

THE BIBLE/SACRED TEXTS FIELD

Cross-Testament (BX)

FALL 2026	
<p>BX 101 – Introduction to the Bible (4 credits) In Person Capacity: uncapped <i>Aliou Niang</i></p>	<p>The course introduces selected biblical texts, narrative trajectories, historical backgrounds, and theological voices. As a canonized Christian and Western book, how might ethics of biblical interpretation address themes and issues such as race, gender, class, economy, and ecology in an increasingly inter/religious textual and spiritual oral non-textual worlds.</p> <p>Note: Weekly tutorial required</p>
SPRING 2027	
<p>BX 229 – The Bible, Animals, and Animalization (3 credits) In Person Capacity: 20 <i>David Carr</i></p>	<p>Domestication has become the main way that humans relate to their life world, and the Bible is a major script for this, even as some of its texts provide potential resources for resistance. This course uses the Bible as a pathway to explore diverse ways that humans have built a way of life around domesticating diverse animal and plant species, and ways that the Bible has inculcated ways of humans themselves becoming faithful domesticates to the ultimate domesticator, God (and God's contemporary late capitalist equivalents).</p> <p>Prerequisite: HB 101</p>
<p>BX 245 – Beyond the Biblical Canon (3 credits) In Person Capacity: 20 <i>Jeremy Hultin</i></p>	<p>This course explores some of the ancient Jewish and Christian texts that came to be regarded as "noncanonical" or "deutero-canonical," that is, not fully a part of the biblical canon. The primary focus is study of this literature itself, the rich and rewarding texts, several of which were very influential, despite their non-canonical status. Special attention is given to three works included in the revised common lectionary (Sirach, Wisdom, and Baruch). The secondary focus is to explore the process of canonization. How and why did Jewish and Christian communities decide to include some books and to reject others? Works studied include: Sirach; the Wisdom of Solomon; Baruch; 1 Enoch; the Gospel of Peter; the Apocalypse of Peter; the Gospel of Mary; the Acts of Paul and Thecla.</p> <p>Prerequisite: BX 101, HB 101, or NT 101 recommended.</p>
<p>BX 233 – Reggae Music, Justice, and the Bible (3 credits) In Person Capacity: uncapped <i>Aliou Niang</i></p>	<p>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 Hailie Selassie as messianic figure, appropriation of scriptural passages/themes, and metaphors that underpin Rastafari use of scripture and theology.</p>

Hebrew Bible (HB)

FALL 2026	
<p>HB 101 – Introduction to the Hebrew Bible (4 credits) In Person Capacity: uncapped <i>Esther Hamori</i></p>	<p>The Hebrew Bible is a complex collection of texts written over many centuries in socioculturally distinct settings, reflecting a wide range of religious, political, historical, and ethical perspectives. In this course, students engage in academic, critical study of the Hebrew Bible, seeking to understand diverse ancient Israelite and early Jewish texts within their historical and cultural contexts. Note: Weekly tutorial required</p>
<p>HB 240 – Divination in the Bible and Beyond (3 credits) In Person Capacity: 12 <i>Esther Hamori</i></p>	<p>"Divination" refers to types of actions that are, within their own cultural contexts, understood to provide access to divine knowledge. Prophecy is the best-known type of divination in the Bible and the most widely embraced, but there are many more, including astral, birth, and dream divination, necromancy, and lot-casting. In this course, students study prophecy and other types of divination as they appear in the in the Bible and other literature from the region. Prerequisite: HB 101</p>
<p>HB 313A – Intermediate Hebrew I: Prose (2 credits) Online Capacity: 10 <i>Esther Hamori</i></p>	<p>Intermediate Hebrew meets twelve times over the full academic year. We will read prose texts in the fall and poetry in the spring. Work will include issues of grammar, syntax, vocabulary, reading aloud, and use of critical tools. Prerequisite: HB 203 (formerly 111) and HB 204 or permission of instructor. Note: HB 313A and HB 313B must be taken sequentially in one academic year. Temporary grade of "IP" is assigned after HB 313A and credit is awarded after successful completion of both courses.</p>
SPRING 2027	
<p>HB 236 – Monster Heaven (3 credits) In Person Capacity: 12 <i>Esther Hamori</i></p>	<p>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</p>
<p>HB 313B – Intermediate Hebrew II: Poetry (1 credit) Online Capacity: 12 <i>Esther Hamori</i></p>	<p>Intermediate Hebrew meets twelve times over the full academic year. We will read prose texts in the fall and poetry in the spring. Work will include issues of grammar, syntax, vocabulary, reading aloud, and use of critical tools. Prerequisite: HB 313A Note: HB 313A and HB 313B must be taken sequentially in one academic year.</p>
<p>HB 339E – Isaiah (3 credits) In Person Capacity: 15 <i>David Carr</i></p>	<p>A detailed exegetical exploration of the poetry, literary shape, background, and development of the book of Isaiah, including attention to the different ways Jews and Christians have used the book. Prerequisite: HB 101</p>

SUMMER 2027	
<p>HB 203 – Elementary Biblical Hebrew I (3 credits) In Person Capacity: uncapped <i>Instructor TBA</i></p> <p>HB 204 – Elementary Biblical Hebrew II (3 credits) In Person Capacity: uncapped <i>Instructor TBA</i></p>	<p>An introduction to the basic grammar and vocabulary of biblical Hebrew. This language course also focuses on skills in reading and writing Hebrew. Note: Formerly HB 111. HB 203 and HB 204 must be taken sequentially in one academic year</p> <p>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 203 or equivalent Note: HB 203 and HB 204 must be taken sequentially in one academic year</p>

New Testament (NT)

FALL 2026	
<p>NT 203 – Introduction to Biblical Greek I (3 credits) In Person Capacity: 25 <i>Jeremy F. Hultin</i></p>	<p>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 203 and NT 204 must be taken sequentially in one academic year. Note: formerly “NT 111”</p>
<p>NT 315A – Intermediate Greek I (2 credits) In Person Capacity: 15 <i>Jeremy Hultin</i></p>	<p>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 203 and 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 and credit is awarded after successful completion of both courses.</p>
<p>NT 351E – Galatians Decentered and Recentered (3 credits) In Person Capacity: 15 <i>Aliou Niang</i></p>	<p>This course reads critically Paul's letter to Galatian churches in its Greco-Roman imperial and colonial contexts, as it aims at bringing West African (Global South) and European (Global North) new perspectives into dialogue towards an anticolonial, gender-critical, and ecological re-imagination of Galatians. How does Paul's letter, a core document of the Protestant Reformation, penned under Rome's watchful eyes and addressed to a province reminiscent of "uncivilized" Celtic tribalism, bear on the "barbarians" of our present-day world? Prerequisite: BX 101 or NT 101.</p>

SPRING 2027

<p>NT 101 – Introduction to the New Testament (4 credits) In person Capacity: uncapped <i>Aliou Niang</i></p>	<p>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?" Note: Weekly tutorial required.</p>
<p>NT 204 – Introduction to Biblical Greek II (3 credits) In person Capacity: 25 <i>Jeremy Hultin</i></p>	<p>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 203 or equivalent Note: NT 203 and NT 204 must be taken sequentially in one academic year.</p>
<p>NT 315B – Intermediate Greek II (1 credit) In Person Capacity: 15 <i>Jeremy Hultin</i></p>	<p>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.</p>

Sacred Texts (STX)

FALL 2026

<p>STX/IS 242 – Qur'an: Engaging a Sacred Text (3 credits) In Person Capacity: 25 <i>Jerusha Rhodes</i></p>	<p>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: Required course for MA Islamic Studies and MDiv Islam and Muslim Communities.</p>
<p>STX/BU 233 – Spiritual Warriorship (3 credits) In Person Capacity: 30 <i>Brooke Lavelle</i></p>	<p>Drawing upon the historical and spiritual teachings of Ling Gésar and the Bodhicaryāvatāra, this course will provide an introduction to the archetype of the "spiritual warrior" in the Tibetan Buddhist tradition to help us understand the art of spiritual activism in our times. We will wrestle with the seeming paradoxical archetype of the "warrior" in a spiritual context, through nuanced reflection on the rhetoric of violence and non violence in the face of ongoing oppression and domination. Prerequisite: BU 234 or instructor permission.</p>

