

Course Descriptions for new classes in Spring 2018

LTS 808: Teaching Worship – Dr. Ruth

This course aims to explore the intersection of pedagogical reflection generally, worship-related pedagogical reflection specifically, and approaches currently being used to teach about the subject of worship. The goal is to equip participants in the class with sound methods and materials for developing strong worship-related classes in higher education or for increasing the participation of worshipers on Sunday morning.

This course will bring readings in pedagogical theory and practice into conversation with one of two basic questions: what might it look like to teach someone how to plan and lead worship (in a college or seminary classroom) or what might it look like to teach parishioners to become more engaged worshipers (in a local congregation)? To aim for that end the course will have four subsections: review of pedagogical literature with particular attention paid to those writings liturgically-related; imaginative reflection on teaching method in analogs to teaching worship; review of standard textbooks for planning, leading, and engaging in worship; and review of syllabi from college- and seminary-level worship classrooms.

Two rationales justify the course. With respect to doctoral students in liturgical studies, the course should help make them more competitive in their future job interviews. With respect to masters students the course will equip them to do the sort of formation with parishioners that would be a useful addition to any congregation's liturgical vitality. The final projects required of each level student will help them achieve objectives linked to the respective rationales.

OT 810/PR 810 Preaching the Psalms- Dr. Willimon and Dr. Chapman

An exegetical exploration of the Psalter, with the goal of equipping students to preach on the Psalms.

OT 890.01/REL 890.01- Agro-Ecology and the Hebrew Prophets – Dr. Stulac

This interdisciplinary research seminar introduces advanced undergraduate and masters students to the agro-ecological "grammar" of the Hebrew prophets. Students will learn to form associations across several different fields in the humanities and the sciences, including biblical studies, religion/theology, phenomenology, archaeology/history, and environmental science. The course is primarily text-based, however, and students will develop a research project in keeping with that focus. Class time will comprise a combination of short lectures, close reading of biblical texts (in translation), and discussion of those texts in light of secondary readings. Students must have already completed one course in Bible, preferably a survey. Some background in environmental studies or ecology is also helpful but not required.

The course is divided into four learning units. The first of these, "Frameworks for Study," lays the groundwork for inquiry into the biblical text as a written and received document. Strengths and weaknesses of grammatical, historical, literary, and evaluative approaches to the Hebrew

Bible/Old Testament will be examined. The second unit, "Exploring the Bible's Agro-Ecological Context," introduces the basic geography, climate, flora, fauna and traditional subsistence practices associated with the land of Israel. As in Unit #1, selections from the book of Isaiah will frame discussion on how this context might bear upon students' interpretations of biblical prophecy. The third unit, "Rhetoric and Theology of the Agrarian Prophets," introduces four different prophetic books (Isaiah, Hosea, Micah, and Jeremiah) in their canonical forms. Special emphasis will be placed on how these books may be better understood in light of the Bible's agro-ecological background.

Students will develop a research proposal during the first half of the term and will present their work in class during the final two weeks of the course (unit four, "Student Presentations").

OLDTEST 955/XTIANTHE 971: WHY NARRATIVE? EXEGETICAL AND THEOLOGICAL PERSPECTIVES: DR. DAVIS AND DR. HAUERWAS

The aim of this seminar is to explore literary and theological dimensions of biblical narrative, with attention to current conversations (in the academy and more broadly in our culture[s]) about ways in which literature, religious identity, and ethics are related. The (primary) textual foci of the course will be the ancestral narratives in Genesis (chs 12-50) and the book of Esther.

The first 9-10 weeks will be devoted to Genesis, along with readings on narrative theology; the last three weeks will be spent on Esther. A variety of secondary readings will be assigned, from scholars in fields of biblical studies, theology, philosophy, and literature, as well as one or two fiction writers who draw on these biblical texts; we may also look at Qur'anic and Islamic literature related to Joseph. Matters that will concern us throughout are the following:

1. Understanding the theological stance or implications of the biblical material;
2. Evaluating the ethical implications and influence of these stories and characters in communities that may regard them as authoritative.

Each week a pair of students, whose major areas are different (e.g., Hebrew Bible and Christian Theology), will provide a brief critical introduction to the readings.

Written assignments will include brief critical responses to the weekly readings, written on a near-weekly basis. In addition, students will write one or two papers, totaling about 15-20 pages (exclusive of the critical responses).

PASTCARE 812/XTIANETH 809: Discipleship and Disability – Dr. Kinghorn and Ms. Barton

Questions of human limitation, impairment, and disability animate both historical and contemporary theological thought. Contemporary movements of disability rights, disability pride, and the field of disability studies all provide critical conversation partners for Christian disciples. This course will explore material from the field of "theology of disability," as well as additional sources including autobiographies of persons with disabilities, poetry, and disability studies literature. This course is especially designed for students in the M.Div. program, in that

it emphasizes critical reflection on the implications of disability for the liturgical, homiletical, and sacramental contexts of students' diverse ministerial vocations.

