Anglican Studies

**FALL 2024**

### AS 185 – Ministry for and with the Latiné Community

3 credits

Online

[Liz Muñoz](#)

This course provides a foundation for ministry in Latiné communities. Students will analyze cultural, contextual, and spiritual factors that are essential for effective ministry. Develop Spanish-language liturgical skills and examine strategies for addressing challenges unique to mainline ministry within Latiné communities. These include evangelism, congregational vitality, leadership models, and resource development. The course will enhance students' ability to minister effectively in diverse cultural settings.

**Note:** Required for Anglican Studies MDiv students. Offered every other year.

### AS/HS 314 – Church, State, and Empire: Anglicanism in Britain and America

3 credits

Online

[Euan Cameron](#)

This course introduces students to the history of the Anglican tradition from its origins in sixteenth-century England to its development in the United States after the American Revolution. Students explore how the distinctive polity and worship of the church, as well as some ambivalences and diversity inherent in its teaching, can be traced to its early history. Formerly CH 314.

**Note:** Required for Anglican Studies MDiv students. Offered every other year.

**SPRING 2025**

### AS/TS 216 – Anglican Theology and Spirituality

3 credits

Online

[Kwok Pui Lan](#)

This course will introduce the multiple strands of Anglican theology and spirituality as they shape the Anglican Communion today. It will discuss representative theological figures from different centuries in light of their social and political contexts and theological debates of their times. As Anglican demographics have shifted to the Global South, the course will also pay attention to theologies emerging from the Global South.

### AS 302 – Capstone in Anglican Studies

3 credits

In Person

[Mary Foulke and R. William Franklin](#)

This culminating experience provides students an opportunity to reflect on and integrate prior learning and ministerial experiences. Emphasis is placed on understanding ministerial challenges, surveying various ministerial leadership frameworks, and developing one's own ministerial leadership model. The course provides students with a variety of opportunities to engage in readings and discussion with an emphasis on making the transition from seminary into ministry with a focus on the tools and skills needed for effective leadership. In addition to leadership, other topics such as continued discernment of ministerial gifts and call are covered.

**Note:** Restricted to Anglican Studies MDiv students in their final semester, or by permission of the instructor.

## Communication Arts

**SPRING 2025**

### CA 102 – Communication Arts: Effective Live Communication in Varied Settings and Formats

3 credits

In Person

[Ann L. Colley](#)

Our ability to impact communities is wholly dependent on our facility as live communicators. Students gain appreciation for how live communication helps communities grow and thrive. Students practice in varied contexts, receive feedback, and gain awareness as live communicators. Upon completion, students are better able to engage with others consciously, meaningfully, and deliberately—regardless of circumstances or setting.

**Note:** Required for MDiv students completing option B of the Practical Theology requirement. Enrollment limited to 18 students.

## Worship, Preaching and Arts

**FALL 2024**

### CW 103 – Introduction to Worship/Ritual

3 credits

In Person

[Cláudio Carvalhaes](#)

How do we imagine performance, public worship and ritual practices in the face of ecological disasters, white supremacy, extreme poverty, violence and interreligious dialogue? This course introduces students to the performative ways we enact religious and non-religious beliefs that constitute public performances, rituals, Christian worship and rites of passages. The following techniques are explored: ritual structural patterns, theological themes/frameworks; spiritual paths, aesthetics, ethical issues and historical-social-cultural practices.

**Note:** CW 103 or CW 104 required for MDiv students completing option A of the Practical Theology requirement.

### CW 212 – Dance and Movement in/as Practice: Exploration

2 credits

In Person

[Jane Alexandre](#)

What is the place for dance and movement in/as practice, worship and/or ministry? How can we create, enrich, develop communities and faith through movement practice? How can we develop and foster deep investigation/interchange with oneself, with others, with communities and societies, and with understanding of the Spirit? Incorporating and building on established practices of dance in worship, but also on contemporary movement forms that challenge, instigate, and commentate, students explore ways to live and work in a spirit of readiness through dance and movement. Scholars who think in dance and through movement at the intersection of faith, scholarship, social justice and the arts are consulted and invoked.

**Corequisite:** SU 112.

### **CW 225 – Liberation Theologies and Worship**

3 credits

Online

[Cláudio Carvalhaes](#)

In this course we will read basic texts of various liberation theologies across the globe and find ways that they inform rituals from the perspective of marginalized people. Along with reading texts, the class will create ritual services throughout the semester and at the end be able to articulate liturgical liberation theologies in practice and theory.

**Note:** Fulfills general social justice requirement for MASJ students.

### **CW 308 – Let the Church Say Amen: Collaborative Preaching Methodologies**

3 credits

In Person

[Timothy Adkins-Jones](#)

Who is the preacher and who does the preacher preach with? What difference would it make to think through a sermon with someone who is homeless? Or a victim of racial violence? Or in prison? Or someone of a different faith? Or a lay person or persons within the congregation? Or someone from another congregation? Or? Or? Or? This course will learn about preaching methodologies that not only consider the congregation in sermon construction but those that include the congregation explicitly in the preaching process. Students will explore and utilize dialogical and collaborative forms of preaching and wrestle with their theological implications.

### **CW 339 – Preaching and Black Experiences**

3 credits

In Person

[Timothy Adkins-Jones](#)

Examined are the history of norms, socio-cultural contexts, hermeneutics, and theologies that inform proclamation at the intersection of Black lived experiences in North America. This includes attending to Black preaching traditions alongside other forms of proclamation. Students develop a critical appreciation of proclamation as connected to its contexts, while learning what may further shape one's own ministry and practice.

**Prerequisite:** CW 104.

**Note:** Fulfills concentration requirement for Religion and the Black Experience students.

**JANUARY 2025**

### **CW 280 – Colloquium in Theology and the Arts**

3 credits

In Person

[Cláudio Carvalhaes](#)

This intensive course will visit five museums in New York City and delve into the artistic world of the city.

**CW 104 – Fundamentals of Preaching**

3 credits

In Person

[Timothy Adkins-Jones](#)

This course provides a basic introduction to the theology, ethics, and practice of Christian preaching. Students explore the nature and purpose of preaching in relation to the interpretation of texts, culture, and community contexts. The course offers opportunities for students to hone the skills involved in effective sermon design and delivery.

**Prerequisite:** BX 101 or HB 101 and NT 101. Introductory exegesis (“E”) course as a prerequisite or corequisite. Enrollment limited to 28 students.

**Note:** CW 103 or CW 104 required for MDiv students completing option A of the Practical Theology requirement.

**CW 223 – Sacraments, Ecology, Hospitality and Globalization**

3 credits

Online

[Cláudio Carvalhaes](#)

What are the markers of the sacraments? What does its theologies and ritual structures say of ecological relations, especially around land/food? Or hospitality and hostility around the notion of habitation? Or to health systems and its forms of inclusion and exclusion? Or to international power, world migration and undocumented immigrants in the US? Or to race and the history of racism in the United States? Or to sex and its heterosexual norms? Or to its Christian specificities and the possibilities of interreligious relation? This course seeks to connect the theological thinking and the liturgical practices to the ecological, philosophical, social, political, racial, class, and sexual references that mark the Christian sacraments of baptism and eucharist.

**CW/BU 253 – Ritual Practice in East Asian Buddhism**

3 credits

In Person

[Charles Pokorny](#)

This course examines ritual practice in East Asian Buddhism, including theoretical orientations of Buddhist ritual practice, dynamics of ritual transformation in East Asian contexts, ritual criticism, devotion and ritualization, as well as major forms of ritual including consecration, repentance, ordination, funerals, daily liturgies, festivals, esoteric practices and healing rituals.

**Prerequisite:** Previous study of Buddhism is helpful.

## **CW 304 – Preaching and Protest: Selma**

3 credits

Online/Travel Seminar

[Timothy Adkins-Jones](#)

This course looks specifically at the sermons and speeches that surrounded the march for voting rights in Selma, AL, which became known as “Bloody Sunday.” Students will analyze the sermons preached before the march and significant sermons and speeches that have been given since that fateful day. We will use the specific example of Selma as a way of thinking about how preaching galvanizes and sustains social movements, shapes the public discourse of pressing social issues, and serves as a practice of protest. In addition, this class will travel to Selma for the Annual Jubilee Celebration held in commemoration of Bloody Sunday. The first weekend of every March, thousands gather at the Edmund Pettus Bridge in honor of those who bravely marched for our freedoms on “Bloody Sunday.” Every year, this gathering serves as a time of remembrance and renewal for those committed to seeing justice. In addition to marching yet again across the bridge, this Jubilee weekend contains various programs and church services to inspire justice seekers. Students will gain invaluable experience on the ground in Selma and will get to experience sermons and speeches firsthand.