<p>STX/IS 411 – Qur’anic Interpretation: Methods and Practicum (3 credits) In Person Capacity: 10 Jerusha Rhodes</p>	<p>This course focuses on Qur’anic interpretation. In the first half of the semester, students cultivate in-depth understanding of specific contemporary methods, including semantic, contextual, theo-ethical, inter-/intra-textual, historical critical, and thematic approaches. The second half of the semester is a practicum, in which students use the methods to develop a constructive interpretation on a topic related to their interests. The practicum portion involves research, scaffolded development, revision, and collaborative review.</p> <p>Prerequisite: Prior Islam-focused coursework required. STX/IS 242 recommended and may be taken concurrently. Some Arabic is recommended.</p>
SPRING 2027	
<p>STX/BU 230 – Indo-Tibetan Contemplative Theory and Practice (3 credits) In person Capacity: 30 <i>Brooke Lavelle</i></p>	<p>Buddhist traditions hold different conceptions of ultimate reality and offer different pathways for awakening. Over the course of the development of Buddhist philosophy in India and its transmission to Tibet, these differences have been classified as belonging to distinct yet compatible vehicles. Through a study of sacred texts, commentary, and contemporary scholarship, we will examine the views, meditational practices, and ethical frames employed by each vehicle in order to deepen our understanding of these approaches, the debates between them, and to what extent these differences matter.</p>

THE HISTORICAL STUDIES FIELD

Historical Studies (HS)

<p>HS 116 – History of Christianity to 1500 (3 credits) In Person Capacity: uncapped <i>Instructor TBA</i></p>	<p>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.</p>
<p>HS/IS 120 – Muslim Global Histories (3 credits) In Person Capacity: 20 <i>Simran Singh</i></p>	<p>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.</p>
<p>HS 213 – Los Nuyoricans: Constructing Race, Religion, and Gotham (3 credits) In Person Capacity: 20 <i>Jorge Rodríguez</i></p>	<p>This course examines Puerto Rican migration and racialization in New York City to understand how race and religion have shaped the United States. Los Nuyoricans begins in the 15th century with parallel histories of the Lenape in Manahatta and the Arawak and Carib peoples in Borikén, tracing the effects of Dutch, Spanish, and U.S. colonialism. Students then study Puerto Rican migration to New York City from the 19th century to the present, analyzing how Freemasonry, Metaphysical Philosophy, Santería, Espiritismo, Islam, Protestantism, and Catholicism shaped religious practice, community formation, and political life. Site visits to the Center for Puerto Rican Studies, El Museo del Barrio, and the Schomburg Center will introduce students to lived histories of race and religion in the city. The course concludes with scholarship on religion’s role in Nuyoricán music—from Bomba and Salsa to Hip-Hop and Reggaeton—illuminating why Bad Bunny opens his last album with “Nuevayol.”</p> <p>Note: This course will meet only eight times in the semester, for four-hour sessions. Six of the eight sessions will involve site visits within New York City and the surrounding areas, accessible via public transportation.</p>
<p>HS 217 – Contextualizing Religious Freedom: Pluralism in the Atlantic World (3 credits) Online Capacity: 20 <i>Christopher Gillett</i></p>	<p>This course examines the interconnected religious histories of Africa, the Americas, the Caribbean, and Europe - what scholars describe collectively in early modernity as the "Atlantic world." While Europeans exported an acrimonious, post-Reformation Christian pluralism into their burgeoning empires, this course's Atlantic framing emphasizes that that influence was not unidirectional. Africans and Indigenous Americans and Caribbeans contributed to "creolizing" processes and new religious expressions. The course contextualizes conceptions of religious freedom up to the American Revolution.</p> <p>Note: Religion and Black Experience concentration course</p>

<p>HS/IE 233 – Religion, Race, and History on Turtle Island (3 credits) Online Capacity: uncapped <i>Simran Singh</i></p>	<p>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: Fulfills MASJ Interreligious Engagement Requirement</p>
<p>HS/AS 327 – England’s Second Reformation (3 credits) In Person Capacity: 15 <i>Christopher Gillett</i></p>	<p>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, offering historical context to a range of modern concerns. It explores how England's "second Reformation" contributed to the emergence of Anglicanism.</p>
JANUARY 2027	
<p>HS/IE 246 – Sikhs and Sikhi (3 credits) In Person Capacity: 20 <i>Simran Singh</i></p>	<p>This course introduces students to Sikhi, the world’s fifth largest religion. We start from its founding in the fifteenth century with close attention to the life and teachings of Guru Nanak. We trace the arc of the tradition’s development in the centuries since, including practices, institutions, interpretations, and politics.</p>
<p>HS 410 – Rejecting Gender in Early Christianity (3 credits) Online Capacity: 10 <i>Julio Kelto Lillis</i></p>	<p>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: A previous early Christianity course or permission of instructor. Note: All students will be waitlisted upon registration and admitted by permission of instructor. A finalized course schedule, including attendance of 1-2 online conference sessions, will be provided in December.</p>
SPRING 2027	
<p>HS 117 – History of Christianity 1500 to 2000 (3 credits) In Person Capacity: uncapped <i>Christopher Gillett</i></p>	<p>An introductory survey of Christian life and thought in global perspective 1500-2000. This course examines how medieval Catholic Christianity in Europe splintered into a range of competing, and often conflicting, traditions during the Reformations. This occurred at roughly the same time that European states undertook overseas colonial and economic expansion into Africa, Asia, the Americas, and Australasia, transforming Christianity into a global religion. But it will also explore how non-European cultures participated in Christian developments in what might broadly be described as "modernity."</p>

<p>HS 121 – Early Christian Genders & Sexualities: Historical Insights for Justice Today (3 credits) Online Capacity: uncapped <i>Julia Kelto Lillis</i></p>	<p>Early Christian texts offer both familiar and unfamiliar pictures for areas we now call gender and sexuality. This course introduces current and ancient vocabularies, regulations, and reasoning, taking into account issues raised by feminist and LGBTQ+ historians and theorists. We will examine genders and sexualities of the early Common Era (especially 100-600 CE) to better grasp the diverse ways a religious tradition can reinforce or subvert wider social systems and norms, and we will see how historical study can deepen understanding and strengthen action for present-day justice issues. Note: Fulfills MASJ Gender/Sexuality Justice Requirement</p>
<p>HS/BU 232 – American Buddhisms (3 credits) In Person Capacity: 20 <i>Simran Singh</i></p>	<p>This course explores the history of Buddhism in the United States. We will consider Buddhist formations in the U.S. of various types, in different geographical contexts, across ethnic and racial lines, and in their interactions with other religious traditions. Classes and readings draw on historical, theoretical, and anthropological scholarship, supplemented with news articles, memoirs, documentaries, and other contemporary media as appropriate. Students will play an active role in shaping the course, including leading discussions, presenting additional research, and helping identify supplementary readings in consultation with the professor.</p>
<p>HS 325 – Political Thought from the Reformation to the Enlightenment (3 credits) In Person Capacity: 15 <i>Christopher Gillett</i></p>	<p>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.</p>

THE INTERRELIGIOUS ENGAGEMENT FIELD

Interreligious Engagement (IE)

FALL 2026	
<p>RS/IE 219 – Critical Religious Literacy and Contemporary Culture (3 credits) Online Capacity: 25 <i>Diane Moore & Hussein Rashid</i></p>	<p>Critical Religious Literacy (CRL) is a method for understanding how religion functions in overt and covert ways to promote and thwart just peace building efforts in both "secular" and "religious" contexts. In this course we will learn the method of CRL and apply it to case studies in a wide range of fields (e.g. journalism, government, arts and culture, education, organizing, humanitarian action) to better understand the power of religion in contemporary culture and to explore how this knowledge can promote just peace building and moral imagination in fresh and innovative ways.</p>
<p>HS/IE 233 – Religion, Race, and History on Turtle Island (3 credits) Online Capacity: uncapped <i>Simran Singh</i></p>	<p>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: Fulfills MASJ Interreligious Engagement Requirement; Religion and Black Experience concentration course</p>
<p>IE 237 – Peace and Reconciliation in Jewish Exegesis (3 credits) In Person Capacity: 20 <i>Benjamin Kamine</i></p>	<p>An introduction to Rabbinic methods of reading Scripture in the first millennium with a focus on peacebuilding. Students read primary sources in English translation, tracking the Rabbinic exegetical techniques used to elevate the Bible as a manual for reconciliation and healing at both the individual and communal level.</p>
<p>IE 260 – Antisemitism: Perennial and Protean (3 credits) In Person Capacity: 25 <i>Mary Boys</i></p>	<p>A study of classic and contemporary cases of antisemitism in historical and theological contexts. This iteration of the course will include analysis of antisemitism in the United States in relation to this nation's history of racism. Note: Fulfills requirement for Chaplaincy concentration</p>
<p>IE 333 – Writing Multiplicity, Finding Voice (3 credits) In Person Capacity: 15 <i>John Thatamanil & Kimberly George</i></p>	<p>This course asks how our writing practices as theologians, religious leaders, and spiritual activists can honor the ways in which knowledge emerges through relational ways of knowing. Assigned texts will reflect on writing practices within histories of liberation with careful attention to the relationship between "religion" as a historical category and constructions of race, gender, sexuality, class, and coloniality. By attending to religious multiplicity and epistemic diversity, students will be invited to find voice through theorizing and exploring their own contemplative writing practice.</p>

