

# Course Catalogue

## winter semester 2020/2021



**Abbreviations:** VL = Lecture; S = Basis Seminar; HS = Advanced Seminar  
SE = Seminar; UE = Exercise; SK = Language Course;  
OS = Special Seminar; IK = Integration Course;  
IS = Integration Seminar; IÜ = Integration Exercise;  
SO = Society; SWS = Weekly Hours;  
LP = Credit Points (ECTS)  
WS = Weekly Hours

**Curriculum Area:** BM = Basis Module  
AM = Advanced Module  
WPM = Selective Module  
WB = Freechoice Courses  
IBM = Interdisciplinary Basis Module  
IAM = Interdisciplinary Master Module

**Start semester:** Tuesday, 10th november 2020  
**End semester:** Thursday, 18th february 2021  
**Examination week:** 19th – 26th february 2021  
**Christmas break:** 24th december 2020 – 6th january 2021

**Intensive Language Courses: 8th september – 29th october 2020  
(followed by Language Examinations)**

Latin I	10 WS Mülke
Greek I	10 WS Dittmer
Greek II	10 WS Mülke / 12 LP (examination)
Hebrew	10 WS Seiler / 12 LP (examination)

-----

**Introductory Courses**

1.	UE	Introduction Theology: Weekend Retreat for first and second semester students	Hoenen, Oertelt and team 1 SWS / 1 LP
----	----	---	--

**Date:** 22th –24th january 2021

**Place:** Iphofen

**Costs:** 20,00 Euro

- a) For first and second semester students.
- b) The beginning of the study of theology is a decisive step that not only brings with it new knowledge and skills, but also raises various questions: Is this my path? How do my faith and scientific theology relate? What does theology have to do with the rest of the world? The chance of this weekend is to talk away from the language course and campus, to discuss theologically, to get to know new perspectives and views and also to learn about questions who are already further along the path of study or who have already passed it.
- c) **Registration:** [stupf@augustana.de](mailto:stupf@augustana.de).

2.	UE	Introduction into the academic study of theology	Neumann 2 SWS / 2 LP
----	----	--	-------------------------

- a) For students in the first study cycle. No requirements.
- b) The aim of this exercise is to introduce students to the study of evangelical theology and theological subjects in a variety of ways and, in cooperation with the library, to impart the information skills that are necessary for completing a successful degree. Basic scientific working techniques are practiced, as they are required in every (pro) seminar paper.
- c) Bibliography:  
Lammers, Katharina / Stosch, Klaus von: Arbeitstechniken Theologie (UTB 4170) (Grundwissen Theologie), Paderborn 2014.

4.	UE	Biblical Overview: The Old Testament (cf. no. 12)	Latteier 2 SWS / 2 LP
----	----	---	--------------------------

- a) For students in the first study cycle. Relevant for the intermediate examinations.
- b) The aim of the exercise is to get to know the structures and central content, but also the theological focuses and main lines of the Old Testament scriptures. They should be made accessible with the help of overviews, but also by discussing exemplary texts. The treatment of the Pentateuch and the prophetic writings will be in the foreground. In order to keep an eye on the overall biblical framework, particular reference should be made to cross-connections between the texts discussed, but also to the New Testament.
- c) The Biblical Examination consists of two partial exams in the Old and New Testament, which can be taken separately or on one date. It usually takes place as a written exam.
- d) Bibliography:  
Rösel, Martin: Bibelkunde des Alten Testaments, 8. Aufl., Neukirchen-Vluyn 2013.

## Old Testament

5.	VL	Amos <b>Curriculum Area:</b> BM, AM	Pietsch 3 SWS / 3 LP
----	----	--	-------------------------

- a) The lecture requires knowledge of Hebrew language. It can be taken in the modularized course in the basic or advanced module Old Testament or in the elective area and is relevant for intermediate exams.
- b) The Book of Amos documents the beginnings of scriptural prophecy in the Old Testament, which was accompanied by an epochal change in the understanding of prophecy in ancient Israel. The prophet no longer acts as an intercessor for the people against the God of Israel, but announces the inevitable judgment of God against his people, because this disregards law and justice in everyday life. This “unheard-of” word of judgment prophecy of the 8th century BC BC, the rejection of which by the contemporary authorities gave rise to its writing and further transmission, learned after the fall of the northern state of Israel in 722 BC. BC (or Judas 587 BC) a historical confirmation that raised it to the rank of the authoritative word of God. As a result, the traditional words of the prophets were updated and reinterpreted in later epochs, so that the individual books of the prophets in their canonical form not only depict the beginnings of the respective prophetic tradition, but also the basic features of the history of prophecy in Israel. The lecture aims to trace this literary and religious-historical process using the example of the Book of Amos.
- c) Bibliography:  
Jeremias, J.: Der Prophet Amos, ATD 24/2, Göttingen 1995.  
Rudolph, W.: Joel – Amos – Obadja – Jona, KAT XIII/2, Gütersloh 1971.  
Wöhrle, J.: Die frühen Sammlungen des Zwölfprophetenbuches. Entstehung und Komposition, BZAW 360, Berlin / New York 2006.  
Wolff, H. W.: Dodekapropheton 2: Joel und Amos, BKAT XIV/2, Neukirchen-Vluyn 1969.

6.	UE	Introduction in Biblical Archeology <b>Curriculum Area:</b> BM, AM	Pietsch 1 SWS / 1 LP
----	----	---	-------------------------

**Introductory session:** 12th november 2020, 11 a.m.

**Date:** 15/16th january 2021

- a) The exercise does not require any special prior knowledge. The willingness to actively participate and to take on a presentation is expected.
- b) The "Biblical Archeology" is a branch of the Near Eastern Archeology, which deals with the history of the material culture of the Southern Levant (Palestine) from the earliest periods to the present. With a view to the time of the Old and New Testaments, however, the special focus is on the period from the Late Bronze Age (middle of the 2nd millennium BC) to the Roman era. For a long time, "Biblical archeology" was completely overshadowed by the biblical historical narratives and primarily had the task of illustrating and confirming them through archaeological artifacts (the so-called biblical "antiquities"). Since the middle of the last century, it has slowly freed itself from this narrowing of perspective and developed into an independent scientific discipline that works according to the methodological requirements of classical archeology and provides an independent view of the living environment of the Southern Levant and its geological, political and socio-cultural Generated framework conditions. It is precisely this independent perspective on the material culture of a certain epoch that places its results partly in a critical distance, partly in closer proximity to the "narrated world" of the biblical texts, which everywhere presuppose the geographical, social and cultural conditions of "their" time and without knowledge of which can hardly be adequately understood. That is why a conversation with "Biblical Archeology" and its findings is indispensable for any scientifically responsible interpretation of the Old (and New) Testament. In the exercise, the methodical procedures of "Biblical Archeology" are to be introduced and some important excavation sites in Israel / Juda are presented as examples.
- c) Bibliography:  
 Fritz, V., Einführung in die Biblische Archäologie, 2. Aufl., Darmstadt 1993  
 Vieweger, D., Archäologie der biblischen Welt, Gütersloh 2012  
 Weippert, H., Palästina in vorhellenistischer Zeit, München 1988  
 Zwickel, W., Einführung in die biblische Landes- und Altertumskunde, Darmstadt 2002

7.	UE	Excavation Campaign in Tiberias (Ṭabarīya) / Israel <b>Curriculum area:</b> only WB	Pietsch 4 SWS / 4 LP
----	----	--	-------------------------

**Date:** 2–3 weeks february / march 2021 (to define more precisely)

- a) Participation in the educational excavation requires attending the exercise “Introduction to Biblical Archeology” (cf. no. 6). The “lingua franca” on the excavation is English. Aptitude for (sometimes strenuous) physical work is required. If you are interested, please register with Ms. Töcker in the secretariat of the Chair for Old Testament by November 1, 2020 at the latest.
- b) Tiberias is located on the Sea of Galilee in the southern Galilean mountains, the region where Jesus of Nazareth first appeared in public according to the tradition of the New Testament. The city was built by Herod Antipas in the Hellenistic-Roman style shortly after the turn of the century and bears its name in honor of the Roman emperor Tiberius. It was initially considered "unclean", after the destruction of the Jerusalem temple in 70 AD. an important religious and cultural center of ancient Judaism. Not only were the Mishnah (early 3rd century) and the Palestinian Talmud (5th century) edited here, but Tiberias was also the seat of one of the most important Masoretic schools, which played a decisive role in the transmission of the Hebrew Bible text. After the city was conquered by Muslim Arabs in the first half of the 7th century, the Crusaders briefly made it the capital of the Principality of Galilee in the Kingdom of Jerusalem at the end of the 11th century, but the city fell back to Saladin in 1187 . In the middle of the 13th century Tiberias was destroyed and only settled again almost three centuries later.
- The international teaching excavation, which is carried out by the "German Evangelical Institute for Classical Studies in the Holy Land" under the direction of Prof. Dieter Vieweger (Jerusalem / Wuppertal), offers the opportunity to get to know the working methods of "Biblical Archeology" very practically and for yourself to be involved in the discovery of traces of the past. It is accompanied by introductory lectures on biblical regional studies and on the religious and cultural history of Israel / Jude, which mark the broader horizon of the excavation activity. The costs for accommodation and meals on site will be covered, only the travel costs would have to be borne by the participants themselves (an application for travel allowances is in preparation).