**Prerequisite:** Permission of instructor. Enrollment limited to 10 students.

**Note:** Fulfills concentration requirement for Religion and the Black Experience students. Fulfills racial/ethnic justice requirement for MASJ students.

## **Denominational Studies**

**FALL 2024**

### **CVG-DS202 – United Church of Christ History and Polity**

2 credits

Online

TBD

This on demand course examines the historical development and structural polity of the United Church of Christ (UCC). This course also spends time focusing on the emerging UCC and gives students a chance to explore social justice, world missions, ecumenism, and new and renewing congregational ministry within the UCC.

**Note:** Offered by Convergence.

### **DS 203 – The Practice of Presbyterian Ministry: Polity and its Pastoral Foundations**

3 credits

In Person

[Gregory Horn](#)

This course examines essential elements of Presbyterian polity in light of the constitutional foundations of the Presbyterian Church (USA). Students explore ways Presbyterian polity shapes and informs the practice of pastoral and congregational leadership in the Reformed/Presbyterian tradition. *Formerly CI 203.*

**Note:** Meets at Auburn Seminary. Generally offered every fall.

## **DS 206 – The Practical Arts of Liberal Religious Ministry Part 1**

3 credits

In Person

[Sarah Lenzi](#)

The work of a congregational minister takes many forms and asks those who serve to develop skill in many areas. This course, geared toward those in formation with UU, UCC, and other liberal faiths, will provide a solid foundation in the arts of ministry. Part 1 covers the role of the minister in pastoral care and presence, lifespan religious education, the pursuit of justice, and more. Through varied source material and practical assignments, this class ensures that students arrive prepared for credentialing and for serving not only in the parish but in other contexts as well.

**SPRING 2025**

## **CVG-DS202 – United Church of Christ History and Polity**

2 credits

Online

TBD

This on demand course examines the historical development and structural polity of the United Church of Christ (UCC). This course also spends time focusing on the emerging UCC and gives students a chance to explore social justice, world missions, ecumenism, and new and renewing congregational ministry within the UCC.

**Note:** Offered by Convergence.

## **DS 213 – The Practice of Presbyterian Ministry: Worship & its Reformed Theological Foundations**

3 credits

In Person

[Gregory Horn](#)

This course engages students in the design and practice of worship in the Presbyterian Church (USA) and the Reformed Protestant theological tradition. Emphasis is given to the development of one's voice and vision in all aspects of leading worship in specific community, liturgical, and pastoral contexts.

**Note:** Generally offered every spring.

## **DS 222 – The Practical Arts of Liberal Religious Ministry Part 2**

3 credits

In Person

[Sarah Lenzi](#)

The work of a congregational minister takes many forms and asks those who serve to develop skill in many areas. This course, geared toward those in formation with UU, UCC, and other liberal faiths, will provide a solid foundation in the arts of ministry. Part 2 covers the role of the minister in organizational administration, budget management, staff supervision, and more. Through varied source material and practical assignments, this class ensures that students arrive prepared for credentialing and for serving not only in the parish but in other contexts as well.

### **FE 103 – Field Education Seminar I: Part-Time Concurrent Internship**

3 credits

In Person

[Su Yon Pak](#)

This course integrates two contexts of learning: supervised work in field site and facilitated work in weekly integrative peer-group seminar. Through intentional, sustained practices such as theological reflection, professional and spiritual formation, and weekly supervision, students engage in an action-reflection-action model for learning. This course is the first half of a two-semester course. Students are concurrently interning in supervised field placements for 360 hours for the academic year. This class will be in a dual format consisting of asynchronous class work online and synchronous in-person work.

**Note:** Required for and restricted to MDiv students. FE 103 and FE 104 must be taken sequentially in one academic year. Enrollment limited to 15 students in section one and 20 students in section two. Students register for waitlist pending approval by the Office of Integrative and Field-Based Education to enroll. Apply to hybrid FE-CPE program here: <https://utsnyc.edu/academics/field-ed/hybrid-field-education-opportunities/>; if accepted, students must register for Section One.

### **FE 203 – Advanced Field Education Seminar I: Part-Time Concurrent Internship**

3 credits

Online

[Charlene Sinclair](#)

This course is the first half of a two-semester independent study with a supervised field placement. Students meet monthly to deepen theological reflection, leadership, and professional skills and to discern their vocation. Through selected readings, online discussions, and synchronous peer group seminars, students cultivate professional and spiritual care skills to support their growth in ministry. Proposals must be submitted to the Office of Integrative and Field-Based Education prior to course registration.

**Prerequisite:** FE 103 and FE 104. Restricted to MDiv students. Permission of instructor and the Office of Integrative and Field-Based Education. FE 203 and FE 204 must be taken sequentially in one academic year.

### **FE 303 – Full-Time Internship I**

3 credits

In Person

[Janine Myrick](#)

The first half of a two-semester independent study with a minimum of eight consecutive months of full-time supervised field experience in an out-of-seminary setting. Regular meetings with the instructor are required. Proposals must be submitted for approval to the Office of Integrative and Field-Based Education by April 1, prior to enrollment.

**Prerequisite:** Restricted to MDiv students. Permission of the Office of Integrative and Field-Based Education.

**Note:** FE 303 and FE 304 must be taken sequentially in one academic year. Enrollment in other courses is normally precluded. Students are required to enroll in medical insurance unless they have comparable coverage.



### **FE 363 – Extended Part-time Clinical Pastoral Education I**

3 credits

In Person

[Su Yon Pak](#)

Clinical Pastoral Education (CPE) is an experiential learning program that provides chaplaincy education and spiritual care training for ministry, normally in a clinical setting. Students learn the art and skills of spiritual care and reflect on their experiences with a certified CPE educator and a small group of peers. CPE is offered in accredited centers; visit [acpe.edu](http://acpe.edu) for a list. Students may request academic credit for up to one unit of CPE.

**SPRING 2025**

### **FE 104 – Field Education Seminar II: Part-Time Concurrent Internship**

3 credits

In Person

[Su Yon Pak](#)

Two contexts of learning are integrated: supervised work in field site and facilitated work in weekly integrative peer-group seminar. Through intentional, sustained practices such as theological reflection, professional and spiritual formation, and weekly supervision, students engage in action-reflection-action model for learning. The second half of a two-semester course, students are concurrently in supervised field placements for a total of 360 hours for the academic year. This course includes asynchronous work online and synchronous in-person work.

**Note:** Required for and restricted to MDiv students. FE 103 and FE 104 must be taken sequentially in one academic year. Enrollment limited to 15 students in section one and 20 students in section two. Students register for waitlist pending approval by the Office of Integrative and Field-Based Education to enroll. Hybrid FE-CPE students must register for Section One.

### **FE 204 – Advanced Field Education Seminar II: Part-Time Concurrent Internship**

3 credits

Online

[Charlene Sinclair](#)

This course is the second half of a two-semester independent study with a supervised field placement. Students meet monthly to deepen theological reflection, leadership, and professional skills and to discern their vocation. Through selected readings, online discussions, and synchronous peer group seminars, students cultivate professional and spiritual care skills to support their growth in ministry. Proposals must be submitted to the Office of Integrative and Field-Based Education prior to course registration.

**Prerequisite:** FE 203. Restricted to MDiv students. Permission of instructor and the Office of Integrative and Field-Based Education. FE 203 and FE 204 must be taken sequentially in one academic year.

### **FE 304 – Full-Time Internship II**

3 credits

In Person

[Janine Myrick](#)

The second half of a two-semester independent study with a minimum of eight consecutive months of full-time supervised field experience in an out-of-seminary setting. Regular meetings with the instructor are required. Proposals must be submitted for approval to the Office of Integrative and Field-Based Education by April 1, prior to enrollment.

**Prerequisite:** Restricted to MDiv students. Permission of the Office of Integrative and Field-Based Education.

**Note:** FE 303 and FE 304 must be taken sequentially in one academic year. Enrollment in other courses is normally precluded. Students are required to subscribe to medical insurance unless they have comparable coverage.

