HISTREL 760 Engaging with Islam and Muslims
Abdullah Antepli

Islam and Muslims are at the center of attention these days. Despite almost daily encounter with Islam and Muslims, often with high level of negative associations and mainly through media, very few Americans get access to accurate knowledge on the topic. There is so much confusion and misunderstanding around the issue. In his 1946 seminal essay entitled “Politics and the English Language,” George Orwell bemoans the decline of English prose after World War Two, and points out that what is troublesome about some major English writing is lack of precision, sheer incompetence, and vagueness. This insight into the political language of England in the 1940s is, more or less, applicable to the contemporary American writings on Islam and the Muslim world, especially the journalistic type of writings. Our journalistic prose has often confused between such terms as, 1) Islam; 2) The Muslim World, and 3) Islamic Revivalism or fundamentalism.

This course will aim to introduce crucial basic terms and realities on Islam and Muslims and will be an attempt to witness the richness of Islamic religion and Muslim civilizations. The class will aim to equip the students with required intellectual, academic and spiritual skills in order to relate their Muslim neighbors. Special attention will be given to Muslim men and women who are interpreting the faith of Islam in the new contexts of the 21st century. We will discuss Islam in four major categories: 1-) Islam as Religion and Theology, where basic Islamic doctrines, foundational texts, Prophet of Islam, Islamic Law, Islamic Mysticism and Islamic Prayer and Worship will be introduced. 2-) Islam as Muslims, where major Muslim cultural zones around the world and Islam’s various cultural manifestations will be discussed. 3-) Islam as History, where early, medieval and modern historical journeys of Islam will be summarized. 4-) Islam as What it is not, where major misconceptions and stereotypes about Islam and Muslims will be discussed, including Islam and violence, gender issues, status of non-Muslims...etc

PARISH 790.01 MLK Tribute: The Word House Gathering
Dr. James A. Forbes, Jr., The Harry Emerson Fosdick Distinguished Professor of Union Theological Seminary, New York City

Introduction
The last chapter in Dr. King’s final book, Where Do We Go From Here: Chaos or Community? was entitled “The World House.” In it he describes a situation from a proposed plot for a novel: “A widely separated family inherits a house in which they have to live together.”

During the 50th year of the commemoration of King’s assassination a course is proposed in which a wide cross-section of the Duke University community is invited to meet together once a week for a semester in what might be called a World House Gathering. The class will be drawn from graduate and upper-level undergraduate students at Duke University—from Duke Divinity School, Kenan Institute for Ethics, Sanford School of Public Policy, African/African-American Studies, Trinity Arts & Sciences, John Hope Franklin Institute, and Duke Chapel Pathway Scholars.

Class Structure & Lecture Series
The sessions of the class will typically meet on Thursdays from 4:40-7:40pm. At certain points, the class sessions will be tied to a lecture designed for the class and open to the public. In these instances, students in the class are expected to (a) attend (prior to the lecture) from and (b) attend the public lecture on the same day (comprised of a 40 minute lecture followed by about 20 minutes for questions, reflections, and conversation with the audience about the legacy of Dr. King). The public lectures will be organized around the vision, texts, and music of Dr. King’s legacy, including sacred texts, major speeches and sermons of Dr. King, selective poems, literary pieces of the liberation struggle, freedom songs, and hymns of justice and peace. Pastors and parishioners from black, white, brown and Asian congregations in Durham would be invited to attend and certain leaders could be invited guests during the prior class time.

**Course Objectives:**
As a result of this course, participants will:

1. Hold interracial, interdenominational, and intergenerational reflections on the selective highlights of the legacy of Dr. Martin Luther King, Jr.
2. Engage in critical reflection and conversation about the relevance of the prophetic message of Dr. King to our nation and the world.
3. Gain heightened awareness of the obstacles and the causes of resistance to the realization of the beloved community.
4. Experience communal expressions of poetic and literary forms of visioning of a domination-free order of creation.
5. Reflect on the role each participant might play in helping to fulfill Dr. King’s dream of a more just society.
6. Establish connections to networks that hold promise for justice-making in the community.