The class will intentionally engage the lived experiences of people with disabilities. Approximately one half of this course will offer students the opportunity to engage in practical ministerial training alongside persons with various disabilities, primarily intellectual and developmental disabilities, through a partnership with [Reality Ministries](#), a Durham non-profit ministry dedicated to "creating opportunities for teens and adults with and without developmental disabilities to experience belonging, kinship and the life-changing Reality of Christ's love." Students will receive the opportunity to learn alongside persons with disabilities as a means of not only fostering skills for ministering "to" persons with disabilities, but engaging in shared, multi-modal processes of Christian formation, spiritual practices, education, and project development. This experience will help students cultivate a rich sense of ministering "alongside" persons with disabilities and of receiving their gifts of ministry and discipleship. The midterm project for this course will be a collaborative presentation between DDS and Reality students (either a creative exegesis on an OT or NT text regarding disability, a collaborative preaching project, or development of a guided spiritual practice such as a prayer service).

PR 775: Preaching Place: The Challenge and Promise of a Global Gospel: Dr. Neal

This course focuses on the insights and challenges that the global church is bringing to homiletics through its attentiveness to place. Global case studies will highlight the impact of land, cultural identity and displacement on proclamation, reflecting on competing claims of globalization and contextual particularity in formulating the gospel. In response, the class will provide strategies to de-center privileged preaching practices in local contexts and discern the gospel across borders of difference. Taking a practical turn, students will craft sermons that attend to the places they serve as sites of connection and transformational change.

Description and Rationale for the Course:

The course will be divided into two sections. The first will examine four global conversations around land, cultural identity and displacement through the lens of four homiletic case studies. Drawing on multilayered images of land in the Old Testament, the homiletic examples frame questions about continuity and change, globalization and particularity, displacement, exile and disenfranchisement in global preaching. Fiji's shift from a land-centered to ocean-centered preaching hermeneutic complicates essentialist understandings of culture, while maintaining the significance of cultural identity. Latin American homileticians engage post-colonial theology to examine the influence of globalization for sermon style and content. European homiletic responses to increasing numbers of refugees in local congregations underscore the implications of landlessness for sermonic shape. Indian homiletic re-orientations respond to the needs of Dalit communities and raise questions of preaching's starting place. A week is also included on the practice of reading and interpreting the bible together across contextual boundaries. The snapshots are in no way comprehensive, but together, they raise challenging questions as to how the gospel is discerned within and between culturally specific contexts. They also argue for the importance of increased engagement with preachers around the globe in decentering homiletic conversations in the

United States and removing blind spots within the discipline. The global migration currently impacting U.S. congregations and the denominational tensions in world-wide communions speak to the urgency of the question: What does a universal gospel look like when preached in a particular place?

Since this is a practical theological exploration, students will be asked in the second half of the class to assess the places that they preach, examine models of how global homiletic themes are being re-interpreted in local contexts, and discern a gospel of continuity and transformation from this space. The course intentionally engages Old Testament themes and texts in this exploration given the import of these texts for various communities around the world and the relative neglect of these texts within white, Protestant homiletics.

PR 781 - The Overshadowed Preacher: Body and Spirit in Sermon Performance: Dr. Neal

Using the nativity texts and sermons of Luke-Acts as a foundation, this course will work toward a theo-biblical description of Spirit-filled performance that is sacramentally grounded, contextually diverse, and ethically cruciform. The course will ask how the body of the preacher, the bodies of other persons and the body of Christ matter to the sermon, particularly noting ways that theologies of sermon performance have been coopted in homiletic history to marginalize oppressed communities. Using the experiences of Mary and the preachers of Acts as guides, the course will invite students to stand in the shadow of the Spirit, using rhetorical practices of “conceiving,” “bearing” and “naming” to testify to the fully-human, Spirit-empowered encounter that is preaching.

Description of and rationale of the course:

This course reflects on the intersection of pneumatology and embodied performance in preaching through an examination of the Spirit’s interaction with particular human performances in Luke-Acts. Rather than providing a comprehensive pneumatology for preaching, the course highlights Acts’ specific stress on the connection between Spirit-filled performances and the present, risen body of Jesus, placing these descriptions in conversation with preaching theologies of sacramental presence. This theo-biblical exploration will press the question of how Jesus’ presence and absence in the sermon can be made manifest in the diverse performances of preachers today. Using Mary’s experience of Spirit-empowered pregnancy as a metaphor for the labor of bearing witness to the body of Christ in the sermon, the class will suggest rhetorical practices growing out of Gabriel’s description of Mary’s action: “you will conceive...bear...and name” Jesus (Luke 1:31). Students will be asked to re-imagine these relational verbs in their diverse traditions of sermon exegesis and expression. They will then preach sermons shaped by these insights.