### **FE/PS 364 – Extended Part-time Clinical Pastoral Education II**

3 credits

In Person

[Su Yon Pak](#)

Clinical Pastoral Education (CPE) is an experiential learning program that provides chaplaincy education and spiritual care training for ministry, normally in a clinical setting. Students learn the art and skills of spiritual care and reflect on their experiences with a certified CPE educator and a small group of peers. See [acpe.edu](http://acpe.edu) for a list of accredited CPE centers. Students may request academic credit for up to one unit of CPE.

**Prerequisite:** PS 110 and permission of instructor. PS 101 recommended.

**Note:** Pass/fail. FE 363 and FE 364 must be taken sequentially in one academic year. Clinical Pastoral Education required for Chaplaincy and Psychology & Religion students.

**SUMMER 2025**

### **FE 206 – Field Education Internship**

2 credits

In Person/Online

[Janine Myrick](#)

Independent study in connection with a supervised field placement of at least eight weeks in length.

**Prerequisite:** FE 103 and FE 104 and permission of instructor.

**Note:** Required meetings with field education staff are arranged. Proposals must be submitted to Office of Integrative and Field-Based Education prior to course registration by April 1.

### **FE/PS 355 – Full-time Clinical Pastoral Education**

6 credits

In Person/Online

[Su Yon Pak](#)

Clinical Pastoral Education (CPE) is an experiential learning program that provides chaplaincy education and spiritual care training for ministry, normally in a clinical setting. Students learn the art and skills of spiritual care and reflect on their experiences with a certified CPE educator and a small group of peers. CPE is offered at accredited centers; visit [acpe.edu](http://acpe.edu) for a list. Students may request academic credit for up to one unit of CPE.

**Prerequisite:** PS 110 required. PS 101 recommended. Permission of instructor.

**Note:** Pass/fail. Clinical Pastoral Education required for Chaplaincy and Psychology & Religion students.

**PT 237 – Introduction to Earth Ethics**

3 credits

Online

[Karenna Gore](#)

Earth Ethics is a collection of concepts and framing questions that help us discern how to live in relationship with the living planet. This course will explore different aspects of Earth Ethics - climate, biodiversity, water, food, energy– with attention to connections between social justice and the health of the biosphere. It will provide history and context for the development of this field of thought, with an emphasis on the role of Indigenous and environmental justice communities and cross-disciplinary insights, including science, religion, law, literature and the arts.

**Note:** Fulfills eco-justice requirement for MASJ students.

**PT 243 – Between Queer Embodiment and the Posthuman: Rethinking Theological Anthropology for our Times**

3 credits

Online

[Michael Sepidoza Campos](#)

In this course, co-learners will draw on their professional and personal contexts to interrogate normative language around theological anthropology. Two case studies will open our conversations: the United Methodist Church's debate on same-sex marriage and the ordination of "self-avowed practicing homosexuals" and the Roman Catholic Church's contested decision to bless couples in "irregular relationships," including same-sex couples. Through a survey of theological sources addressing the question of personhood, the course invites participants to critique and reimagine new ways of speaking about the human condition for our times.

**Note:** Fulfills gender/sexuality justice requirement for MASJ students.

**PT 253 – Professional Ethics for Chaplaincy and Ministry**

3 credits

In Person

[Linda S. Golding](#)

What does it mean to be a spiritual caregiver? What is our ethical imperative to care, and where/how do we each set our boundaries? What does it mean to care for ourselves and to care for others? Topics of concern, learning and reflection include the ethics involved with: power dynamics in spiritual care and ministry; racial, gender-related, and cultural trauma; othering and being othered; care for and by Black, Indigenous, People of Color (BIPOC) practitioners; and identity. Students use values to consider the ethics of care of self and others.

**Note:** Concentration requirement for Chaplaincy students.

**PT/TS 275 – Ecowomanism for Urban Ecologies**

3 credits

Online

[Lea F. Schweitz](#)

Our planet is increasingly fragile and urban. With ecowomanist methods, students explore ecomemory, spatial profiling, and the healing, revolutionary power of nature play. This course reimagines Christian theologies of nature and ecojustice strategies to construct spiritual practices, land theo-ethics, and theological imaginations for a just climate-crisis future in urban ecologies.

**Note:** Fulfills concentration requirement for Religion and the Black Experience students. Fulfills MASJ eco-justice and gender/sexuality justice requirements. Enrollment limited to 25 students.

**PT/IE 231 – The Practice of Self-Inquiry**

3 credits

In Person

[Gregory Snyder](#)

Exploring a shared intention to clarify and expand personal capacities and methodologies for self-inquiry, this course engages religious traditions as well as non-religious phenomenological, ethical, and critical thinkers. Toward this end, students unpack assumptions around subjective experience, reliable knowledge, mind and world, and theories of body and perception. Some course material is densely philosophical.

**Note:** Concentration requirement for Chaplaincy students. Enrollment limited to 20 students. Generally offered every other spring, odd years.

**PT 215 – Moral Leadership in Times of Crisis: Theory and Practice for Organizing a Moral Movement**

3 credits

Online

[Liz Theoharis](#)[Jessica C. Williams](#)

The ongoing crises of poverty, systemic racism, the war economy and militarism, ecological devastation, and the distorted theology of white Christian nationalism demand moral leadership to organize a movement from the bottom up. Through praxis and critical reflection, students examine the theory and practice of the biblical, theological, spiritual, and moral framework of the movement to end poverty led by the poor. Students engage in actions and activities of this movement while applying principles of the poor organizing the poor, and the battle for the Bible to their own congregations, organizations, communities, or contexts, equipping faith and moral leaders for ongoing engagement in ministries of social justice.

**Note:** Fulfills general social justice requirement for MASJ students. Fulfills distributional elective requirement for Advanced Certificate-Social Justice students.

**PT/SE 233 – Engaging the Powers: A Theo-Ethical Framework for Racial Justice and Black Liberation**

3 credits

Online

[Charlene Sinclair](#)

In the United States, blackness has historically functioned as a structuring mechanism for the dis-humanization, commodification control of bodies. Using James Cone's framework of Black theology, which takes seriously the anti-imperial and anti-capitalist underpinnings of the Black Power movement, students discuss strategies for moral, ethical, and political responses.

**Note:** Fulfills concentration requirement for Religion and the Black Experience students. Fulfills racial/ethnic justice requirement for MASJ students and elective requirement for Advanced Certificate-Social Justice students.

**Psychology and Religion****PS 101 – Introduction to Pastoral and Spiritual Care**

3 credits

Online

[Eileen Campbell-Reed](#)

Students receive practical and theoretical grounding in the fundamentals of responding to common pastoral situations (such as illness, grief, couples and families, crisis, addictions and violence, and self-care), with attention to the impact of social context (race, gender, class). Students develop a theological framework for conceptualizing health and wholeness with reference to their own theological and cultural traditions, and a method of pastoral theological/spiritual reflection.

**Corequisite:** PS 110.

**PS 110 – Pastoral Listening Practicum**

1 credit

In Person

[Chanmi Byun](#)

Students learn and practice pastoral listening skills through directed practicum work in small groups. The emphasis is on nondirective listening, and includes spiritual companioning and crisis intervention and suicide prevention.

**Note:** Required for MDiv students. Cannot be audited. Prerequisite for FE/PS 363, FE/PS 364, FE/PS 366.

**PS 204 – The Journey of Development: Psychological and Religious**

3 credits

In Person

[Myron Krys Florence](#)

This course examines how the human psyche and soul develop over the course of the life cycle. Making use of a range of materials from the fields of developmental psychology and faith development, students explore how the journey of psyche and soul from birth to death is shaped by the inner life, family, gender, and race, as well as the influences of both sacred and secular communities.

### **PS 237 – Power, Gender, and Sexuality**

3 credits

Online

[Edgard Francisco Danielson](#)

This course focuses on gender and sexuality as two of the many threads woven into the tapestry of the human subjective experience and its relational dimensions. Students explore the complexities of gender and sexuality, and their evolving conceptions, through various lenses: 1) psychoanalysis, from the classical position to the elaborations and revisions of feminist, relational, and queer practitioners, 2) contemporary discourses in the areas of gender, sexuality, and cross-cultural studies, and 3) queer theology as a locus on which we may inscribe human desire for one self and for others. In addition, the course addresses how power is implicated in the theorizing about gender and sexuality, and their actualization.