**LTS 763 – Planning Contemporary Worship**
**Lester Ruth**
This course explores what it would be like for the historically-rooted order of worship found in recent denominational liturgical resources to be done in a way that authentically felt like contemporary worship with its ethos of drive, flow, energy, passion, and encounter with the divine. Working in small ensembles of musicians and computer graphics technicians, students will develop and conduct services that fulfill an ancient order of worship in a contemporary way.

Contemporary worship, so-called, emerged in mainline congregations in the 1990s just as or just after the promulgation of new denominational liturgical resources. Many congregations felt as if they had to choose between one or the other or, in many cases, offer a range of services promoted by style-related labels, i.e., “traditional” or “contemporary.” Oftentimes these mainline contemporary services merely adopted the stylistic veneer of contemporary services (music, informality, etc.) without appropriating the pneumatology critical for classic
contemporary worship. Other mainline congregations did seek to offer “blended worship” utilizing songs and instruments associated with “contemporary” services by drop-lifting these musical elements into the spots where organ-or piano-led hymns normally would be found in an order of worship. But these congregations, too, rarely understood the ethos that underlay the origins and best practices of contemporary worship. Moreover, denominational leaders at the time provided little guidance on accomplishing the official order of worship in a way other than “traditional.” In other words, for a variety of reasons, the widespread implicit assumption in mainline congregations since the 1990s has been that to follow the ancient order of worship as found in a denominational resources means to offer a traditional service.

This course seeks to erode that false assumption by having students learn about both the liturgical actions found in the ancient four-fold order (gathering, Word, Table, sending) as well as the history of contemporary worship. Organized into working ensembles of musicians and computer graphic technicians, the students will learn to develop and lead services that look and feel authentically contemporary but when scrutinized closely fulfill the ancient four-fold order with its range of liturgical acts.

Some worship services will occur during class time. Each ensemble, coordinating with a student already selected to preach in Goodson Chapel during the Spring semester, will also lead worship in Goodson once during the semester. Assessment will be done both individually and collectively.

PASTCARE 765 – Pastoral Care through Depression and Anxiety
Jan Holton
This course will examine the psychological, theological, and cultural aspects of anxiety and depression and ask the question of how to understand hope in the midst of such suffering. Students will grapple with the range of difficult sometimes paralyzing feelings brought on by anxiety and depression and begin to explore how to frame the equally powerful notion of hope, theological and otherwise. How does a pastor offer practical and spiritual support in times of crisis as well as over the long-term course of this illness?

PREACHNG 782 Cross-Cultural Preaching
Tito Madrazo
Considering diverse contexts within preaching has proven to be a particularly difficult task for theological educators. Within introductory preaching classes, it is often confined to a single class session in which various contextual differences are named (racial, ethnic, socioeconomic, urban/rural, denominational) in much the same way that Augustine listed them in The First Catechetical Instruction. The naming of all these points of divergence often leaves the instructor with little time to explore how preaching might be affected by these contextual differences. We simply assert, as Augustine did, that it is so: “For it cannot fail to be the case that different persons should affect in different ways the one who intends to instruct orally and likewise the one who intends to give a formal discourse.”
Attempts to move beyond this simple awareness that different preaching is required by different audiences often run the risk of essentializing particular groups by imagining the wounds, hopes, and theological orientations of their individual members. The imagined hearer, especially from a group with which we are less familiar, may well be a gross generalization without a real counterpart. To avoid this superficiality, preaching instructors instead look for reliable guides, prominent academics or ministers from various nations and ethnic groups, who can speak to the ecclesial realities and homiletical practices of “their” people. Although this is far more profitable than the imaginary method, it still presents the instructor with two main problems. The first is the question of exactly how reliable our guides actually are. Their membership and participation within certain groups does not necessarily protect them from a tendency to essentialize, asserting their view as the view of a particular denomination or a large racial and/or ethnic group. They may speak (seemingly ex cathedra) of what Black preaching is or what all Latinx theology asserts with little respect to the diversity present within their traditions and little reference to the practices of actual congregations.