8.	OS	Research Colloquium: Old Testament <b>Curriculum area:</b> only WB	Pietsch 1 SWS / 1 LP
----	----	---	-------------------------

**Date:** Wednesday, 25th november 2020 and Wednesday, 27th january 2021 (19.00 Uhr)

**Place:** Wilhelm-von-Pechmann-Haus, Aula III

In the colloquium, newer tendencies in Old Testament science are to be presented and discussed. The advanced seminar is aimed at doctoral candidates, post-doctoral candidates and those completing their main studies (requirement: Old Testament main seminar). Please register in person (in addition to Primuss) in the office of Ms. Töcker.

9.	PS	Introduction into the methods of Old Testament research <b>Curriculum area:</b> BM	Rose 2 SWS / 3 LP
----	----	---	----------------------

- a) Requirements: Hebraicum. For students in the first study cycle. Relevant for the intermediate examinations. Part of the Basis Module Old Testament (Partecipation on the seminar: 3 LP; writtten thesis: 5 LP).
- b) The introductory seminar provides an introduction to scientific work on Hebrew texts from the Old Testament. In the course of the proseminar, different methods will be dealt with step by step and building on one another - on the one hand the inventory of methods described as "historical-critical", on the other hand additional methods from literary studies. This is done consistently with the application of text examples in mind. The aim of the pro-seminar is to create a basis for further study of Old Testament texts as well as the requirement to independently interpret a text with the help of the learned method canon.
- c) Bibliography:  
 Utzschneider, H. / Nitsche, S. A.: Arbeitsbuch literaturwissenschaftliche Bibelauslegung. Eine Methodenlehre zur Exegese des Alten Testaments, 4. Aufl., Gütersloh 2014.  
 Steck, O. H., Exegese des Alten Testaments. Leitfaden der Methodik, ein Arbeitsbuch für Proseminare, Seminare und Vorlesungen, 14. Aufl., Neukirchen 1999.

- d) The prerequisite for the acquisition of the credit points is regular participation, reading in preparation and follow-up as well as active participation in the proseminar. There are 3 LPs for this. For the acquisition of the additional 5 LP, you have to complete a written term paper within six weeks or within a reasonable longer period.

10.	UE	Hebrew Reading Course (cf. no. 76) <b>Curriculum area:</b> only WB	Seiler 1 SWS / 1 LP
-----	----	---	------------------------

- a) Requirements: Hebraicum.
- b) The course is intended to give the opportunity to consolidate and deepen the language skills acquired in the Hebrew course, but also to provide incentives and support to become familiar with this language again. The texts to be translated are selected together with the participants. As part of the reading, grammatical questions are repeated, if necessary, but also deepened beyond what was discussed in the language course. Special attention should be paid to the syn-tax. In addition, we will also take time for exegetic observations and theological questions that arise from the reading.

11.	HS	Lament and praise of God on the background of exile <b>Curriculum area:</b> AM	Emmendorffer 2 SWS / 3 LP
-----	----	---	------------------------------

- a) The distance and absence of God are captured in the texts of the popular complaints (cf. Thr 2; Ps 44; 60; 74; 79; 80; 89; 137). What is not considered possible, the deprivation of dynasty, royalty and cult, the "impossible possibility" are named here in the exilic-post-exilic texts. The seminar is intended to investigate in detail the research results on the folk laments, which depict the disastrous destruction of Jerusalem and the ritual center, and to sensitize them to this special genre of psalms.
- b) Bibliography (selection):  
 Batto, B. F.: The Sleeping God. An Ancient Near Eastern Motif of Divine Sovereignty, Bib 68 (1987) 153–177  
 Berlejung, A.: Geschichte und Religionsgeschichte des antiken Israel, in: Gertz, J. CH. et al., Grundinformation Altes Testament (UTB 2745), Göttingen 2006, 55–185  
 Brandscheidt, R.: Gotteszorn und Menschenleid. Die Gerichtsklage des

- leidenden Gerechten in Kl.el 3 (TThSt 41), Trier 1983
- Cohen, M. E.: The Canonical Lamentations of Ancient Mesopotamia (CLAM), Bd. 1 & 2, Potomac 1988
- Emmendorffer, M.: Der ferne Gott (FAT 21), Tübingen 1998
- Feldmeier, R. / Spieckermann, H.: Der Gott der Lebendigen (TOBITH 1), Tübingen 2011
- Perlitt, L.: Anklage und Freispruch Gottes. Theologische Motive in der Zeit des Exils (1972), in: ders., Deuteronomium-Studien (FAT 8), Tübingen 1994, 20–31
- Spieckermann, H.: Heilsgegenwart – eine Theologie der Psalmen (FRLANT 148), Göttingen 1989
- Veijola, T.: Verheissung in der Krise. Studien zur Literatur und Theologie der Exilszeit anhand des 89. Psalms (AASF B 220), Helsinki 1982
- Veijola, T.: Das Klagegebet in Literatur und Leben der Exilsgeneration am Beispiel einiger Prosatexte, in: Congress Volume Salamanca (SVT 36), Leiden 1985, 286–307

12.	UE	Biblical Overview: The Old Testament (cf. no. 4)	Latteier 2 SWS / 2 LP
-----	----	---	--------------------------

- a) For students in the first study cycle. Relevant for the intermediate examinations.
- b) The aim of the exercise is to get to know the structures and central content, but also the theological focuses and main lines of the Old Testament scriptures. They should be made accessible with the help of overviews, but also by discussing exemplary texts. The treatment of the Pentateuch and the prophetic writings will be in the foreground. In order to keep an eye on the overall biblical framework, particular reference should be made to cross-connections between the texts discussed, but also to the New Testament.
- c) The Biblical Examination consists of two partial exams in the Old and New Testament, which can be taken separately or on one date. It usually takes place as a written exam.
- d) Bibliography:  
Rösel, Martin: Bibelkunde des Alten Testaments, 8. Aufl., Neukirchen-Vluyn 2013.

## Neues Testament

13.	VL	Jesus of Nazareth. Life – Acts – Message <b>Curriculum area:</b> BM, AM	Strecker 3 SWS / 3 LP
-----	----	---	--------------------------

- a) The lecture is suitable for students of all semesters. It is designed so that it meets the requirements of the intermediate examination regulations.
- b) Historical research on Jesus has been experiencing a remarkable renaissance for some time. There are numerous reconstructions of the life, work and message of Jesus of Nazareth. Against this background, the first part of the lecture offers an overview of historical-critical research on Jesus from its beginnings with Reimarus to the present day (“third quest”). On the basis of more recent research on the profile of ancient Judaism and on the archeology of Galilee, the second part is devoted to the reconstruction of important stages in Jesus' life: After a detailed discussion of the importance of John the Baptist as the forerunner of Jesus, first the historically useful statements in the childhood stories are examined, then the Explanations about Jesus 'wandering mission in Galilee are analyzed and finally Jesus' last days in Jerusalem are discussed. The third part of the lecture deals with central topics of Jesus' sermon (Basileia message, parables etc.) and his messianic work (table fellowships, healings, exorcisms etc.).
- c) Bibliography:  
 Sanders, E. P.: Sohn Gottes. Eine historische Biographie Jesu, Stuttgart 1996  
 Schröter, Jens / Jacobi, Christine (Hg.): Jesus Handbuch, Tübingen 2017  
 Stegemann, Wolfgang: Jesus und seine Zeit (BE 10), Stuttgart 2010  
 Theißen, Gerd / Merz, Annette: Der historische Jesus. Ein Lehrbuch, 4. Aufl., Göttingen 2011

14.	UE	Exercise to the main course (2 hours every 2 weeks) <b>Curriculum area:</b> BM, AM	Strecker 1 SWS / 1 LP
-----	----	--	--------------------------

The purpose of the exercise is to understand central texts of the New Testament and important scientific debates in the lecture “Jesus of Nazareth. Life - Acts -

Message” can be thematized by reading the relevant specialist literature in a joint discussion. The exercise is particularly suitable for preparation for the intermediate examination. It takes place every two weeks for two hours.

