Course Description:
This is a seminar in which the class will wrestle together with the history of women in relation to Christian theology, the modern women’s movements and their critiques and reappropriations of Christian faith, and their own experiences of gender bias, gender affirmation and identity, and faith, in relation to patriarchy, race, and class.

Requirements:

1. Reading and Participation: In a seminar, it is especially important to do the assigned reading and demonstrate knowledge of its content through thoughtful class participation, which does count in the final grade.

2. Eight weekly two-page papers on major issues in the reading and discussion: The purpose of these papers is to help students distill and synthesize the material read and discussed. The requirements for the papers are:

   - 8 papers must be turned in. This gives you 4 weeks when you do not have to do a paper, not counting the first week. Choose those weeks wisely! It is strongly recommended that you start doing the papers after the second class, and keep doing them every week, except on the week you are responsible for worship, until you have all eight done. That leaves the end of the semester for you to concentrate on your project, and gives you the option of doing extra papers to bring your grade up if you need to.

   - No more than 2 pages per paper will be accepted. You should be distilling down the ideas you are swamped with, not expanding on them. If you find you are struggling to fill each page, you are not taking careful enough notes on the reading and discussion. A sign of getting it right is when you find yourself going to single-spacing to get it all in.

   - Page One must be a distillation and synthesis of the most important ideas and insights of the reading and class discussion. It must not be a listing of topics covered, but should focus on what you thought was important and interesting. Do not use phrases like, "First we talked about, and then we talked about." Instead, it should be more like, 'According to Johnson, the traditional way of describing sin, as rooted in pride, comes from a masculine perspective. For women sin is more often rooted in ' " Page One is also not to include your opinions -- that comes on Page Two.
- Page Two is your chance to reflect on what you thought was important, express your opinions, and develop further the most stimulating ideas and insights from Page One. It is not to be a space for telling stories, except as they are very illuminating and crucial to your growing understanding of the crucial issues. The point of the papers is to help you think more critically and to work at integrating head and heart. Your own experience matters very much, but for course purposes it is as crucial to reflect critically on your own experience as it is to reflect critically on the experiences and ideas of the authors studied and those of the other members of the class.

3. Worship: Each class member will lead the class once in 15-20 minutes of worship at the end of the class. The worship should evidence the influence of the class discussion and reading. The worship should draw on materials written by and for women, and utilize biblical texts of importance to women's concerns and experience. At least 25% of the worship should be written by the worship leader, and in no case is a worship service taken wholly from one source acceptable. Each week the class will begin with a discussion of the worship of the previous week, so bring any handouts from the previous week with you.

4. Project: Each student will design a project to be due at the end of the semester. Proposals will be discussed in class on March 7, and projects will be presented orally in class in the last three weeks of the semester, on March 28, April 18 and 25. A term paper of about 15 pages is acceptable, but so are other kinds of projects, such as writing a curriculum for a church class on women and theology, developing a conference for women, writing a short story, poem, or hymn with a paper explaining it, or many others. The project should allow you to pursue your own interests and help you with your own work and ministry.

Class Attendance: This is based on CTS policy. Since the class meets only once a week, missing one class means missing a whole week of the course. However, everyone gets one miss, regardless of reason, and two misses for very good reasons. Then it becomes a matter of CTS policy. Three weeks missed affects your grade, and more than three means you have missed more than 25% of the class and therefore cannot receive a passing grade, regardless of the excuse. Lateness to class is also discouraged, and chronic lateness will bring down your grade. In a seminar, every voice counts, and coming late detracts from the quality of the discussion.
## Schedule

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<th>Date</th>
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<td>Introductions, Syllabus, Questions, Worship</td>
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<td>January 24</td>
<td>Steinham, Outrageous Acts and Everyday Rebellions</td>
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<td>&quot;Ruth's Song&quot;</td>
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<td></td>
<td>Essays pp. 161 - 213</td>
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<td>&quot;Why Young Women are More Conservative&quot;</td>
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<td>Alice Walker, pp. 283 - 300</td>
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<td>&quot;If Men Could Menstruate&quot;</td>
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<td>January 31</td>
<td>Clark and Richardson, Women and Religion</td>
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<td>Introduction</td>
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<td>New Testament and Christian Origins</td>
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<td>Clement of Alexandria and the Gnostics</td>
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<td>Jerome and Exaltation of Christian Virginity</td>
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<td>Augustine: Sinfulness and Sexuality</td>
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<td>Thomas Aquinas and the Scholastic Women</td>
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<td>February 7</td>
<td>Clark and Richardson</td>
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<td>Women Religious of the Middle Ages</td>
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<td>Woman as Witch</td>
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<td>The Protestant Reformations</td>
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<td>February 14</td>
<td>Jones, Feminist Theory and Christian Theology</td>
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<td>Chapters 1 - 4</td>
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<td>February 21</td>
<td>Jones, Chapters 5 - 7</td>
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<td>February 28</td>
<td>Johnson, She Who Is, Part IV: Dense Symbols</td>
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<td>March 7</td>
<td>Townes, Embracing the Spirit: Introduction and Part I</td>
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<td>March 14</td>
<td>Townes, Part II</td>
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<td>March 21</td>
<td>Townes, Part III</td>
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<td>March 28</td>
<td>Manning, God Gave Us the Right, chapters 3 - 6</td>
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<td>April 4 and 11</td>
<td>No Classes</td>
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<td>April 18</td>
<td>Ruether, Women Healing Earth, Intro. and chapters 1 - 3</td>
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<td>April 25</td>
<td>Ruether, chapters 8, 9, 12, 15</td>
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<td>May 2</td>
<td>Exam Week: Class make up if needed</td>
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</tbody>
</table>
Bibliography

Required Reading


Johnson, Elizabeth A. She Who Is: The Mystery of God in Feminist Theological Discourse. Crossroads/Herder & Herder

Manning, Christel. God Gave Us the Right: Conservative Catholic, Evangelical Protestant, and Orthodox Jewish Women Grapple With Feminism.


Steinham, Gloria. Outrageous Acts and Everyday Rebellions, paperback


General Bibliography


__________ Outercourse: the be-dazzling voyage: containing recollections from my Logbook of a radical feminist philosopher (be-ing an account of my time/space travels and ideas--then, again, now, and how). San Francisco: HarperSanFrancisco, c1992.