The second problem with this method is that it centers primarily on second-order reflection—discussing ideas about practices rather than engaging with the practices themselves. Taking an ethnographic approach to diverse contexts in preaching allows the students to immerse themselves in particular contexts in which they can experience real encounter and a different kind of transformation. The purpose is not for students somehow to become experts (over the course of just one semester!) in preaching to contexts different from their own, nor for them to write definitively of what preaching is for a different group of people. Instead, students engaging in participant-observation in a less familiar context and practicing reflexivity regarding their own identity will be able to think of preaching both more concretely in terms of its actual practice in a real congregation and more broadly as a practice which transcends many of the particularities of context.

**PREACHING 910 – Interpretation and Performance**  
**Jerusha Neal**
This course explores the role that embodied performance plays in sermon preparation and analysis. It sketches the broad outlines of Christianity’s long conversation around the relationship between rhetoric and revelation, drawing on that conversation to evaluate contemporary models of performative theory and practice. Students will engage texts, audio-visual sermon recordings, their own oral interpretations of scripture and live sermon events as theological resources. For preachers, the course will provide a variety of performative approaches to the work of textual interpretation in a living community. For budding homileticians, the class supplies strategies for analyzing sermon performances and asks that these future teachers of preaching construct their own working theologies of the sermon event to guide their pedagogical practice.

**Wxtian 790.01 – Church in the Land of Desire**  
**Father Rommen**
Much of the work I have published recently has been focused on various aspects of Church Growth as seen from a perspective within the Church itself. I have appealed to its theology, its
tradition, its practices, and its God-given purpose to define the nature of Church and to ask what it might mean for a Church to succeed. However, the Church itself is not the only perspective from which to view its growth, since the Church does not exist nor does it grow in a vacuum. It has, rather, been placed in the world in order to bear witness to Christ. In order to do, that we its members will have to, at least to some degree, embody the substance of the society in which we are embedded. Indeed, most of us have had little trouble doing just that. We are reasonably well educated, affluent, etc. As a result of almost constant exposure to the information conveyed by public education, advertising, and the mass media, we have assimilated the defining characteristics of our culture. Much of this content is owned in the absence of any kind of intentionality and brought into the Church, and there this consumer capitalism, and by extension all of its structures and devices, has had an enormously negative effect.

Identifying, reversing, and avoiding these dangers will involve much more than an examination of individual, isolated elements of our culture. I believe that we will have to take North America as a whole, as a comprehensive set of identity fragments oriented around a series of fundamental principles. One way to do this would be to invoke Charles Taylor’s idea of a social imaginary. According to Taylor a social imaginary is “the way people imagine their social existence, how they fit together with others, how things go on between them and their fellows, the expectations that are normally met, and the deeper normative notions and images that underlie expectations.”¹ It is what is at work when people speak of something being American or even Christian.

What interests me here is not so much the sources of the imaginary but the ways in which the current imaginary irresistibly impacts and challenges believers and the Church, in what way it facilitates or hinders the growth of the Church. So in this course I would like to examine the nature of, and the individual components of the North American social imaginary and how it (they) impacts the Church. After talking in general terms about the concept of a social imaginary, we will move to a detailed consideration of its primary fields of expression in contemporary culture. According to Taylor “there are three forms of social self-understanding which are crucial to modernity... they are respectively the economy, the public sphere, and the practices and outlooks of democratic self-rule.”² Within and specific to each area, we will find elements of the economic structures, moral order, legal code, educational institutions, and political foundations that appear to be affecting the Church. This pattern will serve as a roadmap for our study.