**Prerequisite:** PS 101 or PS 110 recommended.

**Note:** Fulfills gender/sexuality justice requirement for MASJ students. Fulfills distributional elective requirement for Advanced Certificate-Social Justice students.

### **PS 263 – LGBTQ+ Spiritual Care**

3 credits

In Person

[Myron Kryz Florence](#)

This course provides a deep dive into the spiritual and emotional needs of LGBTQ+ people. Together we identify distinct barriers to care throughout the diverse communities and populations found under the LGBTQ+ umbrella. Students hone their skills of building rapport, assessing distress, and providing culturally effective interventions for LGBTQ+ people in healthcare, religious, and community contexts. The course focuses on increasing students' narrative flexibility by engaging psychosocial, theological, and social media texts. Attention is paid to queer and trans experience at the intersection of race/class/ability and to the particular spiritual needs of LGBTQ+ people throughout the life cycle.

**Prerequisite:** PS 110 recommended. Enrollment limited to 15 students.

**SPRING 2025**

### **PS 255 – Addiction and Spiritual Care**

3 credits

In Person

[Myron Kryz Florence](#)

The phenomenon of substance and process addiction cuts across all communities, impacting the individuals themselves, as well as their families and faith communities. Consequently, all pastoral and community leaders must be informed and prepared to address these concerns. This course explores 1) historical and current understandings of addiction, including the role of stigma and/or oppression (e.g., sexism, racism, homo/transphobia, disability); 2) current information emerging from neuroscience; and 3) the wide-ranging impact of addiction on families and communities. Various approaches to treatment and recovery are reviewed. Specific pastoral and spiritual care strategies are explored, including education, counseling with individuals and families currently affected by addiction, spiritual care to support those in recovery from addiction, and creating communities supportive of those in recovery.

**Note:** Enrollment limited to 20 students.

### **PS 268 – Introduction to Chaplaincy**

3 credits

In Person

*Instructor TBD*

Chaplaincy is an expanding field. By asking several critical questions about chaplaincy, and exploring certain historical, sociological, psychological, legal, communication and clinical-research resources, this course equips students who are discerning or have discerned a vocation in chaplaincy to become more incisive chaplain leaders.

**Prerequisite:** PS 101 and PS 110.

**Note:** Concentration requirement for Chaplaincy students. Generally offered every spring.

### **PS 282 – Decolonial Spiritual Care**

3 credits

In Person

*Chanmi Byun*

Students will be introduced to an overview of decolonial theory, the development of postcolonial and decolonial pastoral theology with the aim of decolonizing practices of spiritual care. The course will explore the colonial legacy of the category of religion, and how genealogies of religion and decolonial theory reveal coloniality and the way it impacts pastoral and/or spiritual care. Students will gain a theoretical understanding of decoloniality and develop practical skills to implement decoloniality in providing spiritual care.

**Prerequisite:** PS 110 or permission of the instructor required; PS 101 recommended. Enrollment limited to 15 students.

### **PS 311 – Trauma Informed Pastoral and Spiritual Care**

3 credits

Online

*Eileen Campbell-Reed*

This course explores the literature of embodied and psychological trauma as well as best practices for providing pastoral and spiritual care for people who have experienced trauma. We use cultural narratives (novels, movies, television, and other dramas) that explore the lived experience of trauma, recovery and processes of healing. Students consider the psychological, spiritual and theological dimensions of trauma as well as questions raised by the experiences of personal, social and trans-generational trauma. Students also lay groundwork for the sake of building skills to give appropriate pastoral and spiritual care, including intentional rituals, deep listening, and accompanying survivors of trauma who are working toward healing and wholeness.

**Prerequisite:** PS 101 and PS 110.

**Note:** Concentration requirement for Chaplaincy students. Generally offered every spring. Enrollment limited to 20 students.

## PS 415 – Readings in Psychoanalysis: From Object Relations to Relationality

3 credits

In Person

[Myron Krys Florence](#)

"Who am I?" is an age-old question that many have grappled with since the dawning of humanity. Each psychological school broaches this question differently. Relational models posit that who we are stems from our relationships with others, particularly our primary caregivers during our infancy. This seminar explores the development of self, using relational thought beginning with object relations, and into a 20th century- including self-psychology and intersubjectivity. Contemporary gender and race critique within psychoanalysis will also be included.

**Note:** Enrollment limited to 11 students

## Clinical Pastoral Education (CPE)

**FALL 2024**

### PS/FE 363 – Clinical Pastoral Education I

3 credits

[Su Yon Pak](#)

Clinical Pastoral Education (CPE) is an experiential learning program that provides chaplaincy education and spiritual care training for ministry, normally in a clinical setting. Students learn the art and skills of spiritual care and reflect on their experiences with a certified CPE educator and a small group of peers. See [acpe.edu](http://acpe.edu) for a list of accredited CPE centers. Students may request academic credit for up to one unit of CPE.

**Prerequisite:** PS 110 and permission of instructor. PS 101 recommended.

**Note:** Pass/fail. PS 363 and PS 364, or PS 366, are concentration requirements for Chaplaincy and Psychology & Religion students. PS 363 and PS 364 must be taken sequentially in one academic year.

**SPRING 2025**

### PS/FE 364 – Extended Part-time Clinical Pastoral Education II

3 credits

In Person

[Su Yon Pak](#)

Clinical Pastoral Education (CPE) is an experiential learning program that provides chaplaincy education and spiritual care training for ministry, normally in a clinical setting. Students learn the art and skills of spiritual care and reflect on their experiences with a certified CPE educator and a small group of peers. See [acpe.edu](http://acpe.edu) for a list of accredited CPE centers. Students may request academic credit for up to one unit of CPE.

**Prerequisite:** PS 110 and permission of instructor. PS 101 recommended.

**Note:** Pass/fail. FE 363 and FE 364 must be taken sequentially in one academic year. FE 363 and FE 364, or FE 366, are concentration requirements for Chaplaincy and Psychology & Religion students.



**PS 355 – Full-time Clinical Pastoral Education**

6 credits

In Person/Online

[Su Yon Pak](#)

Clinical Pastoral Education (CPE) is an experiential learning program that provides chaplaincy education and spiritual care training for ministry, normally in a clinical setting. Students learn the art and skills of spiritual care and reflect on their experiences with a certified CPE educator and a small group of peers. CPE is offered at accredited centers; visit [acpe.edu](http://acpe.edu) for a list. Students may request academic credit for up to one unit of CPE.

**Prerequisite:** PS 110 required. PS 101 recommended. Permission of instructor.

**Note:** Pass/fail. PS/FE 366Q, or PS/FE 363 and PS/FE 364, required for Chaplaincy and Psychology & Religion students.

**Religion and Education****RE 504 – Theology and the Educational Process**

3 credits

In Person/Online

[Mary C. Boys](#)

This course invites students to put their theological/biblical thinking in conversation with educational thought and practice. It also involves thinking together about theological education as a profession.

**Note:** Restricted to doctoral students, or by permission of instructor for advanced master's or STM students. Required for teaching fellows normally before or during their first year as a teaching fellow.

**Religion and Society****RS/PR 303 – Critical Theories and Ecological Crisis**

3 credits

In Person

[Jan Rehmman](#)

The course focuses on approaches that connect social theories and the critique of ecological destruction. We look at the contributions of some "classic" critical theories (e.g. Marx, Horkheimer/Adorno, Bloch); we get familiar with the research on the Anthropocene and the eco-socialist criticisms of capitalism's destruction of the environment (Capitalocene). We study eco-feminist analyses of an ecocidal patriarchy and learn about "new-materialist" approaches that highlight the "agency" of matter. We will also explore different strategies of resisting the ecological catastrophe.

