The following syllabus is the teaching and learning guide for the last time this course was taught. It will give you a good idea of the descriptions of the course, how it was taught, the reading, the papers and other assignments, the intended outcomes, and the workload. By examining this syllabus and others, you will be able to form an impression of what graduate theological education at Phillips Theological Seminary requires of students.

Due to periodic curriculum revisions, course names and/or numbers may be different on this syllabus than what the name and/or number of the current offered course may be.

This syllabus is provided for your information only. The faculty reserves the right to revise the curriculum, and each professor reserves the right to decide how best to meet the learning goals of the curriculum. Therefore, the following syllabus is an historical artifact rather than a promise of how the course will be taught in the future, or that the course will be taught again.

By Phillips Theological Seminary copyright policy, the syllabus is the intellectual property of the individual faculty member, with usage rights granted to PTS. Please contact the copyright owner if you seek to use the syllabus, for other than your personal enrichment.
This four-hour, doctoral-level course considers the history of women in Christianity. Students will explore the contributions of women to Christianity’s development and expressions and how women’s leadership is situated within Christian traditions. They will become familiar with the methodology of women’s history: 1) Recovery – a seeking out of women’s work and thought which was overlooked in the past or which had its history either passively or actively discarded; 2) Reconstruction – interpreting anew the implications of that work and also of its having been discounted; and 3) Integration, which involves bringing that knowledge to bear on one’s larger field in such a way as to create a more equal standing and healthier space for all persons, both women and men, and working for the unity of all people.

As a result of taking this course, students should be able to reflect critically on the complex relationships among religious, societal and cultural norms regarding gender. They should be able to articulate some ways that these relationships have impacted, and been impacted by, the lives and work of women. They will reflect critically on how gender issues have impacted their ministries and the congregations they serve, and on how they personally contribute to the public discourse, especially with regard to women’s leadership.

GENERAL INFORMATION

Classroom meetings will occur between Tuesday, January 8 and Thursday, January 17, with classes scheduled from 9:30 am to 4:30 pm. Students must attend all sessions and participate fully in class discussion. According to PTS policy, a student who misses as much as twenty percent of the class sessions cannot pass the course.

Late papers will be penalized a letter grade per day. (An A- paper that is a day late will receive a B-.)

Phillips Theological Seminary is committed to providing equal access to its programs of graduate professional education for all qualified students with learning, physical, medical, or psychological disabilities. The Seminary aims to provide reasonable accommodation for qualified individuals with a disability (based on clinical documentation) to ensure their access and participation in Seminary programs. For details, see “Disabilities Policies and Procedures” in the Student Handbook and the policy statement as provided on Moodle. Please contact the Associate Dean for Admissions and Student Services, Belva Brown Jordan, for consultation.
REQUIRED READING

Course Packet of Articles – to be distributed in class


A denominational history:


Biographical and/or autobiographical material on a woman of the student’s choice.

ADDITIONAL MATERIAL ON RESERVE IN THE PTS LIBRARY:


Amy Oden, ed. *In Her Words: Women’s Writings in the History of Christian Thought* (Abingdon, 1994).


**ASSIGNMENTS**

For all written assignments, please type your work in a regular twelve-point font, double-spaced, on paper with one-inch margins.
Assignment 1 – Before (and During) the J-term – Cookies and Coffee

This assignment is probably not one that you’ve ever done before. Please don’t approach it with a sense of panic and an “I won’t know what to do” attitude. My “Makers of Christian History – 20th Century” class did a similar thing, and it turned out to work AND to be fun, AND they were doing it synchronously on Facebook because it was an online class. Our own group, gathered in a room together, will have an even better time with it, I’m convinced.

First, choose a significant woman in Christian history that you wish to know more about. (This should NOT be a woman from the Bible or New Testament times.)

Second, run your choice by me by means of email before you go any further.

Third, we will agree on some reading about your chosen woman, and you will learn what you can about her and her times.