² Ibid., 69.
and proceeding from explicit and implied connections made by several biblical authors, we will examine health and its convergences with holiness from the perspectives of philosophy, theology, and medicine. In our efforts to come to a theologically adequate understanding of health, we will consider: 1) health as the flourishing of the organism/body/person; 2) health as a function of community, which Wendell Berry describes as “a place and all its creatures”; 3) health as a (common) way of life; 4) health as the *telos* of medicine; 5) the proper limits of healthcare and the pursuit of health.

**Course Requirements:**

1. The course is a graduate seminar. Attendance and informed participation in all class sessions is required.
2. Students will write 4-6 brief essays responding to prompts/questions posed by the instructor.
3. Students will complete a research paper of 15-17 pages addressing a question of interest formulated in consultation with the instructor.

**XTIANETH 790.01 – Attending to Persons in Pain**

Brett McCarty

How are we to understand and attend to pain in ourselves and others? Given that pain is an irreducibly first-person phenomenon, this is no easy question. All around us, however, there are a variety of discourses, practices, and persons offering answers to this question. Pharmaceutical advertisements, exercise regimens, *What to Expect When You’re Expecting*, and news outlets are but a few examples of contemporary efforts to provide meaning and purpose for people in pain. Upon closer examination, we find that these everyday examples provide ways of attending to pain that have ancient scriptural, theological, and philosophical roots.

From ancient Stoic ethics to the psalms of lament to the contemporary opioid crisis, the cries of persons in pain are occasions for fundamental questions about the purpose of our lives, the structures of our relationships and societies, and the goodness of God. The work of attending to persons in pain, whether in the church, clinic, hospital, or home, often threatens the systems by which we order our worlds, and so it invites either more forceful reassertions of control or unsettling reevaluations of who we are and how we should live. Therefore, after introducing key theological, ethical, and pastoral issues raised by encountering persons in pain in Part I, this course moves in Part II to examine theological and philosophical trajectories that inform our approaches to persons in pain today. These trajectories sometimes stand at odds with one another and they often intersect in complex ways, but delineating a few core strands enables us to have a much richer understanding of contemporary approaches to attending to persons in pain.

In Part III, the course interrogates a variety of contexts and modes in which persons in pain are encountered today. Politics, race, gender, science, and medicine all form how we understand

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3 “Health is Membership,” *Another Turn of the Crank* (Counterpoint, 1990), p. 90.
and attend to persons in pain today, and they intersect in childhood and childbirth, in how we live and how we die. Throughout these contemporary excavations, the course will continually return to the scriptural, theological, and philosophical foundations and trajectories examined in Parts I and II.

The course aims to enable students to understand the roots of the various ways we attend to persons in pain today, and so to develop greater conceptual clarity and historical perspective on the diverse frameworks in which we encounter persons in pain. At the same time, the course seeks to nurture a recognition that attending to persons in pain threatens modes of control over that person’s reality and our own. Therefore, the course seeks to foster an understanding that attending to persons in pain today, whatever the setting, is a fragile and fraught enterprise that nevertheless continually calls for creative and faithful responses.

Xtianthe 790.01 From Baptismal Font to Queer Theology
Robyn Henderson-Espinoza

This course examines and excavates “queer” in relationship to theology and theory. Is queer driven by identity politics, an umbrella term for sexual identity, gender identity, antinormativity politics, social locations, or is queer descriptive of something entirely different? Does queer have an agenda? Secondly, this course seeks to answer the question of whether or not theology can be queered? What would that result, if that is something that is possible? What is queer theology? Is queer theology even possible? To answer these questions and many more, this course will seek to develop strategies for asking questions in a way that broadens the discussion of queerness and theology for a productive intervention in the discipline of constructive theology seeking to hold faithfully to the intersecting realities of church, tradition, and scripture.

To do this work, we will consider a variety of texts from theory, art, performance, and analyze other strategies for queering theology. We will consider doctrines and rituals and texts to see whether any of the parts of our Christian tradition embody strategies for queerness. We will also ask questions of our tradition and seek to mine them for the richness of their in/between realities in addition to a notion of in/betweeness between culture and theology to determine whether theology is, is in fact, a queer standpoint.