15.	HS	New Testament’s Pneumatology <b>Curriculum area: AM</b>	Strecker 2 SWS / 3 LP
-----	----	--	--------------------------

- a) Requirements: Participation on the Basis Seminar New Testament.
- b) The Greek term *pneuma* occurs in the New Testament in different contexts. The theological or christological use of the term (Spirit of God, Spirit of Christ, Holy Spirit) is of central importance. In addition, there is also an anthropological (spirit as an anthropological quantity) and a demonological use (impure, evil spirits) of the terminology. The aim of the seminar is to help develop the complex topic and the exegetical debates about it. First of all, the religious-historical background of the talk of the spirit in the Jewish and Greco-Roman world as well as the different scientific approaches to the topic (religious-phenomenological, social-historical and cultural-anthropological interpretations) are discussed. On this basis, the overall pneumatological concepts v. a. illuminated in the Pauline letters, in the Lukan double work (LkEv and Acts) and in the Gospel of John, whereby the subject complexes "Spirit and ritual (baptism)", "Spirit and office", "Spirit and ethics" as well as "Spirit and eschatology" are given closer attention become.
- c) Bibliography:  
 Gunkel, Hermann: Die Wirkungen des Heiligen Geistes, 3. Aufl., Göttingen 1909  
 Horn, Friedrich Wilhelm: Das Angeld des Geistes (FRLANT 154), Göttingen 1992  
 Schnelle, Udo: Theologie des Neuen Testaments, Göttingen 2007  
 Strecker, Christian: Zugänge zum Unzugänglichen. „Geist“ als Thema neutestamentlicher Forschung, in: ZNT Heft 25 (13. Jg. 2010), 3–20

16.	UE	Reading Course: Paula Fredriksen „Paul. The Pagans’s Apostle“ <b>Curriculum area: only WB</b>	Strecker 2 SWS / 2 LP
-----	----	--	--------------------------

- a) The exercise is open to students of all semesters. The prerequisite is to get

involved in reading an English-language book.

b) In the Anglo-American research on Paul, a paradigm of interpretation has been established on a relatively broad level within the framework of the so-called “new perspective”, which is summarized under labels such as “Radical New Perspective”, “Beyond the New Perspective” or “Paul within Judaism”. The starting point for this interpretation is the conviction that Paul, in accordance with his understanding of himself as an apostle of the peoples, addressed himself primarily to non-Jewish community members in his letters. The negative statements about the Torah should therefore not be interpreted as a general criticism of the Jewish Torah. Only the negative effects of the Torah on non-Jews are in view. As the peoples’ apostle, Paul therefore, in every respect (i.e. ethnically, culturally and theologically) remained a Jew and, as a Jewish publisher, preached Christ to the Gentile alone. Paula Fredriksen recently presented one of the most convincing versions of this interpretative paradigm. In the exercise, central passages from her book “Paul. The Pagans Apostle” will be read and discussed together.

c) Bibliography:

Fredriksen, Paula. Paul. The Pagans’ Apostle, New Haven / London 2017

17.	OS	Recent Research on New Testament <b>Curriculum area:</b> only WB	Strecker 1 SWS / 1 LP
-----	----	---	--------------------------

The research seminar is aimed in particular at doctoral students. It is used to discuss recent New Testament research as well as to present and discuss one's own theses.

19.	PS	Introduction into the methods of New Testament research <b>Curriculum area:</b> BM	Oertelt 2 SWS / 3 LP
-----	----	---	-------------------------

- a) The Basis Seminar is aimed at students in the beginning semesters. The Graecum is a prerequisite for participation. Relevant for intermediate exams. As part of the modularized course, the seminar is part of the New Testament Basis Module (3 LP, additional 5 LP if a graded paper is prepared).
- b) The aim of the seminar is the ability to interpret New Testament texts independently and in a reflected manner. On the basis of selected texts from

the New Testament, the questions and approaches of scientific exegesis are presented, the traditional methods of New Testament text work are practiced and the relevant exegetical instruments are introduced (critical text editions, exegetical dictionaries, synopses, concordances etc.).

c) Bibliography:

The 28th edition of the *Novum Testamentum Graece* serves as the basis for the text. Theories of methodology for New Testament exegesis are presented in the seminar.

d) The prerequisite for the recognition of the credit points (3 LP) is regular participation including preparatory and follow-up reading as well as the submission of a written homework during the semester or, for the additional 5 LP, the preparation of a written exegetical thesis.

20.	UE	New Testament Greek Reading (cf. no. 72) <b>Curriculum area:</b> only WB	Dittmer 1 SWS / 1 LP
-----	----	--	-------------------------

The reading exercise is initially compulsory as the 7th lesson hour in Greek for all participants in the Greek II course. In addition, other interested students who want to deepen or reprocess their knowledge of Greek can also take part.

Primarily texts from the Gospels and the Acts of the Apostles are read, whereby the focus is on the linguistic development of the texts and on the systematization of the particularities of Hellenistic Koiné-Greek.

## Church History

21.	VL	History of the Early Church <b>Curriculum area:</b> BM, AM	Schneider-Ludorff 3 SWS / 3 LP
-----	----	---	-----------------------------------

a) The course is a compulsory part of the Basis Module of Church History or can be taken as an elective course. It is designed as an overview lecture in the sense of the intermediate examination regulations and is suitable for students of all semesters. Accompanying the lecture there is an exercise with reading sources.

b) The lecture offers an overview of the church and dog crowd-historical developments in ancient Christianity: How does the self-image of the church develop with regard to the position towards Judaism, the church organization, the offices, the binding doctrine and confessions with ancient philosophy and the diverse religious movements? What significance did the persecution of Christians and the veneration of martyrs have for the life of Christians in antiquity? What was the “Constantinian Turn” and what was the significance of Augustine's theology, based on experience and biography, for his time? These are just some of the questions that the lecture will illuminate. The aim is to work out the diverse phenomena as close to the source as possible and in an understandable manner.

c) Bibliography:

Obermann, Heiko A. / Ritter, Adolf Martin / Krumwiede, Hans-Walter / Lepin, Volker (Hg.): Alte Kirche (Kirchen- und Theologiegeschichte in Quellen 1), Neukirchen-Vluyn <sup>9</sup>2007 (!).

22.	UE	Source Reading (in addition to main course) <b>Curriculum area:</b> BM, AM	Schneider-Ludorff 1 SWS / 1 LP
-----	----	---	-----------------------------------

The exercise serves to accompany the main course by reading source texts and literature and is based on the respective chapters. In addition to encountering the texts, queries and problems from the lecture can be discussed in detail here. The exercise can be introduced as an exercise for the Basis Module of Church History as part of the modularized course. Regular participation is a prerequisite for the recognition of credit points.

23.	OS	Recent Research in Church History <b>Curriculum area:</b> only WB	Schneider-Ludorff 1 SWS / 1 LP
-----	----	--	-----------------------------------

The seminar serves on the one hand to discuss ongoing dissertations and on the other hand to deepen the methodological discussion on church history. Personal registration is required to participate.

24.	HS	The difficult history of christian-jewish relationships in South Germany (with excursions) <b>Curriculum area: AM</b>	Schneider-Ludorff / Töllner 2 SWS / 3 LP
-----	----	--	---

**Introductory session:** Wednesday, 11th november 2020.

**Date Seminar:** 29th november – 1st december 2020 in Frankfurt a. M. and 8/9th january 2021 in Neuendettelsau.

2021 will mark the 1700th anniversary of the first documentary mention of a Jewish community in what is now Germany. So there never was a Christian story here without a Jewish story. In this seminar we look at the eventful history of Christian-Jewish encounters, which too often were more of an encounter, as the religious philosopher Martin Buber said. In Neuendettelsau, the focus should be on fruitful relationships and interactions, as well as demarcations and hostilities between Christians and Jews in the towns and villages of Bavaria. With the Jewish Frankfurt, one of the most important centers of Jewish life in Germany comes into focus.

26.	PS	Philipp Melanchthon <b>Curriculum area: BM</b>	Jammerthal 2 SWS / 3 LP
-----	----	---	----------------------------

- a) The Basis Seminar is part of the Basis Module of Church History. The target group are students in the first study cycle. Requirements: Latinum.
- b) Philipp Melanchthon is one of the most powerful figures of the Wittenberg Reformation. Important Lutheran confessional writings are written by him, his textbooks have shaped generations of students and through numerous correspondents he kept himself and others constantly up to date on current religious and political developments. Melanchthon's diverse work makes it possible, within the framework of an introduction to working on church history, to get to know central source types as well as to try out the methods of church history.
- c) Bibliography:  
Markschies, Christoph: Arbeitsbuch Kirchengeschichte, Tübingen 1995.  
Kuropka, Nicole: Melanchthon (UTB Profile), Tübingen 2010.
- d) For 3 LP (active participation), a short presentation and an essay must be

taken over; participation in the archive excursion on 5th february 2021 is also mandatory. A further 5 LP are awarded for the preparation of an appropriately rated written paper. Topics will be assigned after the seminar.