### **RS 325 – Liberation Theologies and Pentecostalism**

3 credits

In Person

[Samuel Cruz](#)

Over the past thirty years both the theologies of liberation-be they Latin American, Feminist, Black, Latina or Asian- and the "Pentecostalization" of Christian denominations and independent churches have had an incredible influence upon the Christian religious landscape in the United States. In contrast, liberation theologies are often described as having lost ground and faded away, a perception that this course examines critically. Pentecostal and Neo-Pentecostal churches seem to be the fastest growing religious movements across the globe. The course examines the perceptions that Pentecostalism is an alternative to liberation theologies and/or its diametrical opposite. Students explore how both liberation theologies and Pentecostalism have been transformed, mutated, and revitalized by conservative and progressive churches. Finally, we discover the commonalities, differences, conflicts, and potentialities for social and political action found in liberation theologies and Pentecostalism.

### **RS 335 – African Religions in the Americas**

3 credits

In Person

[Samuel Cruz](#)

A critical analysis of the socio-historical settings of the development of each of the most widely practiced African based spiritual traditions/movements in the Americas. Students engage the African-based practices of Haitian Vodou, Santeria/Palo Monte, Rastafarianism, Espiritismo, Obeah, Candomble, Umbanda, as well as African religious influences in Protestant Christianity. We explore how these religious movements have been impacted by North and South American cultural and political conditions, and how they have impacted the cultural and political realities in turn.

**Note:** Fulfills concentration requirement for Religion and the Black Experience students.

**SPRING 2025**

### **RS 210 – Evangelicalism**

3 credits

Online

[Isaac B. Sharp](#)

This course serves as an introduction to the theology, social ethics, and history of evangelicalism in the United States. One of the most influential and commonly misunderstood religious movements in contemporary U.S. American life, evangelicalism is neither as monolithic nor as singular as it is often portrayed. With an internal diversity that belies its most popular, influential, and homogenous public representatives, evangelicalism has always included an astounding array of competing (and oftentimes conflicting) theological traditions. In the interest of equipping faith leaders with the ability to speak prophetically into the contemporary religious landscape, this course begins asking questions such as: What is evangelicalism? What is it like and where did it come from? Who are "the evangelicals"? What does (and doesn't) "count" as evangelical?

# THE THEOLOGY AND ETHICS FIELD

## *Philosophy of Religion*

**FALL 2024**

### **PR/RS 303 – Critical Theories and Ecological Crisis**

3 credits

In Person

[Jan Rehmann](#)

The course focuses on approaches that connect social theories and the critique of ecological destruction. We look at the contributions of some "classic" critical theories (e.g. Marx, Horkheimer/Adorno, Bloch); we get familiar with the research on the Anthropocene and the eco-socialist criticisms of capitalism's destruction of the environment (Capitalocene). We study eco-feminist analyses of an ecocidal patriarchy and learn about "new-materialist" approaches that highlight the "agency" of matter. We will also explore different strategies of resisting the ecological catastrophe.

### **PR/TS 351 – Paul Tillich in Public Context**

3 credits

Online

[John Thatamanil](#)

This course offers an introduction to Tillich's intellectual legacy and theological system. Attention is given to Tillich's early work on religious socialism as well as his mature system. Students examine Tillich's understanding of theological method, God, Christ, Spirit, Church, and eschatology. A goal is to understand Tillich as theologian of culture as well as Tillich's late contributions to theology's conversation with religious diversity..

**Prerequisite:** Prerequisite: Introductory (100-level) Theology course recommended; comfort with philosophical reflection is encouraged. Fulfills general social justice requirement for MASJ.

### **PR/TS 378 – Phenomenology of Violence**

3 credits

In Person

[Andrea C. White](#)

This course considers a phenomenological analysis of violence from the perspective of lived experience and as it is mediated by the body. Such analysis takes account of violence as it is culturally constituted, but never independent of its agents, recipients, and observers—violence must be considered as it is inflicted, suffered, and witnessed. The course probes the brute fact of physical violence as well as its invisible effects, and the symbolic and material forms of violence that defy articulation. Studies will address violence as it pertains to biopolitics, black subjectivity, disability, religion and violence, sexuality, and surveillance. Readings include works in Afropessimism, black studies, critical theory, cultural studies, queer theory, and political theology.

**Note:** Fulfills concentration requirement for Religion and Black Experience; gender/sexuality justice, and racial/ethnic justice requirements for MASJ; and distributional elective for Advanced Certificate-Social Justice.

**PR/TS 350 – Gandhi and King: Nonviolence and Political Theology**

3 credits

Online

[John Thatamanil](#)[Cornel West](#)

This course explores the life and teachings of Mohandas K. Gandhi and Martin Luther King, Jr. Recent years have seen a considerable expansion of the literature on both figures. The time is ripe for reconsideration of their legacy with respect to such central questions as the viability of nonviolent resistance in a context of neoliberalism, ecological devastation, the relationship between spirituality and political engagement, and the conflict between religious traditions. What is the meaning and promise of their double legacy for our time? What can both figures teach us about interreligious dialogue and learning? What is the relationship between the work of Gandhi and King and the later emergence of liberation theology? What can we learn from Malcolm X's critique of King, B. R. Ambedkar's critique of Gandhi and feminist critiques of both?

**Note:** Fulfills IE requirements for all degree programs.

**Social Ethics****SE 218 – Social and Political Thought**

3 credits

In Person

[Sarah Azaransky](#)

This course explores the way a select group of contemporary thinkers consider the meanings, and the limits, of freedom and justice in theological and moral terms. In so doing, students will also necessarily investigate issues of racial and sexual & gender identities and their intersections, formation of self, cultural devastation, radical hope, and democratic practices.

**SE 322 – Social Ethics in the Making**

3 credits

Online

[Gary Dorrien](#)

Study of the origins and development of social ethics as a discipline, focusing on methodological, contextual, and "framing" issues. Chief historical paradigms include social gospel ethics, Christian realism, liberationist and feminist ethics, and Roman Catholic, black church, and evangelical social ethics.

**Note:** Fulfills general social justice requirement for MASJ students.

**SE 340 – Women in the Black Freedom Movement**

3 credits

In Person

[Sarah Azaransky](#)

The course traces women's participation and leadership in the Black freedom movement from the nation's founding until today, including women's resistance to enslavement, petitioning for reparations, organizing against lynching, and developing legal frameworks for equal rights.

**Note:** Fulfills concentration requirement for Religion and the Black Experience students. Enrollment limited to 20 students.

**SE 208 – Moral Traditions and Social Ethics**

3 credits

In Person

[Sarah Azaransky](#)

This course introduces students to the field of ethics, particularly Christian social ethics, through a range of classic and contemporary texts. Students learn methods of ethical analysis (virtue, teleological, deontological, and liberative) and investigate contemporary social issues, including sexuality, racism and poverty. The course aims to build our capacities to analyze social conditions and identify constructive and creative moral actions that may lead to more justice.

**Note:** Fulfills Theology and Ethics requirement for Chaplaincy students. Enrollment limited to 20 students.

**SE 228 – Sexual Ethics in NYC**

3 credits

In Person

[Sarah Azaransky](#)

This course uses New York City—its history, landmarks, and communities—as a resource for Christian ethical and theological reflection about sex and sexuality. Topics include Stonewall, House Ball communities, Fashion Week, and Margaret Sanger and the history of reproductive health care.

**Note:** Enrollment limited to 18 students.

**SE 331 – Justice and the World Order**

3 credits

Online

[Gary Dorrien](#)

This seminar focuses on the current social ethical work on social justice and international politics, emphasizing feminist and liberationist criticism, imperial overreach, racial justice, theories of cultural difference, and ecojustice economics. Secondary themes raised with an interdisciplinary approach include the relationships between religion and society, theology and ethics, and social ethics and other disciplines.

**Note:** Fulfills general social justice requirement for MASJ students.

**SE/PT 233 – Engaging the Powers: A Theo-Ethical Framework for Racial Justice and Black Liberation**

3 credits

Online

[Charlene Sinclair](#)

In the United States, blackness has historically functioned as a structuring mechanism for the dis-humanization, commodification control of bodies. Using James Cone's framework of Black theology, which takes seriously the anti-imperial and anti-capitalist underpinnings of the Black Power movement, students discuss strategies for moral, ethical, and political responses.

**Note:** Fulfills concentration requirement for Religion and the Black Experience students. Fulfills racial/ethnic justice requirement for MASJ students and elective requirement for Advanced Certificate-Social Justice students.