<p>RS/IE 254 – Religious Nationalisms (3 credits) Online Capacity: 25 <i>Diane Moore</i></p>	<p>An examination of how forms of religious nationalism are at play in explicit and implicit ways in diverse global contexts and in trans-global manifestations. Students will learn a method of understanding nationalisms and apply that method to a variety of case studies including the US, Israel, Iran, Saudi Arabia, and either Myanmar or India. Final projects can take one of two forms: a research paper investigating an aspect of a case study we engaged in class; or a public facing project related to a student's profession or vocation (e.g., a journalism article, policy brief, lesson plan, etc.)</p>
<p>RS/IE 324 – Contextual Perspectives on Culture, Race, Gender, and Religion (3 credits) In Person Capacity: 20 <i>Samuel Cruz</i></p>	<p>This course introduces a range of diverse populations by race, ethnicity, gender, sexual orientation, religion, and physical differences. Additionally, students examine the role, function, and effects of oppression in society as it relates to social and economic justice. Assumptions underlying theory and research methodologies from which basic constructs of human behavior are drawn are examined to understand how power and other dynamics manage and sustain oppression at the individual and institutional levels. How oppression affects ecclesiastical, local parish, mosque, temple and faith based organizations at micro and macro levels, particularly policies and strategic planning which drive the shape of places of worship, is also addressed.</p>
<p>IE 344 – Deepening Relations between Jews and Christians (3 credits) In Person Capacity: 25 <i>Mary Boys & Shuly Rubin Schwartz</i></p>	<p>The history between Jews and Christians has been largely conflictual and tragic. Yet the past 60 years have witnessed dramatic developments that challenge both to revisit this history with a new eye for relating more justly and profoundly to one another and enhancing possibilities for religious pluralism. Note: This course is jointly taught with Jewish Theological Seminary and includes JTS students.</p>
<p>TS/IE 350 – Gandhi and King: Political Theology and Nonviolence (3 credits) In Person Capacity: 20 <i>John Thatamanil & Cornel West</i></p>	<p>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?</p>

SUMMER 2027	
<p>IE 216 – Jewish Approaches to Ecology and Creation (3 credits) Online Capacity: 25 <i>Benjamin Kamine</i></p>	<p>A survey of classical Jewish sources, both legal and narrative, that explore ideas governing the relationship between humanity, animals, and the natural world. Students will read primary sources in English translation, tracking the way in which ideas developed in classical sources are re-purposed by modern Jewish thinkers.</p>

Buddhist Studies (BU)

FALL 2026	
<p>BU 221 – Introduction to Buddhist Meditation Practices (3 credits) In Person Capacity: 30 <i>Gregory Snyder</i></p>	<p>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.</p> <p>Note: Required for Buddhism and Interreligious Engagement (BIE) track. All other students will be admitted off a wait list in late August until class is full.</p>
<p>STX/BU 233 – Spiritual Warriorship (3 credits) In Person Capacity: 30 Brooke Lavelle</p>	<p>Drawing upon the historical and spiritual teachings of Ling Gésar and the Bodhicaryāvatāra, this course will provide an introduction to the archetype of the "spiritual warrior" in the Tibetan Buddhist tradition to help us understand the art of spiritual activism in our times. We will wrestle with the seeming paradoxical archetype of the "warrior" in a spiritual context, through nuanced reflection on the rhetoric of violence and non violence in the face of ongoing oppression and domination.</p> <p>Prerequisite: BU 234 or equivalent.</p>
<p>BU 234 – Buddhist Religious Thought (3 credits) In Person Capacity: 30 <i>Gregory Snyder</i></p>	<p>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.</p> <p>Note: Required for Buddhism and Interreligious Engagement (BIE) track. All other students will be admitted off a wait list in late August until class is full.</p>

<p>STX/BU 230 – Indo-Tibetan Contemplative Theory and Practice (3 credits) In person Capacity: 30 <i>Brooke Lavelle</i></p>	<p>Buddhist traditions hold different conceptions of ultimate reality and offer different pathways for awakening. Over the course of the development of Buddhist philosophy in India and its transmission to Tibet, these differences have been classified as belonging to distinct yet compatible vehicles. Through a study of sacred texts, commentary, and contemporary scholarship, we will examine the views, meditational practices, and ethical frames employed by each vehicle in order to deepen our understanding of these approaches, the debates between them, and to what extent these differences matter.</p>
<p>HS/BU 232 – American Buddhisms (3 credits) In Person Capacity: 20 <i>Simran Singh</i></p> <p>BU 240 – Socially Engaged Buddhism (3 credits) Online Capacity: 20 <i>Upayadhi S. Luraschi</i></p> <p>BU 320 – Phenomenology and Mahayana Buddhism (3 credits) In Person Capacity: 20 <i>Gayle Salamon</i></p>	<p>This course explores the history of Buddhism in the United States. We will consider Buddhist formations in the U.S. of various types, in different geographical contexts, across ethnic and racial lines, and in their interactions with other religious traditions. Classes and readings draw on historical, theoretical, and anthropological scholarship, supplemented with news articles, memoirs, documentaries, and other contemporary media as appropriate. Students will play an active role in shaping the course, including leading discussions, presenting additional research, and helping identify supplementary readings in consultation with the professor.</p> <p>"Socially Engaged Buddhism" became prominent in the 20th century, in response to (post)colonial upheavals. Championed by Buddhists of various lineages, some see it as a modernist development, while others trace lines of socio-political critique back to the Buddha. Recent scholarship has called for a more capacious understanding, one that includes ethno-nationalism and justifications of state violence. This course explores the socio-historical contexts, hermeneutics, organizing principles, and ongoing debates surrounding Buddhism's engagement of political, social, and environmental issues.</p> <p>Note: Required for Buddhism and Interreligious Engagement (BIE) track. All other students will be admitted off a wait list in late December until class is full.</p> <p>This course will offer an introduction to phenomenological philosophy with a focus on several epistemological foundations it shares with Mahayana Buddhism. We will explore Edmund Husserl's "presuppositionless philosophy" alongside writings from Zen Buddhist monastics. We will put phenomenological reduction in conversation with Yogācāra accounts of perception and consciousness. We will explore Merleau-Ponty alongside three fascicles from 13th century monastic, Eihei Dōgen's Shōbōgenzō and further put Dōgen's writings in conversation with Max Scheler's work to consider thinking and its opposite. Finally, we will read current texts on critical phenomenology, whose aim is to confront injustice, and consider these against Buddhist notions of living by vow. Two-thirds of the readings will be phenomenological works and one-third Buddhist texts and sutras. No familiarity with either tradition is required.</p>

Islamic Studies (IS)

FALL 2026	
<p>HS/IS 120 – Muslim Global Histories (3 credits) In Person Capacity: 20 <i>Simran Singh</i></p>	<p>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.</p>
<p>STX/IS 242 – Qur'an: Engaging a Sacred Text (3 credits) In Person Capacity: 25 <i>Jerusha Rhodes</i></p>	<p>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: Required course for MAR Islamic Studies and MDiv Islam and Muslim Communities.</p>
<p>STX/IS 411 – Qur'anic Interpretation: Methods and Practicum (3 credits) In Person Capacity: 10 <i>Jerusha Rhodes</i></p>	<p>This course focuses on Qur'anic interpretation. In the first half of the semester, students cultivate in-depth understanding of specific contemporary methods, including semantic, contextual, theo-ethical, inter-/intra-textual, historical critical, and thematic approaches. The second half of the semester is a practicum, in which students use the methods to develop a constructive interpretation on a topic related to their interests. The practicum portion involves research, scaffolded development, revision, and collaborative review. Prerequisite: Prior Islam-focused coursework required. STX/IS 242 and some Arabic recommended and may be taken concurrently.</p>
SPRING 2027	
<p>IS 226 – Muslims and US Popular Culture In Person Capacity: 25 <i>Hussein Rashid</i></p>	<p>Looking at both historical and lived realities of Muslims in the US, we will cover sites from the African Burial Ground in lower Manhattan to the Women's Mosque in California. The course will engage both with cultural production, such as music, plays, and street art, and living communities around the country. The course will attempt to cover a diversity of voices and perspectives. It is important to understand how context plays a role in the interpretation and practice of religion, as well as to witness the tension between theology and manifestation of belief. Prerequisite: Some familiarity with Muslim history is recommended.</p>
<p>IS 316 – Tafsir of Praxis: Gender, Interpretation, and Tradition In Person Capacity: 20 <i>Jerusha Rhodes</i></p>	<p>Tafsir of Praxis refers to interpretation that is generated through and manifest in social and ritual practice. This course explores tafsir of praxis related to gender, centering articulations by Muslim women and queer Muslims. This course introduces the complexity and diversity of attempts to assert agency and authority. Great emphasis is placed on developing a nuanced grasp of hermeneutical strategies, competing discourses, and identity and power negotiations. Note: Required course for MA Islamic Studies and MDiv Islam and Muslim Communities.</p>

SE/IS 317 – Islamic Ethics (3 credits)

In Person

Capacity: 20

Jerusha Rhodes

This course introduces central concerns, sources, and debates in Islamic ethics, and surveys a variety of subfields, including Qur'anic, prophetic, sexual, environmental, and medical ethics. Emphasis is placed on understanding the methods of Islamic ethics; connections between conceptions of the Divine, human person, and society; and how diversity, identity, and context shape ethical perspectives.