Course Goals
- This course is designed to help students critically examine the emergence of queer theory and the relationship to / with the Christian Tradition
- This course is designed to facilitate an understanding of holding the both/and of concerns related to sex, gender, and sexuality, without reducing them to merely identity.
- This course works against a logic of oppositional knowledge production and works, instead to midwife an ethics of interrelatedness relative to church, tradition, and scripture.
- This course is grounded in the role of formation, our baptismal vows, and the role of our shared Christian Witness and commitment of building the kingdom of God.
Xtianthe 790.02 Asian-American Theology
Rae Cho
What is Asian-American theology? Who are some key representative Asian-American theologians? Why should this matter?

This course critically engages Asian-American (AA) theologies as theologies constructed in and addressing AA contexts. To this end, the course will examine the AA contextuality in two parts–by (1) laying out the AA diasporic history and narratives/theologies by regions/countries and (2) analyzing key associated themes of existential negotiations –racialization of AA identity (neither white nor black, stereotypes and representations); im/migration and labor; citizenship, assimilation, marginality, politics and activism; and gender and family.

In light of this analytical framework of Asian-American contextuality, select key works of representative Asian-American theologians will be critiqued (liminal, evangelical, and feminist perspectives) as well as future trajectories probed.

From this class, students will: (1) understand the development and deployment of Asian-American identities, (2) recognize and analyze the interplay of key contextual themes of Asian-Americanness, (3) critically evaluate Asian-American theologies, and (4) draw on ideas and insights of Asian-American theologies to negotiate Asian-American identities & contextuality and formulate practical applications for discipleship, mission, and ministry.

As such, this course is designed not just for Asian-American students: the topics and approaches covered are important to all for understanding identity, context, theology, and ministry.

Xtianthe 957 Chalcedonian Christology
Christopher Beeley
After the Scriptures and the Nicene Creed, the Chalcedonian Definition is the single most influential statement of Christ’s identity in the history of Christian theology. It defines the orthodoxy of the Eastern Orthodox and Roman Catholic churches; it plays a major role in the magisterial Protestant traditions; and it remains an important resource for constructive theologians today. Yet to many of equally orthodox pedigree, the doctrine of Chalcedon is misleading at best and dogmatically corrupt at worst. Despite the intention of Emperor Marcian to unify the Christian world, the council that he tightly controlled instead led to a permanent schism in Eastern church; it heightened East-West tensions in the centuries that followed; and it produced significant theological difficulties in later periods, from the Christological disagreements among Western medieval scholastics to fierce debates between Lutheran and Reformed theologians, to more recent discussions of the perceived Nestorianism of much nineteenth-and twentieth-century Western theology.
This seminar will examine the dogmatic, exegetical, and metaphysical dimensions of Chalcedonian Christology against the horizon of the plain sense of Scripture, the received faith of Nicaea, and the fifth-century Christological debates, followed by a study of its legacy through the medieval and modern periods. Our analysis of the “Chalcedonian problem” will shed light on several recurring problems in systematic theology.

Our analysis will focus on identifying patterns of biblical interpretation, doctrinal argumentation, and metaphysical definition in the Chalcedonian conception of Christ and its rivals. Recurring topics will include the picture of Christ given in the “plain” sense of Scripture; the communicatio idiomatum, or cross-predication of divine and human statements in the biblical texts; the perichores is of the divine and human natures or attributes in Christ; God’s suffering in the incarnation; the various patterns of Christological exegesis that accompany these positions (single-subject, double-subject, hybrid, etc.); and the metaphysical schemes employed for defining Christ’s identity. At the center of the Chalcedonian question is the so-called Strict Chalcedonian definition of the categories of nature and hypostasis, which has proven so influential in later periods, and the exegetical, liturgical, and soteriological dimensions thereof.

This course draws on the instructor’s current work on a book for Cambridge University Press.