**TS 104 – Introduction to Systematic Theology**

3 credits

In Person

[Andrea C. White](#)

An introduction to systematic theology, this course studies Christian theologies of the 20th and 21st centuries including black, feminist, liberation, queer, and womanist theologies. Course readings address contemporary debates on theological problems such as the authority of revelation and scripture, radical divine transcendence, care of creation, the person and work of Jesus Christ, violence of the cross, what it means to be human, hope in the face of evil and suffering, to name a few.

**TS/HS 236 – American Theological Liberalism, 1805-1930**

3 credits

In Person

[Gary Dorrien](#)

Study of the development of American liberal theology in the nineteenth and early twentieth century, focusing on the Unitarian controversy, Transcendentalism, Horace Bushnell, early feminism, liberalism and racial justice, the social gospel, evangelical liberalism, personalism, and the Chicago school. Acquainting students with the modern historical, ethical, and theological tradition, that is Union's tradition, it is the first of two courses on the topic.

**Note:** Counts toward concentration requirements for Social Ethics and Philosophy of Religion concentrations.

**TS/BX 330 – Biblical Theology in Interreligious Perspective**

3 credits

In Person

[David Carr](#)

[John Thatamanil](#)

An exploration of how to use the Bible in theology within a framework open to insights from religious traditions outside traditional Christian boundaries. This offering aims to include oral indigenous traditions alongside central biblical texts (e.g. from Genesis, the Gospel of John, and Hebrews) in engaging several central Christian doctrines (e.g. anthropology, sin, atonement) amidst questions surrounding constructions of 'the human' and 'the animal'.

**Prerequisite:** BX 101 or HB 101 and a 100-level TS course.

**Note:** Fulfills IE requirements for all degree programs.

**TS/PR 351 – Paul Tillich in Public Context**

3 credits

In Person

[John Thatamanil](#)

This course offers an introduction to Tillich's intellectual legacy and theological system. Attention is given to Tillich's early work on religious socialism as well as his mature system. Students examine Tillich's understanding of theological method, God, Christ, Spirit, Church, and eschatology. A goal is to understand Tillich as theologian of culture as well as Tillich's late contributions to theology's conversation with religious diversity.

**Prerequisite:** Prerequisite: Introductory (100-level) Theology course recommended; comfort with philosophical reflection is encouraged. Fulfills general social justice requirement for MASJ students.

### TS/PR 378 – Phenomenology of Violence

3 credits

In Person

[Andrea C. White](#)

This course considers a phenomenological analysis of violence from the perspective of lived experience and as it is mediated by the body. Such analysis takes account of violence as it is culturally constituted, but never independent of its agents, recipients, and observers—violence must be considered as it is inflicted, suffered, and witnessed. The course probes the brute fact of physical violence as well as its invisible effects, and the symbolic and material forms of violence that defy articulation. Studies will address violence as it pertains to biopolitics, black subjectivity, disability, religion and violence, sexuality, and surveillance. Readings include works in Afropessimism, black studies, critical theory, cultural studies, queer theory, and political theology.

**Note:** Fulfills concentration requirement for Religion and Black Experience; gender/sexuality justice, and racial/ethnic justice requirements for MASJ; and distributional elective for Advanced Certificate-Social Justice.

**JANUARY 2025**

### TS/PT 275 – Ecowomanism for Urban Ecologies

3 credits

Online

[Lea F. Schweitz](#)

Our planet is increasingly fragile and urban. With ecowomanist methods, students explore ecomemory, spatial profiling, and the healing, revolutionary power of nature play. This course reimagines Christian theologies of nature and ecojustice strategies to construct spiritual practices, land theo-ethics, and theological imaginations for a just climate-crisis future in urban ecologies.

**Note:** Fulfills concentration requirement for Religion and the Black Experience students. Fulfills MASJ eco-justice and gender/sexuality justice requirements.

**SPRING 2025**

### TS 102 – Theological Thinking Across Traditions

3 credits

In Person

[John Thatamanil](#)

This course explores normative reflection across three traditions, Buddhism, Hinduism, and Christianity. In Christian traditions, such reflection comes to be called "theology." This course will explore the following questions: How does normative thinking proceed in these three traditions? What similarities are there if any? What are the major differences in what counts as "theology" or its analogs in other traditions? Is it possible to do theological thinking across traditions? How might we learn from comparative reflection that moves across religious boundaries?

### TS 215 – Queer Theology

3 credits

Online

[Patrick S. Cheng](#)

This course is an introduction to LGBTQ+ and queer theologies, including an overview of key works and voices since the 1950s. Topics covered include: the relationship between queer theory and queer theology; a review and assessment of recent surveys of queer theology; and possible future directions for the discipline, including queer temporality, queer interfaith, queer of color, and queer postcolonial theologies.

**Note:** Fulfills MASJ gender/sexuality justice requirement.

### **TS/AS 216 – Anglican Theology and Spirituality**

3 credits

Online

[Kwok Pui Lan](#)

This course will introduce the multiple strands of Anglican theology and spirituality as they shape the Anglican Communion today. It will discuss representative theological figures from different centuries in light of their social and political contexts and theological debates of their times. As Anglican demographics have shifted to the Global South, the course will also pay attention to theologies emerging from the Global South.

### **TS/HS 239 – American Theological Liberalism, 1930–Present**

3 credits

In Person

[Gary Dorrien](#)

Study of the continuing development of American liberal theology in the twentieth century, focusing on neoliberalism, evangelical liberalism, personalism, empirical theology, process theology, religious naturalism, liberal perspectives on feminism, Black theology, and postmodernism. Acquainting students with the modern historical, ethical, and theological tradition, that is Union's tradition, in the second of two courses on the topic.

**Note:** Counts toward concentration requirements for Social Ethics and Philosophy of Religion concentrations.

### **TS/IE 320 – Never Wholly Other: Religious Diversity in Islamic Theology and Exegesis**

3 credits

In Person

[Jerusha T. Rhodes](#)

This course examines Islamic perspectives on religious diversity, other religious and non-religious traditions, and interreligious engagement. It involves exploration of primary Islamic sources (including the Qur'an and Hadith) and traditional and contemporary interpretations drawn from exegetical, legal, polemical, and theological discourses. Emphasis is placed on theological, exegetical, and contextual assumptions; interpretative methodologies; and on the relevance of the Islam-specific conversation to broader discussions of religious diversity and interreligious engagement.

**Note:** Enrollment limited to 25 students.

### **TS/PR 350 – Gandhi and King: Nonviolence and Political Theology**

3 credits

Online

[John Thatamanil](#)

[Cornel West](#)

This course explores the life and teachings of Mohandas K. Gandhi and Martin Luther King, Jr. Recent years have seen a considerable expansion of the literature on both figures. The time is ripe for reconsideration of their legacy with respect to such central questions as the viability of nonviolent resistance in a context of neoliberalism, ecological devastation, the relationship between spirituality and political engagement, and the conflict between religious traditions. What is the meaning and promise of their double legacy for our time? What can both figures teach us about interreligious dialogue and learning? What is the relationship between the work of Gandhi and King and the later emergence of liberation theology? What can we learn from Malcolm X's critique of King, B. R. Ambedkar's critique of Gandhi and feminist critiques of both?

**Note:** Fulfills IE requirements for all degree programs.



# GENERAL COURSES

FALL 2024

## **CX 801 – Doctoral Comprehensive Examination I**

0 credits

Doctor of Philosophy students are required to pass four comprehensive exams as part of degree requirements.

## **CX 802 – Doctoral Comprehensive Examination II**

0 credits

Doctor of Philosophy students are required to pass four comprehensive exams as part of degree requirements.

## **CX 803 – Doctoral Comprehensive Examination III**

0 credits

Doctor of Philosophy students are required to pass four comprehensive exams as part of degree requirements.

## **CX 804 – Doctoral Comprehensive Examination IV**

0 credits

Doctor of Philosophy students are required to pass four comprehensive exams as part of degree requirements.

## **UT 103 – Social Justice Introductory Colloquium**

1 credit

Online

[Isaac B. Sharp](#)

Part one of a two-part course for students in the Master of Arts in Social Justice program to learn foundational approaches to social justice from major fields of theological study. Students explore and discuss their ideas of the meaning of social justice while developing their goals and program of study.

**Prerequisite:** Restricted to Master of Arts in Social Justice students.

**Note:** Pass/Fail. Required for incoming first-semester Master of Arts in Social Justice students. May be repeated, but taken only once for credit.