Note: Previously SE/IS 217

THE PRACTICAL THEOLOGY FIELD

Anglican Studies (AS)

FALL 2026	
<p>AS 201 – Anglican Liturgy (Historical) (3 credits) In Person Capacity: 25 <i>R. William Franklin</i></p>	<p>This course surveys the history of the development of Anglican liturgies from the Reformation to the present, with specific attention to the influence of theological and social movements on Christian worship. The central theme of the course is the formation and revisions of The Book of Common Prayer in response to social, political, and theological debates, and the link between worship and movements for social justice and evangelism. The focus is on Anglicanism in Great Britain and the United States, but parallel developments of distinct, not just colonial, African, Asian, Oceanic, and Latino expressions of Anglican liturgy are addressed throughout in lectures and in reading assignments.</p>
<p>HS/AS 327 – England’s Second Reformation (3 credits) In Person Capacity: 15 <i>Christopher Gillett</i></p>	<p>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, offering historical context to a range of modern concerns. It explores how England's "second Reformation" contributed to the emergence of Anglicanism.</p>
SPRING 2027	
<p>AS/PT 285 – Ministry with Marginalized Communities (3 credits) In Person Capacity: 25 <i>Victor Conrado</i></p>	<p>This course introduces students to the practice of ministry in diverse and marginalized contexts through the lenses of Practical Theology and Anglican Studies. Emphasizing relational, justice-oriented, and contextually grounded approaches, students engage theological reflection, liturgical practice, and community-based learning. The course prepares students for adaptive leadership across ecclesial, ecumenical, and interreligious settings.</p>
<p>AS/PT 302 – Leadership in Ministry (3 credits) In Person Capacity: 20 <i>Mary Foulke</i></p>	<p>This course offers reflections on and integration of prior learning and ministerial experiences. Emphasis is placed on understanding ministerial leadership dynamics & common challenges, with the goal of understanding one’s own preferences, growing edges, discernment of ministerial gifts and call. Students will engage in readings and discussion about authentic Christian leadership in a variety of parish, chaplaincy, or community contexts. Tools and skills for effective leadership will be engaged, practiced & evaluated. This course is open to all, and the culminating experience for AS concentrators.</p> <p>Prerequisite: MDiv students in their final semester or permission of instructor.</p>

Communication Arts (CA)

SPRING 2027	
CA 102 – Communication Arts (3 credits) In Person Capacity: uncapped <i>TBA</i>	This course teaches methods of connection and effective live communication by freeing students to identify and unleash their authentic self and help others do the same. When a student leaves Union, their ability to make a difference is dependent on the fluency and facility with which they can express themselves as an effective communicator with emotional intelligence. This is an interactive, immersive experience in which students refine awareness about, and improve skills pertaining to, communication.

Denominational Studies (DS)

FALL 2026 & SPRING 2027	
CVG-DS202 – United Church of Christ History & Polity (3 credits) Online	This on demand course examines the historical development and structural polity of the United Church of Christ (UCC). It also focuses 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
FALL 2026	
DS 225 – Liberal Religious Preaching (3 credits) In Person Capacity: 20 <i>Sarah Lenzi</i>	Preaching in a liberal religious tradition presents unique challenges. With no lectionary as guide, planning ahead, the use of themes, and attention to a balance of sermon sources and types becomes even more vital. In this class we will explore how to preach successfully, compellingly, and over the long-term. Students will have the opportunity to read up on preaching theory and technique, and to practice their own writing and preaching. Students from all faith traditions are welcome in the course.

Integrative and Field-based Education (FE)

FALL 2026	
FE 103 – Field Education Seminar I: Part-Time Concurrent Internship (4 credits) In Person Capacity: 30 per section <i>Su Yon Pak</i>	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. Students are concurrently interning in supervised field placements for 300 hours for the academic year. This course is the first half of a two-semester course. It has asynchronous work online and synchronous in-person work. Prerequisite: Restricted to MDiv students. Permission of the Office of Integrative and Field-Based Education. Note: FE 103 and FE 104 must be taken sequentially in one academic year. Students register for waitlist and pending approval, are enrolled. Apply to hybrid FE-CPE program here: https://utsnyc.edu/academics/field-ed/hybrid-field-education-opportunities/ ; if accepted, students register for section 01.

<p>FE 203 – Advanced Field Education Seminar I: Part-Time Concurrent Internship (3 credits) In Person Capacity: uncapped <i>TBA</i></p>	<p>The first half of a two-semester course 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 104; permission from Office of Integrative and Field-Based Education. FE 203 and FE 204 taken sequentially in one academic year.</p>
<p>FE 303 – Full-Time Internship I (3 credits) In Person Capacity: uncapped <i>Janine Myrick</i></p>	<p>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 instructor required. Proposals must be submitted for approval to the Office of Integrative and Field-Based Education by March 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 must enroll in student health insurance or provide proof of comparable coverage.</p>
<p>PS/FE 363 – Clinical Pastoral Education I (3 credits) In Person Capacity: uncapped <i>Su Yon Pak</i></p>	<p>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 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/FE 363 and PS/FE 364 must be taken sequentially in one academic year.</p>
SPRING 2027	
<p>FE 104 – Field Education Seminar II: Part-Time Concurrent Internship (4 credits) In Person Capacity: 30 per section <i>Su Yon Pak</i></p>	<p>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 300 hours for the academic year. This class will have asynchronous work online and synchronous in-person work. Prerequisite: FE 103. Restricted to MDiv students. Permission of the Office of Integrative and Field-Based Education. Note: FE 103 and FE 104 must be taken sequentially in one academic year. Students register for waitlist and pending approval, are enrolled. Students accepted to hybrid program register for section 01.</p>

<p>FE 204 – Advanced Field Education Seminar II: Part-Time Concurrent Internship (3 credits) In Person Capacity: uncapped <i>TBA</i></p>	<p>The second half of a two-semester course 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. Prerequisite: FE 203. Permission of the Office of Integrative and Field-Based Education. FE 203 and FE 204 taken sequentially in one academic year.</p>
<p>FE 304 – Full-Time Internship II (3 credits) In Person Capacity: uncapped Janine Myrick</p>	<p>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 instructor required. 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 must enroll in student health insurance or provide proof of comparable coverage.</p>
<p>PS/FE 364 – Clinical Pastoral Education II (3 credits) In Person Capacity: uncapped Su Yon Pak</p>	<p>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. Prerequisite: PS 110 and permission of instructor. PS 101 recommended. Note: Pass/fail. PS/FE 363 and PS/FE 364 must be taken sequentially in one academic year.</p>
SUMMER 2027	
<p>FE 206 – Field Education Internship (2 credits) Capacity: uncapped <i>Janine Myrick</i></p>	<p>Independent study in connection with a supervised field placement of at least eight weeks in length. Prerequisite: FE 103 and FE 104. Permission of instructor. Note: Required meetings with field education staff are arranged. Proposals must be submitted to the Office of Integrative and Field-Based Education prior to course registration by April 1.</p>
<p>PS/FE 366 – Full-Time Clinical Pastoral Education (6 credits) Capacity: uncapped <i>Su Yon Pak</i></p>	<p>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 accredited centers; visit 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. Pass/fail.</p>

Psychology and Religion (PS)