Fourth, you will make yourself a nametag that bears HER name, and make yourself a tag-like thing that bears her picture to pin to your clothing or wear around your neck. This is not an art project, so don’t stress out about it, but find something that will let the rest of us see, from a relatively short distance, what your subject looked like. Bring it with you to our fortnight.

Fifth, during our class, we will spend an afternoon having a coffee party (or tea if you prefer), each of us attending as our historical figure. I will attend as Eleanor Roosevelt (perhaps not your first idea of a Christian figure, but there we are) and serve as “hostess.” We will be in unstructured conversation together, with you taking the part of and speaking as you think the person you chose would speak. This will probably involve doing a little explanation of "your" context and why "you" think what "you" think about the topic of conversation at any given moment.

Steve Allen used to host a tv program, probably on public television, built around the idea that famous figures from different time periods would be having dinner together. Marie Antoinette might be seated next to Abraham Lincoln, for instance. They were all in costume, and they used a carefully developed script to exchange views through the course of their dinner.

You don’t need a costume (except for your thing that bears her picture), and we won’t have any script, but you could think ahead of time about a couple of things that were important to your person that she would probably want to talk about if she were really at our gathering. Obviously, we’ll spend a lot of the time talking about theological ideas and her relationship to the institution of the church.
If we were filming this for some reason, it might be a high-pressure situation, but we’re not. We’ll just gather together and try to have a fun time learning not only more about our own person as we determine how she might respond, but also about the characters others have chosen. And, the more you’ve learned about your person, the easier it will be for you to have fun.

Here are the women you and your colleagues have chosen:

Devon – Hildegarde of Bingen
Lara – Julian of Norwich
Peggy - Anna Howard Shaw
Ellen - Aimee Semple McPherson
Lorri - Susannah Wesley
Dayna – Georgia Harkness
Connie - Caroline Neville Pearre
Amy – Mountain Wolf Woman
Bethany – Frances Willard

Assignment 2 – Before the J-term – Troublemakers at St. Mark’s

After you’ve read St. Mark’s and the Social Gospel, think about how the women – and here I mean both local laywomen and the trained professionals, the deaconesses – worked together to accomplish what they did. Reflecting on what you took from the reading, write a three- to four-page paper that addresses:

a) How did these women manage to accomplish so much?
b) What have churchwomen lost since then that it might behoove us to try to regain?
c) What have we gained since then, and how well are we using those things? How could we use them to better advantage than we are?

Bring your paper to class with you to turn in on Tuesday, Jan. 8.

Assignment 3 – Before and During the J-term – Your class presentation

The texts by RRR, Barbara MacHaffie, and Susan Hill Lindley will be the basis for this assignment. Each of you is to give a presentation and then facilitate an informal class discussion on an assigned part of a text. The presentation and discussion should total 45 to 55 minutes in length. You are responsible for making sure that the most important points and the points that are most relevant to your ministries are brought forward and considered.

Material assigned to each student is as follows:


**Lara**
RRR, ch 1, In Christ No more Male and Female? The Question of Gender & Redemption in the New Testament; ch 2, Gender and Redemption in the Patristic Era: conflictng Perspectives; ch 3, Male Scholastics and Women Mystics in Medieval Theology
MacHaffie, ch 1, Women and the Early Churches; ch 2, Virgin and Witch: Women in Medieval Christianity

**Connie**
RRR, ch 4, Male Reformers, Feminist Humanists, and Quakers in the Reformation
Lindley, ch 2, Quakers in Colonial America
MacHaffie, ch 3, Women in an Era of Reformation; + pp. 141-5 (Quaker Women) and 156-8 (Quaker Women) in ch 4, Women in Christianity in the American Colonies

**Devon**
Lindley, ch 1, Anne Hutchinson; ch 3, Puritanism in America; ch 4, Religious Diversity in Colonial America; ch 5, Great Awakening