27.	UE	After War Protestantism (2 hours every 2 weeks) <b>Curriculum area:</b> BM, AM	Jammerthal 1 SWS / 1 LP
-----	----	--	----------------------------

- a) The exercise is aimed at those interested in basic and advanced studies. For the basic course it can be taken in the Basis Module of Church History or in the elective area as a specialization of the Basis Module of Church History; In the main course, it is possible to enroll in the Advanced Module of Church History. The admission requirement is the willingness to actively participate (see below).
- b) The aim of the exercise is to get to know important aspects of the history of Protestantism in the Federal Republic of Germany through cursory reading and exemplary source work and thus to get an insight into the latest church history.
- c) Bibliography:  
Greschat, Martin: Der Protestantismus in der Bundesrepublik Deutschland (1945–2005), Leipzig 2011  
Greschat, Martin / Krumwiede, Hans-Walter (Hg.): Das Zeitalter der Weltkriege und Revolutionen (KThGQ V), Neukirchen-Vluyn 1999
- d) The prerequisite for the recognition of the credit point (1 CP) is regular participation and taking on a presentation.

## Systematic Theology

28.	VL	Classics of Protestantism <b>Curriculum area:</b> BM, AM	Buntfoot 3 SWS / 3 LP
-----	----	---	--------------------------

- a) The course is aimed at undergraduate students and is a compulsory part of the systematic theology Basis Module, but can also be attended at a profit by students of all semesters.
- b) In Protestantism, belief is not a matter of definition by the ecclesiastical

teaching office, but the result of personal appropriation. Not what is actually taught, but what is significant to me, can be used as a criterion for a Protestant belief. Hence the great importance of role models in Protestantism, who personally lived and expressed or written down their faith and thus had an exemplary effect at the same time. Martin Luther, Johannes Calvin and Friedrich Schleiermacher are therefore not only “Church Fathers of Protestantism”, as we often read, but also outstanding religious personalities who, through their example, can become role models. In short: the saints of Protestantism are its classics.

c) Bibliography will be indicated during the course.

29.	HS	Sociology of Religion: Fundamental Texts <b>Curriculum area:</b> AM	Buntfuß 2 SWS / 3 LP
-----	----	--	-------------------------

a) The seminar is aimed at students who have already attended systematic-theological courses and have acquired elementary skills in problem-oriented reading of systematic-theological and philosophical texts.

b) The sociology of religion is one of the most important disciplines in religious studies. Its subject is the social and societal significance or function of religion, especially in modern societies. The sociology of religion not only broadens the ecclesiastical-theological perspective on the subject of religion (implicit religion, invisible religion), but also provides important insights into the milieu-dependent and class-specific characteristics of religious experiences and forms of expression. Classics of the sociology of religion such as Emil Durkheim, Max Weber, Alfred Schütz, Thomas Luckmann and Peter L. Berger are therefore also of great importance for modern society-related theology.

c) Bibliography will be indicated during the seminar.

30.	UE	Ludwig Feuerbach: Wesen des Christentums (cf. no. 41) <b>Curriculum area:</b> BM, AM, IBM, IAM, WPM	Buntfuß / Asmuth 2 SWS / 2 LP
-----	----	---	----------------------------------

a) The exercise is part of the interdisciplinary Basis Module, but can also be attended and introduced as an exercise in the subject of systematic theology or philosophy.

- b) Feuerbach's "Das Wesen des Christentums" (1841) is an epoch-making work of the 19th century that is critical of religion. It accounts for the theology of its time and the highly rated religious-philosophical works of classical German philosophy. Feuerbach's criticism is not all negative, however. He not only denies the beliefs of religion and the thought structures of theology. Rather, he wants to decipher the meaning of religion. The secret of theology is anthropology, he writes in the preface. When it comes to God, religion is actually about people. Therefore, in the "essence of Christianity", metaphysical, religious and theological criticism is mixed with a materialistic anthropology that points in advance to the cultural criticism of Nietzsche and Freud and to cultural anthropological considerations of religion in the 20th and 21st centuries. His criticism of religion has always attracted great attention in theology, when not only metaphysical speculations, but the existential relationship between man and God moved into the center of attention. The work should be read, explained and debated in the seminar.
- c) Texts to read and bibliography will be indicated in the first session of the seminar.

31.	UE	Horst Dreier: Staat ohne Gott (2 hours every 2 weeks) <b>Curriculum area:</b> BM, AM	Buntfuß / Fritz 1 SWS / 1 LP
-----	----	--	---------------------------------

- a) The exercise is aimed at students of all semesters and can be used in the Basis and Advanced Modules.
- b) Horst Dreier is full professor for legal philosophy, constitutional and administrative law at the Law Faculty of the University of Würzburg. In his book "State without God. Religion in secular modernity" he discusses different facets of secularization, presents a short history of religious freedom in Germany, explains controversies about the religious and ideological neutrality of the state and deals with sacred elements in the secular state as well as the problem of a "preamble of God". Reading promises to clarify the position of religions and the role of the Christian churches in the modern constitutional state. The exercise is also well suited to understand better the keynote lecture by our new honorary professor Dr. Hans-Peter Hübner at „Augustana-Day“ on the topic of „Church and State“.
- c) Those who want to participate or are interested in the book at all can order

it cheaply (EUR 4.50) from the Bundeszentrale für politische Bildung (<https://www.bpb.de/shop/buecher/schriftenreihe/279568/staat-ohne-gott>).

32.	OS	Recent Research in Systematic Theology <b>Curriculum area:</b> only WB	Buntfuß 1 SWS / 1 LP
-----	----	---	-------------------------

The seminar is aimed at all doctoral and post-doctoral candidates in the subject of systematic theology and serves to discuss current research questions and ongoing research projects together.

33.	PS	Johannes Fischer: Theological Ethics <b>Curriculum area:</b> BM	Barniske 2 SWS / 3 LP
-----	----	--	--------------------------

- a) No admission requirements; suitable for all undergraduate students; creditable for the Basis Module of Systematic Theology; 3 LP.
- b) “The real problems that evangelical ethics suffer from concern their self-image as a scientific discipline” (J. Fischer). The “Theological Ethics” published in 2002 is an independent ethical draft that develops ethics in a decidedly evangelical perspective and in discussion with philosophical ethics. Fischer’s concern is a descriptive-hermeneutic ethic that is able to incorporate the spiritual dimension of Christian life. In the Basis seminar, Fischer's Theological Ethics should be recognized as an independent work on the one hand, and on the other hand an introduction to Protestant ethics in general.
- c) Bibliography:  
Fischer, Johannes: Theologische Ethik. Grundwissen und Orientierung, Stuttgart 2002.
- d) Recognition of the LP: regular participation including intensive preparation and writing of minutes (3 LP); preparation and grading of a written paper (additional 5 LP).

34.	UE	Søren Kierkegaard: Furcht und Zittern (2 hours every 2 weeks) <b>Curriculum area:</b> BM, AM	Barniske 1 SWS / 1 LP
-----	----	--	--------------------------

- a) No requirements. Admission of all students in the first study cycle. Recognition for BM, AM: 1 LP.
- b) The Danish theologian, philosopher and poet Søren Kierkegaard (1813–1855) is undoubtedly one of the most prominent figures of modern Protestantism. With his reformulation of Christian contents against the background of romanticism and the philosophy of the German Idealism not only paved the way for the existential philosophy of the 20th century. In addition, his extensive work offers the representation of a Christianity deepened in the inwardness of man, which clearly stands out from an institutionally narrowed habitual Christianity. In his work “Furcht und Zittern” from 1843 he delivers under the pseudonym Johannes de Silentio an extremely moving interpretation of the sacrifice of Isaac (Gen 22). In the exercise, we want to develop this classic and get to know Kierkegaard's work at the intersection of religion, reflection and poetry.
- c) Bibliography:  
Kierkegaard, Søren: Furcht und Zittern, übers. von Emanuel Hirsch, 3. Aufl., Düsseldorf/Köln 1962.
- d) Recognition of LP by regular participation (1 LP).