FALL 2026	
<p>PS 219 – Spiritual Care with Children and Youth (3 credits) In Person Capacity: 20 <i>Kishundra King</i></p>	<p>This course introduces students to foundational theories, theologies, and practices of pastoral & spiritual care with children and families. We will hone our attention to developmental, psycho-social, cultural, and sacred dimensions of children, their families, and their childhood(s). Prerequisite: PS 101 strongly recommended.</p>
<p>PS 255 – Addictions and Spiritual Care (3 credits) In Person Capacity: 20 <i>Kishundra King</i></p>	<p>The phenomenon of substance use, misuse, and experiences of addiction(s) cuts across all communities, impacting the individuals themselves, as well as their families and faith communities. Consequently, all spiritual care leaders and practitioners must be informed and prepared to attend to the complexities of those experiences. As such, this course explores historical and current understandings of addiction across faith communities and religious traditions, the role of stigma and oppression in addiction care, and the wide-ranging impact of addiction on individuals, families, and communities. Prerequisites: PS 101 strongly recommended.</p>
<p>PS 311 – Trauma Informed Pastoral and Spiritual Care (3 credits) In Person Capacity: 15 <i>Chanmi Byun</i></p>	<p>This course explores the literature of trauma as well as best practices for providing pastoral and spiritual care for people who have experienced trauma. Students consider the neuropsychological, 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. Prerequisites: PS 101 and PS 110. Permission of instructor required. Note: An option for concentration requirement for Chaplaincy students.</p>
SPRING 2027	
<p>PS 101 – Introduction to Pastoral and Spiritual Care (3 credits) In Person Capacity: uncapped <i>Kishundra King</i></p>	<p>This course introduces students to foundational theories, models, frameworks, and practices of pastoral & spiritual care such that students receive practical and theoretical grounding in the fundamentals of responding to common pastoral situations (such as illness, grief, couples and families, crises, addictions, violence, and self-care). Special attention will be given to theological, psychological, and ethical perspectives of spiritual care that are necessary for grappling with everyday concerns, contextualized human experiences, and social systems.</p>
<p>PS 110 – Pastoral Listening Practicum (1 credit) In Person Capacity: uncapped <i>Chanmi Byun</i></p>	<p>Students learn and practice pastoral listening skills through directed practicum work in small groups. The emphasis is on nondirective listening, and includes spiritual companionship and crisis intervention and suicide prevention. Note: Prerequisite for receiving academic credit for CPE.</p>

<p>PS 268 – Introduction to Chaplaincy (3 credits) In Person Capacity: uncapped <i>Joel Berning</i></p>	<p>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. Note: Concentration requirement for Chaplaincy students.</p>
<p>PS 322 – Introduction to Cultural Trauma in Psychology and Religion (3 credits) In Person Capacity: 15 <i>Kishundra King</i></p>	<p>This course introduces students to foundational theories, frameworks, and key concepts related to cultural trauma in religion and psychology. This course takes seriously that trauma is not solely an individual experience; it also has communal, societal, and cultural dimensions. Therefore, this class explores the social, systemic, and cultural dimensions of trauma, and considers the effects of historical, communal, and intergenerational trauma from multiple perspectives. Prerequisites: PS 101 and PS 110.</p>

Clinical Pastoral Education (CPE)

FALL 2026	
<p>PS/FE 363 – Clinical Pastoral Education I (3 credits) In Person Capacity: uncapped <i>Su Yon Pak</i></p>	<p>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 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/FE 363 and PS/FE 364 must be taken sequentially in one academic year.</p>
SPRING 2027	
<p>PS/FE 364 – Clinical Pastoral Education II (3 credits) In Person Capacity: uncapped <i>Su Yon Pak</i></p>	<p>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. Prerequisite: PS 110 and permission of instructor. PS 101 recommended. Note: Pass/fail. PS/FE 363 and PS/FE 364 must be taken sequentially in one academic year.</p>
SUMMER 2027	
<p>PS/FE 366 – Full-Time Clinical Pastoral Education (6 credits) Capacity: uncapped <i>Su Yon Pak</i></p>	<p>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 accredited centers; visit 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. Pass/fail.</p>

Practical Theology (PT)

FALL 2026	
<p>PT 204 (1 credit) Online Capacity: uncapped <i>Lisa Rhodes</i></p>	<p>Students learn and practice leadership skills through discussion, facilitation and directed practicum work in small groups. Through community and peer learning, this course centers and affirms the collective wisdom, lived experiences and intercultural voices of women of color. Students engage in a thriving ministry journey focusing on the reality of ministry, ecclesial structures, multidimensional oppression, impact on pastoral/personal identities and leadership. Through the lens of race, gender, age and culture and a researched informed curriculum, a safe and sacred community learning space is created for theological and ethical reflection.</p> <p>Prerequisite: Acceptance into RISE Together Mentorship program. Note: Religion and the Black Experience concentration course. Spans three semesters for three credits total.</p>
<p>PT 253 – Professional Ethics for Chaplaincy and Ministry (3 credits) In Person Capacity: uncapped <i>Linda S. Golding</i></p>	<p>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.</p> <p>Note: Concentration requirement for Chaplaincy students.</p>
SPRING 2027	
<p>PT 204 (1 credit) Online Capacity: uncapped <i>Lisa Rhodes</i></p>	<p>Students learn and practice leadership skills through discussion, facilitation and directed practicum work in small groups. Through community and peer learning, this course centers and affirms the collective wisdom, lived experiences and intercultural voices of women of color. Students engage in a thriving ministry journey focusing on the reality of ministry, ecclesial structures, multidimensional oppression, impact on pastoral/personal identities and leadership. Through the lens of race, gender, age and culture and a researched informed curriculum, a safe and sacred community learning space is created for theological and ethical reflection.</p> <p>Prerequisite: Acceptance into RISE Together Mentorship program. Note: Religion and the Black Experience concentration course. Spans three semesters for three credits total.</p>
<p>PT 220 – Moral Leadership in Times of Crisis (3 credits) Online Capacity: uncapped <i>Liz Theoharis & Jessica Williams</i></p>	<p>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.</p> <p>Note: Fulfills MASJ Social Movements Requirement</p>

<p>AS/PT 285 – Ministry with Marginalized Communities (3 credits) In Person Capacity: 25 <i>Victor Conrado</i></p>	<p>This course introduces students to the practice of ministry in diverse and marginalized contexts through the lenses of Practical Theology and Anglican Studies. Emphasizing relational, justice-oriented, and contextually grounded approaches, students engage theological reflection, liturgical practice, and community-based learning. The course prepares students for adaptive leadership across ecclesial, ecumenical, and interreligious settings.</p>
SUMMER 2027	
<p>PT 230 – Technowomanism in Praxis (3 credits) Online Capacity: uncapped <i>Shamika Klassen</i></p>	<p>In this course, students will learn about technowomanism, an ethical framework grounded in womanism that focuses on social justice issues in and around technology, as a tool for critique and assessment. The very notion of what constitutes as a technology will be challenged and expanded as together we will explore theological, ecological, and ancestral technologies alongside contemporary technologies. Through weekly readings, responses, presentations, in class activities, and a digital humanities project, students will leave the class with tools to assess and address a litany of social justice issues surrounding technology including those impacting the global majority, racial/ethnic groups, people with disabilities, people of different genders and sexualities, and the environment. This class is ideal for students interested in deepening their understanding of technology's impacts on society, and how they can apply these learnings to their vocation.</p>
<p>PT/SE 242 – What About Her? Incarceration as Racialized Gendered Social Control (3 credits) Online Capacity: uncapped <i>Charlene Sinclair</i></p>	<p>Central to the Womanist emancipatory struggle and methodology is the privileging of African-American cultural history, Black women's literary expressions, communal memory, and Black women's enflashed experience as sources for understanding both oppression and liberation. In addition, because the Black female body stands within a racial and gendered history of brutal enslavement, subjugation, and violence, Womanist methodology privileges the Black female body as the site of theo-anthropological inquiry. Thus, this course will utilize Womanist theorizing and an unapologetic universalization of the Black woman's particularity to examine the intersections of gender, race, class, and the criminal legal system, with a focus on how carceral frameworks with an emphasis on policing and incarceration regulate gendered experiences.</p>

Religion and Society (RS)

FALL 2026	
<p>RS/IE 219 – Critical Religious Literacy and Contemporary Culture (3 credits) Online Capacity: 25 <i>Diane Moore & Hussein Rashid</i></p>	<p>Critical Religious Literacy (CRL) is a method for understanding how religion functions in overt and covert ways to promote and thwart just peace building efforts in both "secular" and "religious" contexts. In this course we will learn the method of CRL and apply it to case studies in a wide range of fields (e.g. journalism, government, arts and culture, education, organizing, humanitarian action) to better understand the power of religion in contemporary culture and to explore how this knowledge can promote just peace building and moral imagination in fresh and innovative ways.</p>

