

## Changes & Additions to Course Catalog (2015 Version)

### SPRING 2015

Please note the corrected class meet time below:

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| <p><b>BX 241</b><br/> <b>Trauma and the Bible</b><br/>         (Formerly BS 241)<br/>         3 credits<br/> <b><u>Monday 6:10-9:00 p.m.</u></b><br/>         David M. Carr</p>  | <p>This course explores ways that interpretation of the Bible can be enriched through understanding how it speaks from and to trauma, particularly the experience of communal trauma (e.g., disaster, war, and/or forced migration). The focus will be several case studies, such as texts formed in Babylonian exile or in the wake of the crucifixion of Jesus. In what ways have the traumatic experiences of imperial attack and forced migration left their mark on these parts of the Bible, and are there ways in which these texts evoke and even help cultivate a collective identity oriented toward trauma in the communities who cherish the Bible as Scripture? How might insights along these lines inform interpretation of biblical texts?</p> <p>Prerequisite: OT 101, NT 101, or the equivalent.</p> <p><b>Note:</b> Enrollment limited to 17 students.</p> |
| <p><b>CE 226</b><br/> <b>Kant, Hegel and Modern Theology</b><br/>         (Identical to PR/ST 226)<br/>         3 credits<br/> <b><u>Thursday 6:10-9:00 p.m.</u></b><br/>         Gary Dorrien</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. It will focus 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><b>CE 239</b><br/> <b>American Theological Liberalism, 1930-Present</b><br/>         (Identical to CH/ST 239)<br/>         3 credits<br/> <b><u>Tuesday, 2:10-5:00 p.m.</u></b><br/>         Gary Dorrien</p>             | <p>Study of the development of American liberal theology in the nineteenth and early twentieth centuries, focusing on the Unitarian controversy, Transcendentalism, Horace Bushnell, early feminism, liberalism and racial justice, the social gospel, evangelical liberalism, personalism, and the Chicago school. Acquainting students with the modern historical, ethical, and theological tradition that is Union's tradition, it is the first of two courses on American theological liberalism.</p>   |
| <p><b>CS 205</b><br/> <b>Kairos - A Movement</b><br/> <b>Breaking Through: The Role of Religion in Social Transformation</b><br/>         2 credits<br/>         Travel Days: 2/13-2/15<br/>         Elizabeth Theoharis</p> | <p>What is the role of religion in movements for social change today? How are movements for social change themselves redefining how we understand what religion is and should be? The Kairos Center and the Poverty Initiative will take up these questions with students and leaders engaged in social justice movement building work through a course of study and immersion. We will spend time in the classroom examining historical examples where religion was central in social struggle and discussing some of the theological issues and questions at stake. We will also learn through engagement with current struggles by traveling to North Carolina to meet leaders from the Moral Monday's movement and participate in their annual Moral March.</p>   |