36.	HS	Freedom and Responsibility. On a conflicting area of Christian ethics (4 hours every 2 weeks) <b>Curriculum area:</b> AM	Schürger 2 SWS / 3 LP
-----	----	---	--------------------------

**Date:** Mondays, 16th and 30th november; 14th december 2020; 18th january; 1st february 2021 at 14.45–18.00 o'clock

**Place:** Aula II

- a) Requirements: Basis Seminar in Systematic Theology.
- b) Starting from the middle of March this year, people in Germany experienced a restriction of their individual rights of freedom that hardly anyone would

have thought possible in a democracy. The vast majority of the population accepted these restrictions as a responsibility for the common good. It has ensured that we in Germany survived the first acute phase of the corona pandemic comparatively well. The national ethics council, chaired by the Erlangen theologian Peter Dabrock, stated on March 27, 2020 that the ethical maxims "solidarity and responsibility" justify the restriction of the rights of freedom. But as early as the beginning of May, leading figures of the liberal party F.D.P. emphasized that "freedom and personal responsibility" should take the place of general restrictions. In Bavaria, the strictest restrictions are being announced nationwide by a ruling party that, in the months before the pandemic, warned several times against an "eco-dictatorship" with a view to climate policy, which restricts people's individual freedom of action through bans ... In the seminar we examine the interplay between freedom and responsibility as the cornerstone of a democratic society. Based on the biblical and Reformation concept of freedom, we ask about the contribution of Christian social ethics to these debates and develop perspectives for social coexistence in the 21st century.

c) Recognition of LP by regular participation and one oral presentation (3 LP), preparation and grading of a written paper (additional 6 LP).

d) Bibliography:

Deutscher Ethikrat: Solidarität und Verantwortung in der Corona-Krise. Ad-hoc-Empfehlung, <https://www.ethikrat.org/fileadmin/Publikationen/Ad-hoc-Empfehlungen/deutsch/ad-hoc-empfehlung-corona-krise.pdf>

Martin Luther: Von der Freiheit eines Christenmenschen (1520), online: <https://www.freiheit2017.net/die-edition/>

Vertrauen in die Demokratie stärken. Ein Gemeinsames Wort der Deutschen Bischofskonferenz und des Rates der Evangelischen Kirche in Deutschland, Bonn/Hannover 2019, online: [https://www.ekd.de/ekd\\_de/ds\\_doc/gemeinsame\\_texte\\_26\\_demokratie\\_2019.pdf](https://www.ekd.de/ekd_de/ds_doc/gemeinsame_texte_26_demokratie_2019.pdf)

Axt-Piscalar, Christine / Lasogga, Mareile: Dimensionen christlicher Freiheit. Beiträge zur Gegenwartsbedeutung der Theologie Martin Luthers, Leipzig 2015.

Gemeinwohl und Eigennutz. Wirtschaftliches Handeln in Verantwortung für die Zukunft. Eine Denkschrift der Evangelischen Kirche in Deutschland, Gütersloh 1991.

Winkler, Eberhard: Warum Luther aktuell ist, Leipzig 2013.

## Philosophy

38.	VL	Introduction: History of Philosophy I – Topics, Arguments, Theories <b>Curriculum area:</b> WPM, IBM, IAM	Asmuth 2 SWS / 2 LP
-----	----	---	------------------------

- a) The course is aimed at all students and, as part of the Philosophy Module, is also suitable for the Philosophicum. The course is also part of the interdisciplinary Basis Module. The course is also open to guest auditors and is designed to last two semesters.
- b) The course intends to introduce philosophy and its history. Therefore, on the one hand, the course is about an overview of the history of philosophy from the pre-Socratics to the 21st century. On the other hand, central philosophical problems should be made accessible in a systematic way. The aim is to build bridges between positions in the history of philosophy and current problems, to mark connecting lines and breaks. The course focuses on philosophical theology and criticism of religion, but touches on numerous important positions and topics of classical philosophy and their systematic importance for a contemporary orientation knowledge. The sessions will first introduce selected positions in the European philosophical tradition. It is about important authors on the one hand, but also about criticism of conventional labeling on the other. Furthermore, the course will be devoted to the integration of European thought into the contemporary globalized world. The emergence of modernity and its consequences for the self and world understanding of modern people form an important part of the lecture.
- c) Bibliography:  
Flasch, Kurt: Das philosophische Denken im Mittelalter. Reclam, Stuttgart 1986; 3., vollständig durchgesehene und erweiterte Auflage 2013  
Hirschberger, Johannes: Geschichte der Philosophie, 2 Bde, Freiburg 1949–1952; 15. Aufl. 1991  
Rapp, Christof: Vorsokratiker (Becksche Reihe; Bd. 539), 2. Aufl., C. H. Beck Verlag, München 2007  
Röd, Wolfgang: Geschichte der Philosophie, 14 Bde., München 1976–2019

39.	PS	Philosophy of Technology: Problems, Arguments, Perspectives <b>Curriculum area:</b> WPM	Asmuth 2 SWS / 3 LP
-----	----	--	------------------------

- a) No admission requirements; suitable for all undergraduate students. The topics are suitable as examination topics for the Philosophicum.
- b) Technology is useful. Technology is omnipresent. Technology is inconspicuous - and yet it determines our life down to its smallest features. Rejection of technology, criticism of technology, belief in technology - these are reactions to the development of technology. The seminar gives an overview of important positions in the philosophy of technology. It is not just a question of examining the ethical, social, political, i.e. in the broadest sense practical, handling of technology, collecting pro and contra arguments or weighing up the risks of using technologies. The seminar also asks about the anthropological determination of technology, about what humans do when they design, develop and use technologies, about what the purposefulness of technology and the consumerist mass production of technical artifacts mean for technology and people.
- c) A reader will be online on moodle.

40.	HS	Anselm von Canterbury: Monologion, Proslogion <b>Curriculum area:</b> WPM	Asmuth 2 SWS / 3 LP
-----	----	--	------------------------

- a) This advanced seminar is aimed at students with a particular interest in philosophical questions. It does not require any special knowledge, but it does require a desire to think intensively about thinking. It is suitable as an examination topic for the Philosophicum.
- b) "So all effort and work is lost in the so famous ontological proof of the existence of a supreme being, out of concepts, and a man would no more like to become richer in insights from mere ideas than a businessman in wealth if he in order to improve his condition, wanted to add a few zeros to his cash in hand." This is how Immanuel Kant judged the efforts of the tradition to infer the existence of God from pure concepts. The work of Anselm of Canterbury (1033–1109) is a prime example of these efforts. In *Monologion* (1076) and *Proslogion* (approx. 1077/78) in particular, he attempted

to justify Christian beliefs using a purely rational method without the authority of the Holy Scriptures. In particular, the *Proslogion's* proof of God, which later centuries referred to as the ontological one, plays an important role in the history of philosophy to this day. Thus, a few decades after Kant, Hegel was able to say: "Anything noble against the so-called ontological proof and against this Anselmian determination of the perfect is of no use, since it is just as much in every unbiased human sense as in every philosophy."

c) Bibliography:

Anselm von Canterbury, *Monologion*. (Hg.) F. S. Schmitt, Stuttgart-Bad Cannstatt 1964

Kann Gottes Nicht-Sein gedacht werden? Die Kontroverse zwischen Anselm von Canterbury und Gaunilo von Marmoutiers. (*Proslogion*) (Hg.) B. Mojsisch, Mainz 1989

41.	UE	Ludwig Feuerbach: <i>Wesen des Christentums</i> (cf. no. 30) <b>Curriculum area:</b> BM, AM, IBM, IAM, WPM	Buntfuß / Asmuth 2 SWS / 2 LP
-----	----	---	----------------------------------

a) The exercise is part of the interdisciplinary Basis Module, but can also be attended and introduced as an exercise in the subject of systematic theology or philosophy.

b) Feuerbach's "Das Wesen des Christentums" (1841) is an epoch-making work of the 19th century that is critical of religion. It accounts for the theology of its time and the highly rated religious-philosophical works of classical German philosophy. Feuerbach's criticism is not all negative, however. He not only denies the beliefs of religion and the thought structures of theology. Rather, he wants to decipher the meaning of religion. The secret of theology is anthropology, he writes in the preface. When it comes to God, religion is actually about people. Therefore, in the "essence of Christianity", metaphysical, religious and theological criticism is mixed with a materialistic anthropology that points in advance to the cultural criticism of Nietzsche and Freud and to cultural anthropological considerations of religion in the 20th and 21st centuries. His criticism of religion has always attracted great attention in theology, when not only metaphysical speculations, but the existential relationship between man and God moved into the center of attention. The work should be read, explained and debated in the seminar.

c) Texts to read and bibliography will be indicated in the first session of the seminar.