<p>RS/IE 335 – African Religions in the Americas (3 credits) In Person Capacity: 15 <i>Samuel Cruz</i></p>	<p>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: Religion and Black Experience concentration course</p>
SPRING 2027	
<p>RS/IE 254 – Religious Nationalisms (3 credits) Online Capacity: 25 <i>Diane Moore</i></p>	<p>An examination of how forms of religious nationalism are at play in explicit and implicit ways in diverse global contexts and in trans-global manifestations. Students will learn a method of understanding nationalisms and apply that method to a variety of case studies including the US, Israel, Iran, Saudi Arabia, and either Myanmar or India. Final projects can take one of two forms: a research paper investigating an aspect of a case study we engaged in class; or a public facing project related to a student's profession or vocation (e.g., a journalism article, policy brief, lesson plan, etc.)</p>
<p>RS/IE 324 – Contextual Perspectives on Culture, Race, Gender, and Religion (3 credits) In Person Capacity: 20 <i>Samuel Cruz</i></p>	<p>This course introduces a range of diverse populations by race, ethnicity, gender, sexual orientation, religion, and physical differences. Students examine the role, function, and effects of oppression in society as it relates to social and economic justice. Assumptions underlying theory and research methodologies from which basic constructs of human behavior are drawn are examined to understand how power and other dynamics manage and sustain oppression at the individual and institutional levels. How oppression affects ecclesiastical, local parish, mosque, temple and faith-based organizations at micro and macro levels, particularly policies and strategic planning which drive the shape of places of worship, is also addressed.</p>

Worship, Preaching, and the Arts (CW)

FALL 2026	
<p>CW 103 – Introduction to Ritual and Worship (3 credits) In Person Capacity: uncapped <i>Cláudio Carvalhaes</i></p>	<p>How do we imagine public, collective worship and ritual practices in the face of urgent climate disasters? This course offers an introduction to ways of thinking/feeling/doing worship and rituals from the perspective of our relation to the earth. We will engage earthly, human and more than human patterns, kin relations, justice, healing, restorative issues, liturgical and theological themes, sounds, sacraments, community formations, rites of passage and so on.</p>

<p>CW 227 – God’s Trombones: Contemporary Black Women Preachers in Literature and Music (3 credits) In Person Capacity: 25 <i>Melanie R. Hill</i></p>	<p>"God's Trombones" is a transdisciplinary course illustrating pedagogically the importance of Black women preachers along the intersections of Black/African American literature, music, and womanist theology. Drawing on the womanist cadence of Alice Walker in literature and the rhythmical flow of named womanist theologians, "God's Trombones" makes interventions at the intersections of African American literary criticism, music, and religious studies. Taking the sacred literature found within the Black literary canon, this course shows how iconic writers, such as Toni Morrison, James Baldwin, Zora Neale Hurston, and other authors take readers into the divinity of Black women preachers and the beauty of the art of the sermon in Black literature and in music. Note: Religion and Black Experience concentration course</p>
SPRING 2027	
<p>CW 104 – Fundamentals of Preaching (3 credits) In Person Capacity: uncapped <i>Derrick McQueen</i></p>	<p>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. Students hone the skills involved in effective sermon design and delivery. Prerequisite: HB 101 and NT 101 or BX 101.</p>

THE THEOLOGY AND ETHICS FIELD

Philosophy of Religion (PR)

FALL 2026	
<p>PR/TS 245 – Dietrich Bonhoeffer & James Baldwin (3 credits) In Person Capacity: 30 <i>Cornel West</i></p>	<p>This course examines two prophetic figures of the Twentieth Century. Both are exemplary in their profound thought, moral courage, genuine spirituality, and willingness to confront xenophobic ways of life.</p>
<p>PR 260 – Race and Modernity: W.E.B. Du Bois, Lorraine Hansberry, Toni Morrison (3 credits) In Person Capacity: 30 <i>Cornel West</i></p>	<p>This course examines the classical works of three modern intellectuals: W.E.B. Du Bois, Lorraine Hansberry and Toni Morrison. Students wrestle with the rich formulations, subtle arguments and courageous visions of three Black thinkers who continue to speak with power and passion to our turbulent times. Note: Religion and Black Experience concentration course</p>
SPRING 2027	
<p>SE/PR 226 – Kant and Hegel (3 credits) In Person Capacity: 25 <i>Gary Dorrien</i></p>	<p>This course studies the thought of Immanuel Kant and G.W.F. Hegel within their social and historical contexts and the influence of Kantian and Hegelian idealism in modern theology. Focus is on the epistemology, metaphysics, ethics, and philosophy of religion of Kant and Hegel and the impact of their thought on Schleiermacher, Schelling, Kierkegaard, Troeltsch, Whitehead, Barth and Tillich.</p>
<p>TS/PR 410 – Political Theology (3 credits) In Person Capacity: uncapped <i>Andrea White</i></p>	<p>Is theology always political? Is the political always theological? This course examines what theology has to say about how ideas and practices are organized to support violence and social power. The course studies thinkers who hold the uncontentious view that political power needs to be "redeemed," along with thinkers who argue that it is theology, always already political, that needs redemption. Themes for the course include the relationship between God and power, violence, truth, sovereignty, free market capitalism, neoliberalism, philosophy of race and environmental justice.</p>

Social Ethics (SE)

FALL 2026	
<p>SE 318 – Political and Social Thought (3 credits) In Person Capacity: 20 <i>Sarah Azaransky</i></p>	<p>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. Note: Previously SE 218</p>

SPRING 2027

<p>SE/PR 226 – Kant and Hegel (3 credits) In Person Capacity: 25 <i>Gary Dorrien</i></p>	<p>This course studies the thought of Immanuel Kant and G.W.F. Hegel within their social and historical contexts and the influence of Kantian and Hegelian idealism in modern theology. Focus is on the epistemology, metaphysics, ethics, and philosophy of religion of Kant and Hegel and the impact of their thought on Schleiermacher, Schelling, Kierkegaard, Troeltsch, Whitehead, Barth and Tillich.</p>
<p>SE 228 – Sexual Ethics in New York City (3 credits) In Person Capacity: 25 <i>Sarah Azaransky</i></p>	<p>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.</p>
<p>SE 316 – Economics, Ecology, and Ecofeminism (3 credits) Online Capacity: uncapped <i>Gary Dorrien</i></p>	<p>This course brings ecological, economic, and ecofeminist perspectives into a conversation that introduces students to leading works in these areas and explores relationships between and among the three “eco” subjects.</p>
<p>SE/IS 317 – Islamic Ethics (3 credits) In Person Capacity: 20 <i>Jerusha Rhodes</i></p>	<p>This course introduces central concerns, sources, and debates in Islamic ethics, and surveys a variety of subfields, including Qur'anic, prophetic, sexual, environmental, and medical ethics. Emphasis is placed on understanding the methods of Islamic ethics; connections between conceptions of the Divine, human person, and society; and how diversity, identity, and context shape ethical perspectives. Note: Previously SE/IS 217</p>
<p>SE 340 – Women in the Black Freedom Movement (3 credits) In Person Capacity: 20 <i>Sarah Azaransky</i></p>	<p>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.</p>

Theological Studies (TS)**FALL 2026**

<p>TS 213 – Introduction to Ecotheology: Theology and the Natural World (3 credits) Online Capacity: 30 <i>John Thatamanil</i></p>	<p>This course offers a broad interdenominational introduction to ecotheology. Perspectives covered will include liberationist, womanist, ecofeminist, and phenomenological perspectives. The course will also survey a broad range of Protestant, Catholic, Orthodox, and Indigenous perspectives. Students will be encouraged to assess the respective strengths and weaknesses of these various theological perspectives and traditions as they formulate their own constructive ecotheology. Note: Fulfills MASJ Ecojustice Requirement</p>
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<p>TS 214 – Womanist Theology (3 credits) In Person Capacity: uncapped <i>Andrea White</i></p>	<p>A study of scholarship by womanist theologians in the United States, this course treats black American women's religious experience as a starting point for theological reflection. Interrogating the theological implications of race and gender, the course will explore what womanists have to say about theological questions including biblical hermeneutics and revelation, Christology and black women's bodies, atonement and redemption, evil and sin, suffering and death, black humanity and hope. Note: Religion and Black Experience concentration course</p>
<p>PR/TS 245 – Dietrich Bonhoeffer & James Baldwin (3 credits) In Person Capacity: 30 <i>Cornel West</i></p>	<p>This course examines two prophetic figures of the Twentieth Century. Both are exemplary in their profound thought, moral courage, genuine spirituality, and willingness to confront xenophobic ways of life. Note: Religion and Black Experience concentration course</p>
SPRING 2027	
<p>TS 102 – Theological Thinking Across Traditions (3 credits) In Person Capacity: 30 <i>John Thatamanil</i></p>	<p>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?</p>
<p>TS 104 – Systematic Theology (3 credits) In Person Capacity: uncapped <i>Andrea White</i></p>	<p>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.</p>
<p>TS 256 – African-American Political Thought (3 credits) In Person/Online Capacity: 30 <i>Cornel West</i></p>	<p>This course critically plunges into the rich tradition of Black political thought. Students begin with Phyllis Wheatley, David Walker, and Martin Delaney, through Frederick Douglass, Ida B. Wells, Marcus Garvey, and C. L. James, and on to James Baldwin, Audre Lorde, Stokely Carmichael, and Angela Davis. The textual basis of this class is the classic "African American Political Thought: A Collected History", ed. Melvin L. Rogers and Jack Turner. Note: Fulfills MASJ Racial/Ethnic Justice Requirement; Religion and Black Experience concentration course</p>