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| <p><b>CS 325</b><br/> <b>Liberation Theologies and Pentecostalism</b><br/> 3 credits<br/> Thursday 6:10-9:00 p.m.<br/> Samuel Cruz</p>   | <p>Over the past 30 years both the theologies of liberation – be they Latin American, Feminist, Black, Latina or Asian – and the “Pentecostalization” of Christian denominations and independent churches have had an incredible influence upon the Christian religious landscape in the United States. While Liberation Theologies are often described as having lost ground and fading away, a perception that this course will examine critically, Pentecostal and Neo-Pentecostal churches seem to be the fastest growing religious movement all over the globe. The course will examine the perceptions that Pentecostalism is an alternative to Liberation Theologies and/or its diametrical opposite and will look at how both Liberation Theologies and Pentecostalism have been transformed, mutated, and revitalized by conservative and progressive churches. We will also examine the commonalities, differences, conflicts, and potentialities for social and political action found in Liberation Theologies and Pentecostalism.</p> <p><b>Note:</b> An introductory knowledge of philosophy will be assumed.</p> |
| <p><b>CW/ST 217</b><br/> <b>Green Sundays and Seasons: Ecotheology and Creation-conscious worship through the church year</b><br/> 3 credits<br/> (Identical to CW 217)<br/> Friday 9:00-11:50 a.m.<br/> Therese DeLisio<br/> Troy Messenger</p> | <p>In this course, the Sundays and seasons of the church year serve as the framework for exploring connections between eco-theology and Christian worship. Students will be introduced to the ways in which sacred time has been understood, honored, and observed in the Christian tradition in relation to both salvation history and the cycles of nature. They will examine, from an eco-theological perspective, topics and themes in systematic theology that are associated with particular Sundays and seasons. Through their engagement with course readings, case studies, preaching and worship resources, and participation in student-led worship experiences, students will learn how the embodied, multi-sensory, and symbolic performance of and participation in worship throughout the church year can both express and potentially shape eco-theological understanding and inform just and compassionate ecological praxis.</p>  |
| <p><b>EC/IE 203</b><br/> <b>Zen Meditation Dialogue with Zen Masters</b><br/> (Identical to EC 203)<br/> 3 credits<br/> Monday-Thursday 7:00-7:50 a.m.<br/> Chung Hyun Kyung</p>   | <p>Students will (a) attend Zen meditation Monday through Thursday 7:00-7:50 a.m.; (b) read four major Zen texts by Zen masters from various Zen traditions; and (c) write, in response to each Zen master's teaching, a reflection paper about their own meditation experiences.</p> <p><b>Note:</b> One hundred percent attendance is expected as a spiritual discipline and immersion experience into the Zen world.</p> <p>Recommended for entering students in all programs.</p>   |
| <p><b>FE 103-104</b><br/> <b>Field Education Seminar: Part-Time Concurrent Internship I</b><br/> 3 credits<br/> Su Yon Pak<br/> Section 01:<br/> Monday 2:10-5:00 p.m.<br/> Section 02:<br/> <b>Tuesday 2:00-5:00 p.m.</b></p>                   | <p>A two-semester course with six credits earned at the end of the spring semester upon completion of all related field placement requirements. The seminar meetings focus on students' concurrent supervised field placements of 12-15 hours per week. FE 103-104 must be taken sequentially in one academic year. Approval by the Senior Director of Integrative and Field-Based Education is required for all field placements in the spring prior to first-semester course enrollment.</p>  |