42.	OS	Hegel: Wissenschaft der Logik <b>Curriculum area:</b> only WB	Asmuth 1 SWS / 1 LP
-----	----	--	------------------------

**Date:** will be published in time

a) The seminar is open to all students and doctoral candidates, but requires a good knowledge of Hegel's logic or a special interest in his philosophy.

b) The text is very complex, multi-layered and full of allusions. The seminar will focus on the transition from essence to conceptual logic. The text should be worked out in close reading.

c) Bibliography:

Hegel, G. W. F.: Wissenschaft der Logik. Die Lehre vom Wesen (1813).  
(Hg.) Hans-Jürgen Gawoll (Philosophische Bibliothek; 376), Hamburg  
1999

### **Intercultural Theology, Missiology and Religious Sciences**

43.	VL	Main course Intercultural Theology <b>Curriculum area:</b> WPM	N.N. 3 SWS / 3 LP
-----	----	---	----------------------

44.	UE	Sources Reading (in addition to main course) (2 hours every 2 weeks) <b>Curriculum area:</b> WPM	N.N. 1 SWS / 1 LP
-----	----	--	----------------------

45.	UE	Ecumenical Colloquium for international and German students <b>Curriculum area:</b> WPM	N.N. 2 SWS / 2 LP
-----	----	---	----------------------

46.	PS	Christianity and Christians in Iran <b>Curriculum area:</b> WPM	Kleierl 2 SWS / 3 LP
-----	----	--	-------------------------

- a) The proseminar is aimed at undergraduate and graduate students.
- b) Armenian Christians are convinced that the first and therefore oldest Christian church in the world is the monastery of St. Thaddäus, which was built in 66 AD in what is now Iran. This suggests a rich and mostly unknown Christian tradition in Iran. What is still preserved today? The population of Iran is now 99% Muslim. Among the remaining one percent, followers of Zoroastrianism, Judaism, Baha'i and also Christianity are to be found. The Christian religious communities recognized by the government include the most numerically represented Armenian Apostolic Church, the Assyrian Church of the East, the Chaldean Catholic Church, the Roman Catholic Church and the Armenian Evangelical Church. In addition, there is also a growing number of Christian household communities who (have to) meet in secret, partly because they carry out missions and there are many converts among them. In the seminar, we will approach the topic of "Christianity and Christians in Iran" from an intercultural perspective, starting with the history of religion and the various Christian denominations that exist in Iran today and their theologies and liturgies, right up to current social and interreligious challenges for Christians in Iran. To round off our impression, we will have a conversation with Muslim and Christian representatives during the seminar.
- c) Bibliography:  
 Bundesamt für Migration und Flüchtlinge (Hg.), Länderreport 10 Iran. Situation der Christen. Stand 3/2019  
 Vogt, Matthias: Christen im Nahen Osten. Zwischen Martyrium und Exodus. Darmstadt 2019  
 Van Gorder, Christian A.: Christianity in Persia and the Status of Non-Muslims in Iran, Lanham 2010
- d) Recognition of credit points: regular participation and active collaboration, which requires reading and editing the texts, some of which are published in English. Writing a presentation (3 LP), with additional preparation of a written seminar paper (5 additional LP).

47.	UE	Preservation of Creation: Ecumenical and Intercultural Perspectives <b>Curriculum area:</b> only WB	Grüter 2 SWS / 2 LP
-----	----	--	------------------------

- a) The proseminar is aimed at undergraduate and graduate students.

- b) In the conciliar process since 1989, Christian churches worldwide have set themselves the goal of working for the preservation of creation. A good thirty years later, the debate about climate change is also making the churches aware of the urgency of the issue. In this exercise, the ecumenical debate about the integrity of creation will be viewed critically. In particular, contextual theological drafts should be read in response to critical reformulations of the theology of creation. Of particular interest are drafts by Latin American theologians who read the theology of creation in terms of liberation theology and feministically. In addition, there are perspectives from indigenous cosmologies as reflected in Latin American and Asian contextual theologies. A look at the ecumenical pilgrimage for climate justice transforms the theological discussion into a critical view of ecumenical practice.
- c) In addition to regular presence, successful participation also includes giving a presentation. The working method includes group and individual work as well as exercises in writing that help overcome writing barriers and train the personal creativity. Digital and interactive teaching and learning methods are also used.
- d) Bibliography:
- Boff, Leonardo: Befreite Schöpfung: Kosmologie – Ökologie – Spiritualität: Ein zukunftsweisendes Weltbild, Kevelaer: Butzon und Bercker 2016.
- Conradie, Ernst M.: The Earth in God's economy: creation, salvation and consummation in ecological perspective, Wien: LIT-Verlag 2015.
- Evangelisches Missionswerk in Deutschland (Hg): Fokus Schöpfung. Klimawandel. Umweltverantwortung. Öko-Theologie, Jahrbuch Mission 2020.
- Gebara, Ivone: Longing for Running Water: Ecofeminism and Liberation, Minneapolis: Fortress Press 2001.
- Krämer, Klaus / Vellguth, Klaus: Schöpfung: Miteinander leben im gemeinsamen Haus, Theologie der einen Welt, Bd. 11, Freiburg: Herder 2017.
- Mies, Maria / Shiva, Vandana: Ökofeminismus: Die Befreiung der Frauen, der Natur und unterdrückter Völker – Eine neue Welt wird geboren, Neu-Ulm: AG SPAK 2016.

48.	UE	How Jews live and learn <b>Curriculum area:</b> only WB	Töllner / Langnas 2 SWS / 2 LP
-----	----	--	-----------------------------------

**Date:** 9th – 11th march 2021

**Teacher:** Rabbi Steven Langnas

**Start:** 9th march 2021, 2.00 p.m.

**Place:** Aula II

Excursion (**date to define**) to Munich with guided tour tot he local community centre and tot he main Munich Synagogue Ohel Jakob

The exercise offers an introduction to the basics of the Jewish religion and shows how Judaism is lived and practiced today. The milestones of the life cycle and annual cycle as well as the topics of dietary regulations, synagogue and G-d service, family life, development of the Halacha, Bible and Talmud are examined with the help of classical and contemporary Jewish sources. A visit to the main synagogue in Munich is also planned.

Further information from [axel.toellner@elkb.de](mailto:axel.toellner@elkb.de). Please register by 15th february 2021 in the secretariat of the Institute for Christian-Jewish Studies ([michael.rummel@elkb.de](mailto:michael.rummel@elkb.de)).

**Bibliography:**

Donin, Chajim Halevy: Jüdisches Gebet heute. Eine Einführung zum Gebetbuch und zum Synagogengottesdienst, Zürich 2002.

Elbogen, Ismar: Der jüdische Gottesdienst in seiner geschichtlichen Entwicklung, 4. Aufl., Hildesheim u. a. 1962.

Lau, Israel M.: Wie Juden leben. Glaube, Alltag, Fest (Ein Nes-Ammim-Buch), 7. Aufl., Gütersloh 2008.

## Praktische Theologie

49.	VL	Main Course: Practical Theology <b>Curriculum area:</b> BM	N.N. 2 SWS / 2 LP
-----	----	---	----------------------

50.	UE	Exercise in addition to Main Course <b>Curriculum area:</b> only WB	N.N. 1 SWS / 1 LP
-----	----	--	----------------------

53.	PS	Basis Seminar: Homiletic and Liturgy, Religious Education <b>Curriculum area: BM</b>	Ziermann 3 SWS / 6 LP
-----	----	--	--------------------------

What makes a church service successful? And what about a good teacher? How do you teach in different contexts? And how about the preaching? In this Basis Seminar you have the opportunity to deal with these (and many other) questions. There is the opportunity to learn central knowledge about worship and religious education, to reflect on them theoretically, to train the ability to perceive and to test themselves in practice. In addition to the weekly meetings, the essay tasks, which must be worked out in writing, are a central part of the seminar.

With the Basis Seminar two proseminar certificates can be acquired (religious education and homiletic/liturgical); it prepares students for both the homiletic and the religious education Advanced Seminar.

54.	UE	Practice reflected: The biblical readings of the church service <b>Curriculum area: only WB</b>	Ziermann 1 SWS / 1 LP
-----	----	---	--------------------------

**Introduction session:** Thursday, 19th november 2020, 6.45–8.00 p.m., Aula 1  
**Date:** Friday, 11th december 2020 (3.00-8.00 p.m.); Saturday, 12th december 2020 (9.00–13.00 a.m. and 2.00–7.00 p.m.)

- a) The exercise is suitable for all interested students.  
Recognition: 1 LP.
- b) “They are part of it, they are taken for granted and are sometimes referred to as the basis of the worship service (although without drawing any particular emotions to themselves). [...] Especially the Protestant churches [...] should think that here theological understanding and subjective experience are obviously quite far apart” (Pohl-Patalong, Gottesdienst Zusammenarbeit, 2011, p. 215). We are talking about biblical readings in worship. They make us think and they challenge us in practical design; we want to pursue both in this exercise. In the interplay of perception, reflection and practical exercises, we take two days for this important (?) Element of evangelical worship.