<p>TS/IE 350 – Gandhi & King: Political Theology & Nonviolence (3 credits) In Person Capacity: 20 <i>John Thatamanil & Cornel West</i></p>	<p>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 questions as the viability of nonviolent resistance in a context of neoliberalism and ecological devastation, the relationship between spirituality and political engagement, and the conflict between religious traditions. What is the meaning and promise of their legacies for our time? What can they teach about interreligious dialogue and learning? What is the relationship between their work 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?</p>
<p>TS/PR 410 – Political Theology (3 credits) In Person Capacity: uncapped <i>Andrea White</i></p>	<p>Is theology always political? Is the political always theological? This course examines what theology has to say about how ideas and practices are organized to support violence and social power. The course studies thinkers who hold the uncontentious view that political power needs to be "redeemed," along with thinkers who argue that it is theology, always already political, that needs redemption. Themes for the course include the relationship between God and power, violence, truth, sovereignty, free market capitalism, neoliberalism, philosophy of race, and environmental justice.</p>

DOCTOR OF MINISTRY COURSES

All Doctor of Ministry (DMin) courses are open only to students in the DMin program

FALL 2026	
<p>DMN 401 – Leadership for Revolutionary Ministry in Diverse Cultural Contexts (3 credit) In Person Intensive Online <i>Su Yon Pak</i></p>	<p>This course focuses on the exploration and application of leadership theories and cultural understanding in relation to public policy and social justice issues identified by students. It emphasizes competency assessment, enabling each student to define personal growth areas while forming a Site Team. This culturally attuned working group will mentor students in personal and leadership growth, assisting in the development and implementation of ministry projects.</p> <p>Note: Enrollment restricted to first-year DMin students</p>
<p>DMN 403 – Theory, Theology, and Practice of Research I (3 credit) Online <i>Willie Francois</i></p>	<p>In this course, the learner will mine and practice several modes of theological reflection and qualitative research methods, applying them specifically to justice issues and a context of ministry praxis. The learner will think theologically, critically, and constructively about systemic inequalities that dispense and deny power to persons according to social categorizations endowed with meanings consciously and unconsciously agreed upon by a public. Theological meaning-making and social analysis are two sides of the same puzzle of faith leadership eyeing and driving public discourse, movement-building, freedom-dreaming, and political repair. Now more than ever, leadership is not just about leading institutions; it is also about leading ideas with the propensity to transform public practice and perception. Likewise, this course will orient the learner to critical elements of the doctoral project proposal.</p> <p>Note: Enrollment restricted to first-year DMin students</p>
<p>DMN 421 – Moral Leadership, Public Advocacy, & Local Exegesis (3 credit) In Person Intensive Online <i>Samuel Cruz</i></p>	<p>This course explores the intersection of local leadership, theological imagination, and justice-oriented community engagement, framing leadership as a response to and a reflection of global justice imperatives. Students examine how spiritual and moral frameworks shape leadership, community organizing, and the pursuit of justice. Emphasizing place-making, moral meaning-making, and faith-informed activism, it fosters introspection, discipline, and actionable impact, beginning with personal leadership development and expanding to organizational and civic ecosystems. The interfacing of local issues and global injustice summons a moral leadership praxis that inspires local conscientization, actionable solidarity, and public advocacy. By bridging theological reflection with systemic injustices, particularly those affecting Black and brown communities, students will cultivate the skills and vision necessary for transformative civic engagement. This course provides a framework for faith-rooted civic creativity and public engagement, equipping participants to lead with clarity, conviction, and a commitment to justice. It features guest speakers and site visits in New York City.</p> <p>Note: Enrollment restricted to second-year DMin students</p>

<p>DMN 423 – Decoding Power (3 credit) Online Capacity: uncapped <i>Andrea White</i></p>	<p>Decoding Power equips students to engage in an analysis of social power for leadership practice. Probing the impact on public discourse, the course will study the entanglement of religion, race and gender, the promise, provisionality and peril of "intersectionality," how power constitutes social worlds and the contested nature of power- power as repressive and productive, as technique for domination, control over access, and as critical social good. Note: Enrollment restricted to second-year DMin students</p>
<p>DMN 501 – Applied Research/Doctoral Project I (3 credits) In Person Intensive Online <i>Juan Battle</i></p>	<p>Description TBA. Note: Enrollment restricted to third-year DMin students</p>
<p>DMN 503 – Guided Research/Doctoral Project Writing (3 credits) Online <i>TBA</i></p>	<p>Description TBA. Note: Enrollment restricted to third-year DMin students</p>
SPRING 2027	
<p>DMN 410 – Interpretations and Methods in/and the Pursuit of Social Justice (3 credits) Online Capacity: 20 <i>Samuel Cruz</i></p> <p>DMN 412 – Religion and Social Movements (3 credits) Online <i>Jorge Rodríguez</i></p>	<p>This seminar is focused on developing critical analytical skills necessary for the interpretation and reinterpretation of biblical, theological, socio-political realities, through a social and theological lens. An examination of liberationist hermeneutics will be explored including as it pertains to economic, gay, lesbian, queer, feminist, gender racial and religious oppressions. This exploration will lead students towards unravelling obstacles encountered in the pursuit of justice. The course will include reading religious-theological urban qualitative research and will offer students opportunities to begin to explore a methodology as they pursue their final doctoral projects. Students’ final papers should reflect initial formulation of their research in this program. Note: Enrollment restricted to first-year DMin students</p> <p>Religion and Social Movements equips students to articulate the moral positions, theories, and tactics of key social movements from the 1950s to the present. The course examines leftist, liberal, and conservative movements globally including the Cuban Revolution, Black Nationalism and Black Power, movements for Puerto Rican and Palestinian Liberation, and the rise of the Religious Right. By examining the international and interreligious linkages of and within these movements, students will gain analytic tools for understanding the role of religion in social movements today. Note: Enrollment restricted to first-year DMin students</p>

DMN 430 – Spirituality and Social Justice Work (3 credits)

Online

Gerardo de Jesus

DMN 432 – Theory, Theology, and the Practice of Research II (3 credits)

Online

Willie Francois

Spirituality and Social Justice examines how religion and spiritual practice connect with efforts for justice, highlighting how spirituality can sustain and inspire social change. We will read a range of historic and contemporary texts, including but not limited to, Howard Thurman, Rosemary Freeney Harding, Cassidy Hall, and Dorothy Day.

Note: Enrollment restricted to second-year DMin students

Building on Theory, Theology, and the Practice of Research 1, this course deepens Doctor of Ministry students' engagement with interdisciplinary research methods, contextual analysis, and spiritual praxis while logistically advancing their Doctoral Projects. Through a structured assessment and planning process, learners will refine their doctoral project focus, mixed methodologies, and theological framework, culminating in a well-developed and approved project proposal. With guidance from faculty, site team members, and cohort members, learners will receive critical feedback to strengthen the synergy of theoretical rigor and practical applicability of their work. In addition to project development, the course fosters personal and professional growth by providing a collaborative environment for theological inquiry and leadership formation. The learner will demonstrate the generative relationship between elements in a proposal including research question, the problem statement, methodology, literature review, and research design. By the end of the course, learners will have a clear and actionable plan for their doctoral project, positioning them for meaningful contributions to their faith communities, ministry studies and justice movements.

Note: Enrollment restricted to second-year DMin students

Description TBA.