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|  | <b>Note:</b> Permission of the instructor required. Enrollment limited to 30 students per section. |
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| <b>IE/OT 222</b><br><b>The Song of Songs in Interreligious Perspective</b><br>3 credits<br>Online Course<br>David Carr | <p>This course (offered instead of The Bible and Sexuality course originally scheduled for Spring 2015) will begin with a broader survey of perspectives on sexuality and sexual ethics in the Old and New Testaments, and it will end with discussion of the contribution of Song of Songs to that broader mix of perspectives. In between students will delve deeply into the poetry and design of the Song of Songs, read Jewish and Christian spiritual/theological rereadings of the Song, and bring these into dialogue with erotic theology and erotic mysticism from Buddhism, Islam, or Hinduism (student's choice, background on each to be provided at the outset of the course). There may be a 15-student limit, so please claim a space soon if you really want to take this course by pre-registering for the course and writing David Carr at <a href="mailto:dcarr@uts.columbia.edu">dcarr@uts.columbia.edu</a>.</p> <p><b>Note:</b> All registrants will be required to participate in 3-4 scheduled online video discussions (with the rest of the class) across the term that most likely will be scheduled on a few Monday or Friday mornings (early half of morning, exact time and dates to be determined).</p> |
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| <b>NT 242E</b><br><b>Mark and Healing</b><br>3 credits<br>Tuesday 9:00-11:50 a.m.<br>Aliou Niang | <p>This course explores the nature of Jesus' healing stories in the Gospel of Mark under Imperial Rome~ the sociopolitical, religious and economic context of Jesus' ministry. Topics for discussion include cultural constructions of illness and disease and the effects of colonization on the occupied people in Roman Palestine and French West Africa, including the role of Mark's Jesus and Graeco-Roman and African healers.</p> |
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| <b>PS 238</b><br><b>Archetypal Transformation in Ritual Space</b><br>3 credits<br>Thursday, 6:10-9:00 p.m.<br>Kathryn Madden | <p>Jung's notion of "archetypes of transformation" can create a potentially numinous experience. Drawing from liturgical practices in worship, both ancient and modern, and from film, theatre and art, this course will focus on how transformation occurs in ritual space. These experiences engage us at the core of our being in a liminal, imaginal and subjective way that bears on the potential transformation of community and culture, as well as the individual.</p> |
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| <b>SU 120</b><br><b>Samuel DeWitt Proctor Conference and Course</b><br>1 or 2 credits<br>February 9-12<br>Instructor: Rev. Dr. Yvette Wilson | <p>The Samuel DeWitt Proctor Conference, (SDPC) represents a cross section of progressive African American faith leaders and their congregations in the United States. The SDPC was called into being to continue the rich legacy of the faith community's engagement in issues of social justice. Students will attend the conference from February 9–12 in Norfolk, Virginia. It is an opportunity for students to focus on education, advocacy and activism. Students will also gain practical skills on how to promote justice by resourcing and organizing partner churches, clergy and lay leaders to address the diverse concerns of communities. Students are required to complete a 3-page reflection paper as well as plan and participate in a Chapel service at Union based on the theme of the conference. Details of the conference theme will be provided when available.</p> <p><b>Notes:</b> Permission of the instructor is required. Audits may be considered.</p> |
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|  | <p>Union covers the conference registration fee <u>only</u>. Students must cover their own hotel and travel expenses. Students are responsible for obtaining class syllabi in advance and making arrangements with professors to make up any work that is due during the week of the conference.</p> <p>Enrollment limited to 15 students.</p> |
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| <p><b>SU 125</b><br/> <b>Introduction to Spiritual Formation</b><br/> 1 credit<br/> Offered in cooperation with the Student Life Committee on Spiritual Formation</p> | <p>This course allows students to experience a variety of spiritual practices and to think analytically about various dimensions of spiritual formation.</p> <p><b>Section 01: The Bhagavad Gita: Song of the Divine</b><br/> Mondays, 4:10-5:00 p.m.<br/> Gadadhara Pandit Dasa<br/> The Gita is considered by most Hindus as the primary spiritual text of India. This course will analyze the three yoga systems within the Gita – Karma (work), Bhakti (devotion), and Jnana (knowledge). It will explore specific concepts such as the soul, reincarnation, karma, the mind, and God and address the difficulties Western traditions often have with some of these concepts. We will also explore the usage of Gita philosophy in Hollywood movies such as “The Matrix”. Students will gain a clear insight of the Hindu tradition and how the philosophy of the Gita can help an individual achieve a balance in one’s material and spiritual pursuits.</p> <p><b>Section 02: The Spiritual Exercises of Ignatius Loyola</b><br/> Thursdays, 6:10-7:00 p.m.<br/> Roger Haight<br/> An adaptation of the Spiritual Exercises of Ignatius Loyola consisting in short daily exercises in prayer or meditation throughout the semester, ordered and guided through weekly meetings and following the logic of Ignatius's design. Weekly sessions will consist in: 1) raising up Ignatian input; 2) a brief meditation; 3) planning the week to come. The subject matter for prayer will follow the narratives of the gospels and loosely coordinate with the liturgical cycle. Texts for the course are The Autobiography of St. Ignatius and The Spiritual Exercises of St. Ignatius. Students may keep a journal. The written assignment at the end of the course is a 1000-word evaluation of the experience in objective and not merely existential terms.</p> <p><b>Section 03: Covenant Group Spirituality</b><br/> Tuesdays, 1:10-2:00 p.m.<br/> Drawing on Anabaptist, Quaker, and monastic traditions of group life; this course will take the form of a functioning covenant group. Prayer, spiritual readings, and mutual support will be learned from these historical traditions and from real practice of Covenant Group spirituality.</p> <p><b>Section 04: Put Out Into the Deep: Embodied Spiritual Practices</b><br/> Fridays, 11:30-12:20 p.m.<br/> Adriene Thorne<br/> This class will explore a variety of spiritual practices that engage the dignity and holiness of your human body. Lecture will be minimal as the desire is to “practice” and experience being in communication with the Divine. Drawing on breath work and gentle movement, this class is appropriate for all who desire to participate including many differently-abled persons.</p> |
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|   | <p>Christian theology rightly claims to be an incarnational theology—one that places a human body at the center of salvation, and yet few aspiring theologians do anything to hone their physical bodies – the instrument that is present even when other tools lay forgotten in the car or office. The body matters. Connection with it enhances our leadership, scholarship, and faith. Come connect with yourself and with the Holy – however you name Her/Him.</p>  |
| <p><b>SU 183</b><br/> <b>Spanish for Ministry</b><br/> 1 credit<br/> Thursday, 2:10-4:00 p.m.<br/> Dr. David Traverzo</p> | <p>Taught in Spanish, this course will focus primarily on the development of conversational skills and vocabulary designed to enable ministry within a Latino/a context. The course will also give students an opportunity to briefly examine the great diversity of cultures found in the Latino communities so as to contextualize and enhance their language and ministry skills. Students will be provided with tools and resources to support the long-term development of their Spanish language skills.</p> <p><b>Note:</b> Enrollment limited to 12 students.</p>   |
| <p><b>SU 190</b><br/> <b>Topics in Ministry</b><br/> 1 point spring semester</p>  | <p>Drawing on expertise from community and alumni/ae resources, these workshops address specific topics concerning the practice of ministry.</p> <p><b>Section 01: Responding to Intimate Violence Through Preaching and Ministerial Practice</b><br/> <b>Instructors: Sally MacNichol and Michelle Nickens</b><br/> Friday 1/23, 1pm–6pm and Saturday 1/24, 9am–5pm</p> <p>Intimate Violence (domestic partner violence, elder abuse, dating violence) is prevalent in our society, including our local congregations and communities of faith. While it touches people of every gender, age, race, religion and sexual orientation, ministers often don't know how to identify the issue or talk about it. It is rarely if ever spoken of or preached about from the pulpit. So how do we begin to engage this issue as faith leaders?</p> <p>This class will address this and other questions as we explore texts, themes, and preaching techniques to effectively address Intimate Violence from the pulpit in an engaging way that can be heard and received by congregants. The class will also provide students with best practices for responding to Intimate Violence, and help them identify health, spiritual and legal resources and partnerships every minister should have in their Intimate Violence toolkit.</p> <p><b>Section 02: Fundraising and Non-profit Management – Part II</b><br/> <b>Instructors: Doug Wingo and Mieke Vandersall</b><br/> Friday 1/30 from 1pm–5pm and Saturday 1/31 from 9am–5pm</p> <p>The spring section of this class will explore in depth classic fundraising techniques such as grant writing, major donor solicitation, end of year solicitation, special events, matching gift campaigns, capital campaigns, crowdsource fundraising, and more. Students will participate in face-to-face</p> |