Dipl. Theol. Philipp Schulz will take part in the exercise. He is working on a dissertation entitled "Verbum Dei Recitatum. Reading from the perspective of its implementation."

c) Bibliography:

Kabel, Thomas: Zur praktischen Inszenierung des Gottesdienstes (Handbuch liturgische Präsenz zur praktischen Inszenierung des Gottesdienstes / Thomas Kabel, Bd. 1), 2. Aufl., Gütersloh 2003.

Kerner, Hanns: Dem Gottesdienst Gestalt geben. Ein Wegweiser durch das evangelische Gottesdienstbuch, München 2001.

Nicol, Martin: Weg im Geheimnis. Plädoyer für den Evangelischen Gottesdienst, 3. Aufl., Göttingen 2011.

Pohl-Patalong, Uta: Gottesdienst erleben. Empirische Einsichten zum evangelischen Gottesdienst (Praktische Theologie, Religionspädagogik, Diakonie), Stuttgart 2011.

d) The prerequisite for the recognition of the credit points is careful preparation, active participation and the willingness to participate equally in the theoretical reflection as well as in the practical exercises.

55.	HS	Evangelical Ascetics: A Program for the Church of Tomorrow (cf. no. 85) <b>Curriculum area: AM</b>	Eyselein and team Aszetik-Institut 2 SWS / 3 LP
-----	----	---	---

**Date:** Mondays, 2.45–4.15 p.m.

**Start:** 16th november 2020

**Place:** Seminar Room 1 (Practical Theology)

It is not new that a formed practice of the Christian faith does not go without saying. Each generation and each theology student is faced with a new understanding of this. Evangelical ascetics asks about the foundations of a personal and communal Christian spirituality and how it takes shape in the variety of individual and social situations. Insofar as belief determines existence, there is no area of life that can remain unaffected by it. Therefore, evangelical ascetics has a cross-sectional task, at least for practical theology. The course takes into account various fields of practice and exercise in being a Christian and examines the question of how being a Christian can be shaped or how the development of a person can be guided. Personal piety style, spirituality in worship, shaping belief in the arc of life, being a community in public space - only a few areas of

relevance are named. The experiences and perceptions of the participants as well as methodically gained empirical knowledge, their own theological reflection and the encounter with representatives of pointed ascetic practice are important here.

The seminar brings insights from church piety traditions into conversation with the ecclesial present in a post-Christian world, which, however, by no means presents itself as non-religious. “Will we still be Christians tomorrow?” The answer to this question will not only have to take into account the aspect of individual convictions, but also that of their appropriate formation

**Bibliography:**

Kumlehn, Martina: Frömmigkeit/Spiritualität, in: K. Fechtner / J. Hermelink u. a. (Hg.), *Praktische Theologie. Ein Lehrbuch*, Stuttgart 2017, 265–287

Raschzok, Klaus: Evangelische Aszetik, in: R. Kunz / C. Kohli Reichenbach (Hg.), *Spiritualität im Diskurs. Spiritualitätsforschung in theologischer Perspektive*, Zürich 2012, 13–36

Schröder, Bernd: Fides quaerens expressionem. Frömmigkeit als Thema der Praktischen Theologie, *IJPT* 6/2002, 169–197

Seitz, Manfred: Evangelische Spiritualität. Den Glauben leben, in: ders., *Einfach vom Glauben reden. Gott und den Menschen zugewandt*, Neuendettelsau 2014, 79–96.

58.	HS	Advanced Seminar: Religious Education <b>Curriculum area: AM</b>	Zillich-Limmer 4 SWS / 4 LP
-----	----	---	--------------------------------

**Date:** Mondays, 9.30 a.m. – 1.00 p.m.

**Introduction session: to define**

**Participants:** max. 10

- a) The seminar takes place in cooperation with the Wilhelm-Löhe-Schule Nürnberg in order to be able to offer the students the possibility of practical experience. Therefore, the exact meeting days and dates can only be reliably determined from the start of the 2020/21 school year, and we ask for your understanding at this point for the flexibility that this requires. Participation in the constituent meeting in the first week of the semester, the date of which will be communicated in mid-September and at which the relevant agreements are made in consultation with the students, is therefore of particular importance.

- b) The Advanced Seminar comprises 4 SWS. It is suitable for students starting from the final phase of the first study cycle. Credit points are awarded as follows: 4 LP for active participation in the seminar (see below); 5 LP for the written seminar paper.
- c) Religious education skills play a central role in the professional life of pastors, both in the community and in school. It is a challenge that should not be underestimated to open up the Christian worldview to children and young people in a planned and structured manner and to talk to them about central values and concerns of the evangelical faith according to their age.

The aim of the seminar is to provide students with an insight into the pedagogical issues involved in teaching Protestant religious studies and to reflect on current fundamental issues relating to religious education at a state-recognized school. At the beginning, the seminar will offer an insight into very specific teaching contexts within the framework of class observation. Following these observations, fundamental aspects of religious lessons as well as selected more specific aspects theoretically penetrated, but also in the context of the seminar on the basis of smaller didactic elements proven in practice.

At the end of the semester, there will be teaching experiments designed on this basis. The participants in the seminar thus gain an insight into the technical competencies that are fundamentally required for the tasks of a religion teacher, and get to know the entire field of school from the perspective of teachers through practical examples.

- d) Bibliography:  
Rothgangel, M. / Adam, G. / Lachmann, R. (Hg.) (2012): Religionspädagogisches Kompendium, 7. überarbeitete Aufl., Göttingen: V&R.  
Schweitzer, F. / Haen, S. / Krimmer, E. (2019): Elementarisierung 2.0. Religionsunterricht vorbereiten nach dem Elementarisierungsmodell, Göttingen: V&R.
- e) For the recognition of the 4 LP, the development and implementation of a didactic miniature is expected during the seminar sessions. Towards the end of the semester, a teaching attempt is made, from which a written seminar paper (additional 5 LP) can be developed, which elaborates the teaching time unit, embedded in a competence-oriented learning sequence.

59.	HS	Climate protection movements between politics and religion <b>Curriculum area:</b> only WB	Fugmann 2 SWS / 3 LP
-----	----	---	-------------------------

**Date:** 22th january (3.00 p.m.) – 23th january 2021 (9.00 p.m.)

**Registration:** before **8th january 2021** to: haringke@hotmail.com

**Place:** Seminar Room 1

Since the beginning of industrialization, the burning of fossil fuels and the release of new substances (such as CFCs) have increasingly released more greenhouse gases, which intensify the natural greenhouse effect and could intensify global warming to a threatening degree in the course of the 21st century.

With the two currently most prominent climate protection movements “Fridays for Future” (FFF) and “Extinction Rebellion” (XR), the problem of the threat of global warming has reached the center of society. At the same time, the topic of "climate change" is used by both right-wing and left-wing extremist political movements (in the first case, for example, in ideological conspiracy contexts, in the second case, for example, to recruit new activists) in very different ways for their own goals.

In the seminar we take a religious and cultural studies look at FFF and XR, ask about the right and left-wing extremist political instrumentalization of the topic and examine conspiracy ideologies and processes of sacralization. In practical and theological terms, it is about ways of dealing with the topic in the context of pastoral care and homiletics. A textbook/reader will be online on moodle before the beginning of the seminar.

## Feminist Theology and Gender Studies

61.	VL	Highlights of Feminist Theology <b>Curriculum area:</b> WPM	Jost 2 SWS / 3 LP
-----	----	--	----------------------

- a) The course is suitable for students of all semesters. It can be used as a compulsory course for Feminist Theology and Gender Studies as well as an optional course. To receive 3 LP, active participation (the course is interactive) is expected. In connection with this course, the oral examination, which is a prerequisite for the intermediate examination, can be taken.

- b) In this course, I would like to address personal highlights of feminist theology and gender studies. In a first part I plan the life and work of people who were significant in the development of my theology, such as Dorothee Sölle, Elisabeth Schüssler Fiorenza, Willi and Luise Schottroff.

In a second part I would like to pursue questions that have occupied me in my scientific work, such as: What is the relationship between divine and social relationships? What effects does it have when the divine is differently described, e.g. transgender or female? What roles do power and domination play in the discourses in this context? What can a hermeneutics of biblical texts look like that on the one hand deconstructs kyriarchal/patriarchal structures in the texts and in the present, but on the other hand nevertheless contributes to new imaginations and inspiring spirituality, i.e. also has liberating aspects? Ultimately, there should also be room for topics and questions relating to the special interests of the students. As always, the sessions are interactive.