## **UT 105 – Social Justice Final Colloquium**

2 credits

Online

[Isaac B. Sharp](#)

Part two of a two-part course for students in the Master of Arts in Social Justice program to deeply engage with foundational approaches to social justice from major fields of theological study. Students complete a culminating project to integrate their coursework, including ideas and insights taken from both colloquia, that represents an integrative, applied work.

**Note:** Restricted to and required for Master of Arts in Social Justice students who are in their final semester.

## **UT 150 – Thesis Seminar I**

1 credit

In Person

[Amy E. Meverden](#)

Part one of a two-semester course intended to improve the quality of theses, and to strengthen the research and writing skills of students. The specific objectives for this half of the course include: 1) helping students formulate manageable research questions and 2) identifying resources for addressing those questions. Students craft a satisfactory thesis proposal and a working resource list. Assignments for the course align with established thesis deadlines and are based on milestones in the process of completing a master's thesis.

### **UT 400 – Extended Residence**

0 credits

Doctor of Philosophy degree candidates who have completed their residency or tuition-unit requirements, without having completed the academic requirements, must register for this course each semester immediately following the term in which the residency or tuition-unit obligation is satisfied.

**Prerequisite:** Completion of PhD coursework.

### **UT 421 – Final Project I**

3 credits

In the final year, Master of Divinity students select one of the following options (a) six credits for a senior project, or (b) six credits from elective courses. The senior project is completed in their field of study normally as a fall-spring sequence over one academic year.

**Note:** Temporary grade of “IP” is assigned after the first semester; credit is awarded after successful completion of both courses. Consult the academic calendar regarding due dates for submissions. View and submit Project Overview form:

<https://utsnyc.edu/academics/registrar/course-catalog-academic-policies/m-div-project-approval-form/>.

### **UT 422 – Master’s Thesis I (with Seminar)**

2 credits

A thesis is required for Master of Arts in Religion candidates usually in the final year of the program. A total of six credits in their field of study completed normally as a fall-spring sequence over one academic year.

**Corequisite:** UT 150.

**Note:** Required for Master of Arts in Religion students. Temporary grade of “IP” is assigned after the first semester; credit is awarded after successful completion of both courses. Consult the academic calendar regarding due dates for submissions. View and submit Thesis Overview form:

<https://utsnyc.edu/academics/registrar/course-catalog-academic-policies/m-a-thesis-approval-form/>.

### **UT 423 – Master’s Thesis I**

3 credits

A thesis is required for Master of Arts in Religion candidates usually in the final year of the program. A total of six credits in their field of study completed normally as a fall-spring sequence over one academic year.

**Prerequisite:** Permission of the advisor for UT 150 exemption.

**Note:** Required for Master of Arts in Religion students. Temporary grade of “IP” is assigned after the first semester; credit is awarded after successful completion of both courses. Consult the academic calendar regarding due dates for submissions. View and submit Thesis Overview form:

<https://utsnyc.edu/academics/registrar/course-catalog-academic-policies/m-a-thesis-approval-form/>.

### **UT 433 – Extended Paper**

0 credits

The Master of Sacred Theology extended paper (thirty-fourty pages) is completed as an extended or enlarged adaptation of requirements of a seminar or advanced-level course. The topic of the extended paper is established in collaboration with instructor. Students must also register for the course in which the paper is completed.

**Note:** Required for STM students. View and submit Extended Paper Overview form:

<https://utsnyc.edu/academics/registrar/course-catalog-academic-policies/s-t-m-extended-paper-application/>

### **UT 550 – Doctoral Seminar I**

1 credit

In Person

[Jan Rehmman](#)

This seminar enhances the interdisciplinary nature of the Doctor of Philosophy program by inviting faculty (and other scholars) from different fields to attend to the ongoing dialogue among the different disciplines.

**Note:** Pass/fail. Required for first- and second-year PhD students. Open to all PhD students.

### **UT 560 – Modern Language Examination in German**

0 credits

Given two times each semester - fall and spring. See dates listed in the academic calendar. View and submit

Language Exam Registration form:

[https://utsnyc.edu/academics/registrar/course-registration-grades/language\\_exam/](https://utsnyc.edu/academics/registrar/course-registration-grades/language_exam/).

**Note:** Passing of one modern language exam required for STM students. Passing of two modern language exams required for PhD students.

### **UT 570 – Modern Language Examination in French**

0 credits

Given two times each semester - fall and spring. See dates listed in the academic calendar. View and submit

Language Exam Registration form:

[https://utsnyc.edu/academics/registrar/course-registration-grades/language\\_exam/](https://utsnyc.edu/academics/registrar/course-registration-grades/language_exam/).

**Note:** Passing of one modern language exam required for STM students. Passing of two modern language exams required for PhD students.

### **UT 580 – Modern Language Examination in Spanish**

0 credits

Given two times each semester - fall and spring. See dates listed in the academic calendar. View and submit

Language Exam Registration form:

[https://utsnyc.edu/academics/registrar/course-registration-grades/language\\_exam/](https://utsnyc.edu/academics/registrar/course-registration-grades/language_exam/).

**Note:** Passing of one modern language exam required for STM students. Passing of two modern language exams required for PhD students.

### **UT 600 – Doctoral Dissertation Proposal**

0 credits

Following completion of the Master of Philosophy requirements, students are eligible for the Doctor of Philosophy degree and prepare a dissertation proposal that must be approved by the faculty, normally submitted six months to one year following completion of the comprehensive examinations. When the principal advisers believe the student's proposal is ready for formal review, a hearing is set up with the student and at least three faculty members of the dissertation committee.

**Prerequisites:** CX 801, CX 802, CX 803, CX 804.

### **UT 700 – Doctoral Dissertation Defense**

0 credits

Doctor of Philosophy candidates register for this course in the semester when the dissertation is to be defended.

**Prerequisite:** UT 600.

**UT 900 – Doctoral Dissertation Deposit**

0 credits

This course is reflected on student transcripts following deposit of the Doctor of Philosophy dissertation.

**Prerequisite:** UT 700.

**SPRING 2025**

**CX 801 – Doctoral Comprehensive Examination I**

0 credits

Doctor of Philosophy students are required to pass four comprehensive exams as part of degree requirements.

**CX 802 – Doctoral Comprehensive Examination II**

0 credits

Doctor of Philosophy students are required to pass four comprehensive exams as part of degree requirements.

**CX 803 – Doctoral Comprehensive Examination III**

0 credits

Doctor of Philosophy students are required to pass four comprehensive exams as part of degree requirements.

**CX 804 – Doctoral Comprehensive Examination IV**

0 credits

Doctor of Philosophy students are required to pass four comprehensive exams as part of degree requirements.

**UT 105 – Social Justice Final Colloquium**

2 credits

Online

[Isaac B. Sharp](#)

Part two of a two-part course for students in the Master of Arts in Social Justice program to deeply engage with foundational approaches to social justice from major fields of theological study. Students complete a culminating project to integrate their coursework, including ideas and insights taken from both colloquia, that represents an integrative, applied work.

**Prerequisite:** UT 103. Restricted to and required for Master of Arts in Social Justice students who are in their final semester.

**UT 151 - Thesis Seminar II**

1 credit

In Person

[Amy E. Meverden](#)

Part two of a two-semester course intended to improve the quality of theses, and to strengthen the research and writing skills of students. The specific objectives for this half of the course include: 1) writing a thesis and 2) participating in larger scholarly discussions about the work. Students craft an outline, first draft, and final draft. Assignments for the course align with the established deadlines for Union theses and are based on milestones in the process of completing a master's thesis.

**Prerequisite:** UT 150.

**Corequisite:** UT 425.

**Note:** Pass/fail. UT 150 and UT 151 must be taken sequentially in one academic year. Strongly recommended for second-year Master of Arts in Religion students writing a thesis, exempt only with advisor permission.

**UT 400 – Extended Residence**

0 credits

Doctor of Philosophy degree candidates who have completed their residency or tuition-unit requirements, without having completed the academic requirements, must register for this course each semester immediately following the term in which the residency or tuition-unit obligation is satisfied.

**Prerequisite:** Completion of PhD coursework.

**UT 424 – Final Project II**

3 credits

In the final year, Master of Divinity students select one of the following options (a) six credits for a senior project, or (b) six credits from elective courses. The senior project is completed in their field of study normally as a fall-spring sequence over one academic year.