solicitation training, draft a grant proposal, conduct prospect research, write case materials such as appeal letters, brochures and newsletters, create special event and fundraising campaign timelines and conduct message development studies. The class will also include a review of resumes and cover letters for students seeking employment in the non-profit sector, including the ministry of fundraising.

**Section 03: Preaching Mark at the Intersection of Pain and Healing:**

**Instructor: Hal Taussig**

Friday 2/6, 1pm–6pm and Saturday 2/7, 9am–5pm

This course takes Mark seriously as a text with its own gripping address to pain and loss. Using 21st century film, graphic novels, sculpture, and videos, while accompanying the year B lectionary readings from this gospel; the course delves into Mark's particular approach to devastation, every day loss, and partial healing.

**Section 04: Spiritual Assessment**

**Instructor: Joel Berning**

Friday 3/27, 1pm–6pm; Saturday 3/28, 9am–5pm

Spiritual assessment is examining, describing, and evaluating (some) one's spiritual condition. If that sounds problematic, exciting, or both, this course is for you. The idea of "spiritual assessment" is best known in healthcare chaplaincy, yet can apply to anybody who deals with spiritual problems in the course of their work. Ministers address spiritual problems much as doctors address medical problems. This course closely studies that analogy. We will draw parallels between spiritual assessment and each step of the medical "history-taking" process. We will learn what happens when process-oriented spiritual care integrates with outcomes-oriented contexts (e.g., hospitals). And we will learn a few spiritual-assessment tools and strategies, begin to practice them, and work toward developing our own various theologies of spiritual assessment to match our various theological anthropologies.