Note: Enrollment restricted to third-year DMin students

DMN 510 – Applied Research/Doctoral Project II (3 credits)

Online

TBA

GENERAL COURSES

FALL 2026	
<p>UT 101 – Introduction to Theological Studies (1 credit) Online Capacity: uncapped <i>Su Yon Pak & TBA</i></p>	<p>This course is primarily designed for entering students as an introduction to the major themes, concepts, and controversies within the fields of theological study, including Christian theology, social ethics, biblical studies and the study of sacred texts, historical studies, practical theology (including worship, preaching, & arts, religion & education, religion & society, and spiritual care), and interreligious engagement (including Buddhism and Islam studies). Students engage in lively dialogue with Union faculty from a variety of disciplines through interviews and discussion forums. Note: Required for incoming MDiv and MAR students.</p>
<p>UT 103 – Social Justice Colloquium (3 credits) Online Capacity: 30 <i>Sarah Azaransky</i></p>	<p>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. Note: Required for and restricted to first-semester MASJ students.</p>
<p>UT 150 – Thesis Seminar I (1 credit) Online <i>Amy E. Meverden</i></p>	<p>Part one of a two-semester course intended to strengthen the research and writing skills of students completing a thesis. The specific objectives include: 1) formulating 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 theses deadlines. Corequisite: UT 422 Note: Pass/fail. Required for students writing a thesis, exempt only with advisor permission.</p>
<p>UT 400 – Extended Residence (0 credits)</p>	<p>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.</p>
<p>UT 421 – MDiv Final Project I (3 credits) No Meetings</p>	<p>In the final year, Master of Divinity students select one of the following options (a) six credits for a senior project or thesis, or (b) six credits from elective courses. The project is normally a fall-spring sequence. Note: Temporary grade of “IP” is assigned after the first semester; credit is awarded after project submission. Consult the academic calendar regarding due dates. Project Overview form: https://utsnyc.edu/academics/registrar/course-catalog-academic-policies/m-div-project-approval-form/.</p>

<p>UT 422 – Master’s Thesis I (with Seminar) (2 credits) No Meetings</p>	<p>A thesis is required for Master of Arts in Religion candidates and an option for Master of Divinity Students. The thesis is a total of 6 credits, normally completed as a fall-spring sequence over one academic year. Corequisite: UT 150. Note: Temporary grade of “IP” assigned after the first semester; credit awarded after thesis submission. Consult the academic calendar for due dates. Thesis Overview form: https://utsnyc.edu/academics/registrar/course-catalog-academic-policies/m-a-thesis-approval-form/.</p>
<p>UT 423 – Master’s Thesis I (3 credits) No Meetings</p>	<p>A thesis is required for Master of Arts in Religion candidates and an option for Master of Divinity Students. The thesis is a total of 6 credits, normally completed as a fall-spring sequence over one academic year. Prerequisite: Permission of the advisor for UT 150 exemption. Note: Temporary grade of “IP” assigned after the first semester; credit awarded after thesis submission. Consult the academic calendar for due dates. Thesis Overview form: https://utsnyc.edu/academics/registrar/course-catalog-academic-policies/m-a-thesis-approval-form/.</p>
<p>UT 433 – Extended Paper (0 credits) No Meetings</p>	<p>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. Extended Paper Overview form: https://utsnyc.edu/academics/registrar/course-catalog-academic-policies/s-t-m-extended-paper-application/</p>
<p>UT 550 – Doctoral Seminar I (1 credit) In Person TBA</p>	<p>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 to audit.</p>
<p>UT 560 – Modern Language Exam in German (0 credits)</p>	<p>Given twice each semester; dates listed in the academic calendar. Language Exam Registration form: https://utsnyc.edu/academics/registrar/course-registration-grades/language_exam/.</p>
<p>UT 570 – Modern Language Exam in French (0 credits)</p>	<p>Given twice each semester; dates listed in the academic calendar. Language Exam Registration form: https://utsnyc.edu/academics/registrar/course-registration-grades/language_exam/.</p>
<p>UT 580 – Modern Language Exam in Spanish (0 credits)</p>	<p>Given twice each semester; dates listed in the academic calendar. Language Exam Registration form: https://utsnyc.edu/academics/registrar/course-registration-grades/language_exam/.</p>
SPRING 2027	
<p>UT 105 – Social Justice Final Colloquium (3 credits) Online Capacity: uncapped <i>Jessica Williams</i></p>	<p>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 MASJ students in their final semester.</p>

<p>UT 151 – Thesis Seminar II (1 credit) Online <i>Amy E. Meverden</i></p>	<p>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.</p> <p>Corequisite: UT 425</p> <p>Note: Pass/fail. Required for students writing a thesis, exempt only with advisor permission.</p>
<p>UT 400 – Extended Residence (0 credits)</p>	<p>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.</p>
<p>UT 424 – MDiv Final Project II (3 credits) No Meetings</p>	<p>Part two of the two-semester Final Project sequence for Master of Divinity students.</p> <p>Prerequisite: UT 421.</p> <p>Note: Temporary grade of “IP” assigned after the first semester; credit is awarded after project submission. Consult the academic calendar for due dates.</p>
<p>UT 425 – Master’s Thesis II (with Seminar) (2 credits) No Meetings</p>	<p>Part two of the Thesis sequence for Master of Arts or Master of Divinity students</p> <p>Prerequisite: UT 422</p> <p>Corequisite: UT 151</p> <p>Note: Required for Master of Arts in Religion students. Temporary grade of “IP” is assigned after the first semester; credit is awarded after thesis submission. Consult the academic calendar for due dates.</p>
<p>UT 426 – Master’s Thesis II (3 credits) No Meetings</p>	<p>Part two of the two-semester Thesis sequence for Master of Arts or Master of Divinity students.</p> <p>Prerequisite: UT 423.</p> <p>Note: Required for Master of Arts in Religion students. Temporary grade of “IP” is assigned after the first semester; credit is awarded after thesis submission. Consult the academic calendar for due dates.</p>
<p>UT 433 – STM Extended Paper (0 credits) No Meetings</p>	<p>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.</p> <p>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/.</p>

UT 551 – Doctoral Seminar I (1 credit) In Person TBA	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 to audit.
UT 560 – Modern Language Exam in German (0 credits)	Given twice each semester; dates listed in the academic calendar. Language Exam Registration form: https://utsnyc.edu/academics/registrar/course-registration-grades/language_exam/ .
UT 570 – Modern Language Exam in French (0 credits)	Given twice each semester; dates listed in the academic calendar. Language Exam Registration form: https://utsnyc.edu/academics/registrar/course-registration-grades/language_exam/ .
UT 580 – Modern Language Exam in Spanish (0 credits)	Given twice each semester; dates listed in the academic calendar. Language Exam Registration form: https://utsnyc.edu/academics/registrar/course-registration-grades/language_exam/ .

PhD Degree Requirements

ANY SEMESTER/TERM COMPLETED	
CX 801 – Doctoral Comprehensive Exam I (0 credits)	Doctor of Philosophy students are required to pass four comprehensive exams as part of degree requirements.
CX 802 – Doctoral Comprehensive Exam II (0 credits)	Doctor of Philosophy students are required to pass four comprehensive exams as part of degree requirements.
CX 803 – Doctoral Comprehensive Exam III (0 credits)	Doctor of Philosophy students are required to pass four comprehensive exams as part of degree requirements.
CX 804 – Doctoral Comprehensive Exam IV (0 credits)	Doctor of Philosophy students are required to pass four comprehensive exams as part of degree requirements.
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 Proposal (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/MDiv degrees;
Cannot be taken for credit by STM/MASJ/PhD/DMin/AC students.*

FALL 2026	
<p>SU 101 – Graduate Writing Seminar (1 credit) Online Capacity: 20 <i>Amy E. Meverden</i></p>	<p>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.</p>
<p>SU 102 – Seminary Choir (1 credit) In Person Capacity: 20 Malcolm Merriweather</p>	<p>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.</p>
<p>SU 107 – Episcopal Canon Law and Polity (1 credit) Online Capacity: 20 <i>Ian Douglas</i></p>	<p>This course, offered online, will cover the basics of the canon law and polity of the Episcopal Church, which is a fundamental part of formation for all postulants in the Episcopal Church.</p>
<p>SU 161 – Theological German: From Beginning to Taking the Exam (0 credits) In Person Capacity: 20 <i>TBA</i></p>	<p>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.</p>
<p>SU 171 – Theological French: From Beginning to Taking the Exam (0 credits) In Person Capacity: 20 <i>TBA</i></p>	<p>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.</p>
<p>SU 183 – Theological Spanish: From Beginning to Taking the Exam (0 credits) In Person Capacity: 20 <i>Carla Guzmán</i></p>	<p>This course is designed for students who are preparing for the language exam in Spanish. Prior knowledge of Spanish is not required, and students are introduced to the study of the basic grammatical forms and functions of the language. The course includes translation practice corresponding to the requirements of the exam. The training focuses on the understanding and translation of scholarly, especially theological texts; i.e., exegesis, church history, Christian ethics and philosophy.</p>

**SU 101 – Graduate
Writing Seminar (1
credit)**

Online

Capacity: 20

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.