**Peggy**
Lindley, ch 12, Native American Women and Religion in Nineteenth-Century America; ch 16, Alternative Religions in Nineteenth-Century America
MacHaffie, chapter 7.3-7.5 (Oneida, Polygamy and Shakers)
RRR, ch 5, Shakers and Feminist Abolitionists in Nineteenth-Century North America

**Lorri**
Lindley, ch 6, The Ideal American Woman; ch 7, The Second Great Awakening
MacHaffie, ch 4, Women in Christianity in the American Colonies (except for pp. 141-5 and 156-8 on Quakers); ch 5, Women Organizing for Mission and Reform; ch 6, Nineteenth-Century Preachers and Scholars

**Dayna**
Lindley, ch 8, The Foreign Missionary Movement; ch 9, Reform Movements; ch 10, Women’s Religious Leadership in the Nineteenth and Early Twentieth Centuries; ch 11, The Social Gospel; ch 17, A Nineteenth-Century Feminist Critique of Religion

**Ellen**
Lindley, ch 18, Women’s Religious Leadership in the Twentieth Century: Movement in the Mainline; ch 19, Women’s Religious Leadership in the Twentieth Century: Ambiguity Among Evangelicals and Mormons; ch 20, Women’s Religious Leadership in the Twentieth Century: Affirming Traditional Roles; ch 21, Women, Religion and Reform in the Twentieth Century
RRR, ch 6, Feminist Theologies in Twentieth-Century Western Europe
Amy
RRR, ch 7, Feminist, Womanist, and Mujerista Theologies in Twentieth-Century North America; ch 8, Feminist Theologies in Latin America, Africa, and Asia; Conclusion,
MacHaffie, ch 8, The Move Toward Full Participation; ch 9, Agents of Transformation
Lindley, ch 22, Women and Religion in America: Looking Toward the Twenty-first Century

Bethany
Craddock, Heimer & Faw, In the Fullness of Time: A History of Women in the Christian Church (Disciples of Christ)
Other material on the history of women in the Christian Church (Disciples of Christ)

Assignment 4 – After the J-term

Plan a six-week study for women in your church. Each week, you should focus on either an individual woman in Christian history, or a woman’s group.

This is not a Christian education class, so I am not overly concerned with the same issues you would need to address for a class on how to do religious education. I am particularly interested in what women you choose, how/why you chose them, and what you hope/expect participants to learn from considering them. We will discuss details and due date during our class sessions.

Assignment 5 – After the J-term

We will discuss this assignment and its due date during our class sessions in January.

DETERMINING YOUR GRADE

Assignment 1: Research and participation in our coffee party - 15%
Assignment 2: Paper based on St. Mark’s and the Social Gospel - 15%
Assignment 3: Presentation/leading discussion on RRR or MacHaffie chapters– 15%
Assignment 4: Plan for six week study on women’s history – 20%
Assignment 5: Long paper – 20%
Overall: Preparation for and participation in other class discussions - 15%

READING ASSIGNMENTS FOR THE FORTNIGHT

The professor reserves the right to change elements of this syllabus should that be necessary to achieve learning goals.

Tuesday, Jan. 8

St. Mark’s and the Social Gospel – in preparation for turning in your paper
Wednesday, Jan. 9

Material for Lara’s presentation

Thursday, Jan. 10

Material for Connie’s presentation
Material for Devon’s presentation

Friday, Jan. 11

Material for Peggy’s presentation
Material for Lorri’s presentation

Monday, Jan. 14

For DOC students, material for Bethany’s presentation
For Lorri and Ellen, your denominational history

Rev. Dr. Sharon Watkins will visit with us by Skype this afternoon

Tuesday, Jan. 15

Material for Dayna’s presentation

We will address *St. Mark’s and the Social Gospel*

Material for our Coffee Party

Wednesday, Jan. 16

Material for Ellen’s presentation
Material for Amy’s presentation

Thursday, Jan. 17

Material in your course packet