**Section 05: Launching Vital New Ministries**

**Instructor: Stephanie Spellers**

Friday 4/17, 1pm–6pm and Saturday 4/18 at 9am–5pm

Whether you want to plant a new congregation or start a new worship service, this course will help you to launch a new missional ministry that is firmly rooted in the gospel and in the neighborhood. We will examine strategies for everything from raising funds, building a launch team and casting a shared vision, to opening the doors, growing the network and remaining viable for the long haul.

**Section 06: Learning How to Make the Gospel Come Alive: Liberation Theology and Effective Ministry to the SGL/LGBT Community**

**Instructor: LGBT Faith Leaders of African Descent**

Friday 4/24, 1–5pm and Saturday 4/25, 9am–5pm

If the Bible states that homosexuality is “an abomination” how do you as faith leaders and community activists, minister to and advocate for members of the Same Gender Loving/Lesbian, Gay, Bisexual and Transgendered

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|  | community in your local church or community where religious insinuations remain key sociopolitical anchors? Does Liberation Theology or Black Liberation Theology in particular offer a potential theological answer? This course will look at the cause and effect institutional oppression has on the mental, physical and spiritual health of SGL/LGBT citizens in New York City. Through multimedia presentations, related articles and case studies you will explore how poverty, gender politics and religious dogma impact the lives of SGL/LGBT people in the churches and neighborhoods that comprise the mosaic of New York City. |
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## SUMMER 2015

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| <b>BX 225Q</b><br><b>Bible and the Blues</b><br>3 credits<br>June 22-26, 2015<br>Daniel Smith-Christopher (LMU)<br>Aliou Niang | <p>Just as it is impossible to understand the book of Lamentations without understanding something of the suffering and events of the Babylonian Conquest and Exile, so it is also impossible to fully appreciate the Blues without understanding its roots in the African-American experience. Thus, in this course, we will work steadily toward a comparison that begins to do justice to Hebrew Blues, and African-American Laments – and Hebrew Laments, and African-American Blues.</p> <p><b>Note:</b> The course is a 3 full-unit Graduate course at Loyola Marymount University in Los Angeles, CA (LMU) and Memphis Theological Seminary (MTS) in Memphis, TN and Union Theological Seminary (UTS). The class meets from 9:00 am to 5:00 pm for 5 (five) days. The tour on Wednesday is about 10 hours. Faculty and students from LMU and UTS are expected to arrive at Memphis Theological Seminary on Sunday, 21<sup>st</sup> of June 2015. Saturday, June 27<sup>th</sup>: Departures from Memphis to New York or Los Angeles.</p> |
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Please note the change in credit amount from 8 to 6 for FE/PS 366Q:

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| <b>PS 366Q</b><br><b>Summer Clinical Pastoral Education</b><br>(Identical with FE 366Q)<br><b>6 credits summer session</b><br>Su Yon Pak | <p>Clinical work with persons in stress situations, under individual and group supervision. Twelve weeks are spent in the clinical setting. Pastoral contact, individual supervision group seminars, writing of clinical reports, readings.</p> <p><b>Prerequisite:</b> PS 204, PS 209 or PS 310. Students planning to take this course must a) obtain a CPE application form from the secretary, b) send to Prof. Pak a copy of the prospective on-site supervisor's acceptance letter, and c) have the on-site supervisor send verification to Prof. Pak of the successful completion of CPE.</p> <p><b>Note:</b> CPE credits may only be applied to the Master of Divinity degree. Academic credit may only be earned for one unit of CPE. Permission of the instructor required.</p> <p><b>Note:</b> To take this course as FE 366Q, permission of the Senior Director of Integrative and Field-Based Education is also required.</p> |
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