The question of how preaching intersects the work of the Spirit and the body of Jesus is particularly critical given the hegemonic practices and theologies of sermon performance in Christian tradition. Culturally specific norms of sermon rhetoric and easy generalities surrounding categories of “body” and “Spirit” have long been used to marginalize and exclude oppressed communities. Feminist, womanist and post-colonial critiques of the Western rhetorical tradition offer helpful lenses to see how theories of embodied performance (or avoidance of the subject of performance altogether) have been used to privilege certain bodies and ignore others. How might renewed focus on Spirit-empowered relation with Christ’s body

in sermon performance disrupt this history? How might it provide working preachers a robust pneumatology of human performance that witnesses to Jesus's risen body – and calls preachers into vulnerable relation with the world God loves?

Pedagogically, this course provides students an opportunity to try their hands at constructive practical theology through sermon performance. While I bring my own heuristic to the class structure, the use of metaphor in that scaffold gives space for differentiation and personal interpretation. It makes space, in other words, for Spirit-empowered insight. The class asks students to integrate their theology of the Word with particular biblical texts and insights from performance studies. It then asks them to embody this integration in homiletic practices which flow from a lived relation with Christ. Upon leaving the class, students should be able to articulate the value and challenges of such practical theological labor – and the role of the Spirit in that work.

XTIANTHE 790.01 - SACRED MUSIC IN ANGLICAN TRADITIONS - DR. DAVIS AND DR. BEGBIE

A 700-level seminar in liturgical music and hymnody in Anglican traditions, which will partially fulfill the limited-elective requirement for the Certificate in Anglican Studies. The seminar will be offered on a Pass/Fail basis. There are no prerequisites. Sessions will be taught by a variety of faculty, church musicians, and clergy affiliated with Duke Divinity School and the Anglican Episcopal House of Studies.

Written assignments will include very brief critical responses to the weekly readings, in preparation for each class session. The design of each session will emphasize active participation by all seminar members; on three occasions, we will not only plan a worship service but also participate in it. Students will write a short paper (5-8 pages) at the end of term, giving attention to some aspect of liturgical music as it relates to their current or intended ministry.

XTIANTHE 800. 01 Persona & Work of Jesus Christ: Christology in Counterpoint: Dr. Begbie

This course explores the dynamic “counterpoint” between divine and human in the Church's confession of Jesus Christ – as witnessed in the New Testament, expounded in the classic early creeds of the Church, and re-imagined in a variety of cultural settings.

The course is not intended to be a comprehensive survey course on Christology. Rather, it will be structured by examining

- (i) key junctures or “nodal points” in the Church's articulation of the hypostatic union – when crucial dimensions of the Christian faith were at stake examples will include: the worship of Christ in then NT and post-NT period, the Arian controversy, the Council of Chalcedon, the iconoclastic debate, the tension between Reformed and Lutheran Christology, kenotic Christology, liberation Christology
- (ii) select figures in 20th- and 21st-century Christology who have sought to engage the Church's ancient confession of the hypostatic union in constructive and culturally

appropriate ways. Examples will include: Karl Barth (his mature Christology), Ralph Del Colle (Spirit Christology), Eboni Marshall Turman (*Toward a Womanist Ethic of Incarnation*), Rowan Williams (various writings), Kathryn Tanner (*Christ the Key*)/

Particular attention will be paid to

- the patterns of thought and grammar (models, metaphors, conceptual moves) that have shaped the way in which the integration of divine and human in Christ has been, and is imagined;
- the appropriateness (or otherwise) of the language of “nature” and “person” for articulating the interplay of divine and human in Christ;
- the way in which the divine-human relation in Christ impacts (and is impacted by) other major theological loci – including creation, anthropology, pneumatology, eschatology, and Trinity;
- different renderings of the union of divine and human in various artistic media

Xtianthe 828 – Readings in Eastern Orthodox Theology - Fr. Rommen

Having struggled with ecclesio-theological effects of Czarist Russia, the Great War, the Russian Revolution, and Greek schisms 20th century Orthodox theologians found themselves facing the unprecedented challenges of Western secularism and communist atheism. To their credit these thinkers, many forced into exile, began to re-articulate ancient Christian truth in light of the modern context. As might be expected the results were varied, diverse, and at times controversial. This seminar will be structured around an analysis of the major themes presented in Sergius Bulgakov’s theological trilogy: *The Comforter*, *The Bride of Christ*, and *The Lamb of God*. In order to explore the diversity of the Orthodox thought, we will also compare the Bulgakovian positions to the work of some of the other major Orthodox theologians.

Xtianthe 890.02- Wittgenstein – Dr. Hauerwas and Dr. Griffiths

'A close reading of the first 384 remarks of the *Philosophical Investigations*, together with *Culture & Value*, *On Certainty*, and parts of the *Lectures & Conversations*. The principal aim is exegesis and interpretation of Wittgenstein's texts, which will be done throughout with an eye to their possible uses by Christian theologians.'