**Prerequisite:** UT 421.

**Note:** Temporary grade of “IP” is assigned after the first semester; credit is awarded after successful completion of both courses. Consult the academic calendar regarding due dates for submissions. View and submit Project Overview form:

<https://utsnyc.edu/academics/registrar/course-catalog-academic-policies/m-div-project-approval-form/>.

**UT 425 – Master’s Thesis II (with Seminar)**

2 credits

A thesis is required for Master of Arts in Religion candidates usually in the final year of the program. A total of six credits in their field of study normally completed as a fall-spring sequence over one academic year.

**Prerequisite:** UT 422.

**Corequisite:** UT 151.

**Note:** Required for Master of Arts in Religion students. Temporary grade of “IP” is assigned after the first semester; credit is awarded after successful completion of both courses. Consult the academic calendar regarding due dates for submissions.

**UT 426 – Master’s Thesis II**

3 credits

A thesis is required for Master of Arts in Religion candidates usually in the final year of the program. A total of six credits in their field of study completed as a fall-spring sequence over one academic year.

**Prerequisite:** UT 423.

**Note:** Required for Master of Arts in Religion students. Temporary grade of “IP” is assigned after the first semester; credit is awarded after successful completion of both courses. Consult the academic calendar regarding due dates for submissions.

**UT 433 – STM Extended Paper**

0 credits

The Master of Sacred Theology extended paper (thirty-forty pages) is completed as an extended or enlarged adaptation of requirements of a seminar or advanced-level course. The topic of the extended paper is established in collaboration with instructor. Students must also register for the course in which the paper is completed.

**Note:** Required for STM students. Does not carry curricular points of credit apart from the points assigned to the course in which it is written. View and submit Extended Paper Overview form:

<https://utsnyc.edu/academics/registrar/course-catalog-academic-policies/s-t-m-extended-paper-application/>.

#### **UT 551 – Doctoral Seminar II**

1 credit

Online

[Gary Dorrien](#)

This seminar enhances the interdisciplinary nature of the Doctor of Philosophy program by inviting faculty (and other scholars) from different fields to attend to the ongoing dialogue among the different disciplines.

**Prerequisite:** UT 550.

**Note:** Pass/fail. Required for first- and second-year PhD students. Open to all PhD students.

#### **UT 560 – Modern Language Examination in German**

0 credits

Given two times each semester - fall and spring. See dates listed in the academic calendar. View and submit Language Exam Registration form:

[https://utsnyc.edu/academics/registrar/course-registration-grades/language\\_exam/](https://utsnyc.edu/academics/registrar/course-registration-grades/language_exam/).

**Note:** Passing of one modern language exam required for STM students. Passing of two modern language exams required for PhD students.

#### **UT 570 – Modern Language Examination in French**

0 credits

Given two times each semester - fall and spring. See dates listed in the academic calendar. View and submit Language Exam Registration form:

[https://utsnyc.edu/academics/registrar/course-registration-grades/language\\_exam/](https://utsnyc.edu/academics/registrar/course-registration-grades/language_exam/).

**Note:** Passing of one modern language exam required for STM students. Passing of two modern language exams required for PhD students.

#### **UT 580 – Modern Language Examination in Spanish**

0 credits

Given two times each semester - fall and spring. See dates listed in the academic calendar. View and submit Language Exam Registration form:

[https://utsnyc.edu/academics/registrar/course-registration-grades/language\\_exam/](https://utsnyc.edu/academics/registrar/course-registration-grades/language_exam/).

**Note:** Passing of one modern language exam required for STM students. Passing of two modern language exams required for PhD students.

#### **UT 600 – Doctoral Dissertation Proposal**

0 credits

Following completion of the Master of Philosophy requirements, students are eligible for the Doctor of Philosophy degree and prepare a dissertation proposal that must be approved by the faculty, normally submitted six months to one year following completion of the comprehensive examinations. When the principal advisers believe the student's proposal is ready for formal review, a hearing is set up with the student and at least three faculty members of the dissertation committee.

**Prerequisites:** CX 801, CX 802, CX 803, CX 804.

### **UT 700 – Doctoral Dissertation Defense**

0 credits

Doctor of Philosophy candidates register for this course in the semester when the dissertation is to be defended.

**Prerequisite:** UT 600.

### **UT 900 – Doctoral Dissertation Deposit**

0 credits

This course is reflected on student transcripts following deposit of the Doctor of Philosophy dissertation.

**Prerequisite:** UT 700.

## **SUPPLEMENTAL CO-CURRICULAR COURSES**

Only three credits count towards MAR/MASJ/MDiv degrees;  
not permitted toward program requirements for STM/PhD/DMin/AC students.

**FALL 2024**

### **SU 101 – Graduate Writing Seminar**

1 credit

Online

[Amy E. Meverden](#)

This course addresses the breadth and variety of writing styles encountered by graduate students in seminary courses. By working on actual writing assignments in current courses, this course seeks to illuminate the writing process in ways immediately applicable to students.

**Note:** Pass/fail. May be repeated, but taken only once for credit.

### **SU 102 – Seminary Choir**

1 credit

In Person

[Malcolm Merriweather](#)

Singing diverse works from across the sacred choral spectrum, with participation in periodic chapel services.

**Note:** Note: Pass/Fail. May be taken only once for credit, but can be audited repeatedly.

### **SU 112 – Dance and Movement in/as Practice: Practicum**

1 credit

In Person

[Jane Alexandre](#)

A contemporary dance and movement course designed to help students develop tools and techniques for bringing movement arts to all forms of practice. Through warm up exercises, strength and technique development, and movement exploration, students begin to discover possibilities for fully embodied practice.

**Note:** Pass/fail. May be repeated as audit, but taken only once for credit. Open to all levels of experience. This course is a corequisite for CW 212.

### **SU 161 – Theological German: From Beginning to Taking the Exam**

0 credits

In Person

[Jan Rehmann](#)

Designed to prepare students for the German language exam, starting with basic elements of grammar and vocabulary, the course requires no prior knowledge of German, but requires intensive commitment. Students are

introduced to main problems of reading German. Corresponding to exam requirements, focus is on understanding and translation of scholarly theological texts; i.e. exegesis, church history, Christian ethics and philosophy.

### **SU 171 – Theological French: From Beginning to Taking the Exam**

0 credits

In Person

[Jan Rehmann](#)

Designed to prepare students for the French language exam, starting with basic elements of grammar and vocabulary, the course requires no prior knowledge of French, but requires intensive commitment. Students are introduced to main problems of reading French. Corresponding to exam requirements, focus is on understanding and translation of scholarly theological texts; i.e. exegesis, church history, Christian ethics and philosophy.

**SPRING 2025**

### **SU 101 – Graduate Writing Seminar**

1 credit

Online

[Amy E. Meverden](#)

This course addresses the breadth and variety of writing styles encountered by graduate students in seminary courses. Working on actual writing assignments in current courses, this course seeks to illuminate the writing process in ways immediately applicable to students.

**Note:** Pass/fail. May be repeated, but taken only once for credit.

### **SU 102 – Seminary Choir**

1 credit

In Person

[Malcolm Merriweather](#)

Singing diverse works from across the sacred choral spectrum, with participation in periodic chapel services.

**Note:** Pass/Fail. May be taken only once for credit, but can be audited repeatedly.

### **SU 120 – Samuel DeWitt Proctor Conference**

2 credits

In Person

[Timothy Adkins-Jones](#)

The Samuel DeWitt Proctor Conference (SDPC) represents a cross section of progressive African American faith leaders and their congregations in the United States. The SDPC was created to continue the rich legacy of the faith community's engagement in issues of social justice. The annual conference is an opportunity for students to focus on education, advocacy and activism. Students gain practical skills on how to promote justice by resourcing and organizing partner churches, clergy and lay leaders to address the diverse concerns of communities. Requirements include a three-page reflection paper as well as planning and participating in a Union chapel service.

**Prerequisite:** Permission of instructor.

**Note:** Pass/fail. Fulfills concentration requirement for Religion and the Black Experience students. May be repeated as audit, but taken only once for credit. Enrollment limited to 15 students. Union covers the conference registration fee only; students are responsible for hotel and travel expenses. Students are required to obtain class syllabi in advance, and make their own arrangements regarding missed course assignments.