- c) Bibliography:

Sölle, Dorothee: Leiden, 9. Aufl., Stuttgart: Kreuz Verlag 2003

Sölle, Dorothee: Leiden. Annehmen und widerstehen, Stuttgart: Kreuz Verlag 2018

Sölle, Dorothee: Gesammelte Werke. Und ist noch nicht erschienen, was wir sein werden, hg. von Ursula Baltz-Otto und Fulbert Steffensky, Stuttgart: Kreuz Verlag 2006

Schüssler Fiorenza, Elisabeth: Zu ihrem Gedächtnis ... Eine feministisch-theologische Rekonstruktion der christlichen Ursprünge, 2. Aufl., Gütersloh 1993

Schüssler Fiorenza, Elisabeth: Brot statt Steine. Die Herausforderung einer feministischen Interpretation der Bibel (aus dem Englischen übersetzt von Karel Hermans), 2. Aufl., Freiburg/Schweiz: Edition Exodus 1991

Jost, Renate: Frauen, Männer und die Himmelskönigin. Exegetische Studien, Gütersloh 1995

Jost, Renate: Gender, Sexualität und Macht in der Anthropologie des Richterbuches (BWANT 164), Stuttgart 2006

Jost, Renate: Das göttliche Mädchen. Jesus als das Weiblich-Göttliche in Vergangenheit und Gegenwart (Internationale Forschungen in Feministischer Theologie und Religion. Befreiende Perspektiven, Bd. 9), Berlin 2019

Jost, Renate: Feministische Bibelauslegungen. Grundlagen –

Forschungsgeschichtliches – Geschlechterstudien (Internationale Forschungen in Feministischer Theologie und Religion. Befreiende Perspektiven, Bd. 1)

62.	UE	Exercise in addition to Main course <b>Curriculum area:</b> WPM	Jost 2 SWS / 2 LP
-----	----	--	----------------------

The exercise can be attended as a supplement to the main course or as an optional event. In addition, it will provide assistance in preparing for the oral intermediate examination.

63.	SE	“Female relevance” instead of “male” dominance? - Perspectives on feminist and gender-equitable theology in westerns and in art house cinema with Wolfgang Luley (Katholisches Filmwerk Frankfurt) <b>Curriculum area:</b> WPM	Jost 2 SWS / 3 LP
-----	----	---	----------------------

**Date:** 8th–10th January 2021

- a) The course is suitable for students of all semesters. It can be used as a compulsory course for Feminist Theology and Gender Studies as well as an optional course. Active participation is expected in order to receive 3 LP.
- b) The Western, repeatedly pronounced dead, just as often experiences resurrections and changes (construction, mythization, dismantling, reconstruction, revision). The genre has enjoyed increasing attention in scientific discourses in recent years. The Western genre is more "a man does what he has to do", it visualizes the founding myth of the USA and it is also a reflex to the respective social changes. The Western (as the oldest US genre) helps, last but not least, to better understand America, which has become more urgent due to current events (Black Lives Matter). In this seminar we will analyze changes in gender relations and sexualities (gender, masculinity, feminization, homosexuality) as well as theological dimensions (religious narratives and iconographies) in the Western, using a more recent work and a classic from the 1950s.

In addition and in contrast to this, we will look at a more recent feminist art-

house film that, triggered by a real event, questions the patriarchal effects of monotheistic religions. The Ecumenical Jury awarded its prize at the Berlinale 2019 to this film: "... for its daring portrayal of the transformation of a powerless young woman into a staunch defender of women's rights ... Her initial refusal to return the cross releases and reveals her inner strength in the face of institutional conventions that God is within her."

c) Bibliography:

Brauerhoch, Annette: The Good, the Bad and the Beautiful: Warum der Western eigentlich für Frauen erfunden wurde, in: Sabine Horst / Constanze Kleis (Hg.): Göttliche Kerle. Männer – Sex – Kino, Bertz 2002, 237–254

Brode, Douglas: Dream West. Politics and Religion in Cowboy Movies, Austin: University of Texas Press 2013

Jost, Renate, Intersektionalität als Herausforderung für Feministische Theologie, Gender Studies und Religion. Intersektionalität als Herausforderung. Einführende Überlegungen, in: Dies. / Sarah Jäger, Vielfalt und Differenz. Intersektionale Perspektiven auf Feminismus und Religion (Internationale Forschungen in Feministischer Theologie und Religion. Befreiende Perspektiven, Bd. 6), Münster 2017, 7–17

Jost, Renate: Reden von G'tt und das Erste Testament. Feministische Aspekte, in: Stefan Gehrig / Stefan Seiler (Hg.), Gottes Wahrnehmungen. Helmut Utzschneider zum 60. Geburtstag, Stuttgart: Kohlhammer 2009

Kurt Bayertz / Margrit Fröhlich / Kurt W. Schmidt (Hg.): I'm the law. Recht, Ethik und Ästhetik im Western, Frankfurt a. M.: Haag + Herchen Verlag 2004

Lotter, Maria-Sibylla: „Warum Adorno Unrecht hat und alte Westernchavis wie John Wayne in den Ethik-Unterricht gehören“, in: Philosophie und Lebenswelt, hg. v. Volker Steenblock, Zeitschrift für Didaktik der Philosophie und Ethik, 4/2014, 67–79

Luley, Wolfgang: Es war einmal im Westen: Religiöse Motive im Post-Western – Von „Dances with Wolves“ (1990) bis „3:10 to Yuma“ (2007), in: Thomas Bohrmann, Werner Veith / Stephan Zöller (Hg.): Handbuch Theologie und populärer Film, Bd. 2, Paderborn / München / Wien / Zürich 2009, 15–29

Petrunja: Filmpädagogisches Begleitmaterial für den Unterricht, online: <https://www.kinofenster.de/download/gott-existiert-ihr-name-ist-petrunya-fh.pdf>

Spiel, Katharina: Run, Man, Run – Geschlechtskonstruktionen im Italo-Western, online:

[https://www.researchgate.net/publication/236583431\\_Run\\_Man\\_Run\\_-\\_Geschlechtskonstruktionen\\_im\\_Italo-Western](https://www.researchgate.net/publication/236583431_Run_Man_Run_-_Geschlechtskonstruktionen_im_Italo-Western)

Steinweder, Harald: Der Mann als Bild, der Mann als Träger des Blicks – Geschlechterpolitik in Leones Filmen, in: ders., Sergio Leone. Es war einmal in Europa, Bertz + Fischer, Berlin 2009, 247–264, besonders: 247–257

Weidinger, Martin: Nationale Mythen – männliche Helden. Politik und Geschlecht im amerikanischen Western, Frankfurt a. M.: Campus Verlag 2006

64.	SO	Future Perspectives of Feminist Theology and Gender Studies in cooperation with: Heschel / Jäger / Jansen / Kessler / Peetz / Schneider-Ludorff / Schreiber / Schüssler Fiorenza / Stradtner / Ulshöfer <b>Curriculum area:</b> WPM	Jost 1 SWS / 1 LP
-----	----	---	----------------------

**Date:** 13th–14th february 2021

Everyone who is interested in feminist theology / gender research is invited. In this farewell event for Renate Jost, some of the people who worked with her will present their positions on the topic. Details will be announced in a timely manner.

66.	SE	Metamorphoses: Women and Religion in cooperation with the Academy Tutzing/Dr. Ulrike Haerendel <b>Curriculum area:</b> only WB	Jost 2 SWS / 3 LP
-----	----	--	----------------------

**Date:** 16th–18th october 2020

a) The seminar is open to everyone who is interested in the topic. It takes place in the beautiful Academy Tutzing, located directly on Lake Starnberg. The costs for students for the entire weekend, including room and board, amount to 81 euros. As usual, Augustana students can receive a subsidy for travel

expenses, accommodation and meals. Please register via Primuss and at the Evangelical Academy Tutzing Tel.: 08158 / 251-0, Fax: 08158 / 251-137, [info@ev-akademie-tutzing.de](mailto:info@ev-akademie-tutzing.de)

- b) God does not give everyone the same (Glikl bas Judah Leib, around 1700). For many centuries, the Abrahamic religions remained true to the principle that women hold a lower rank than men in synagogues, churches and mosques. This was as true of the rite as it was of the ministry. Because religious education also remained primarily accessible to men, it was easy to cite countless references from the Bible, Talmud and Koran. Women in general have been unable or unwilling to overturn this principle. Social, political and religious notions of order, which came together to form an almost unassailable whole, were mixed up too much. In contrast to this formal exclusion stood the always strong importance of religion for women and women for religion. They were often the ones who brought teachings to life, who passed on knowledge and tradition to their children, who made the faith “commonplace” in their families, and who did the brunt of the ministry in the churches. With all of the “metamorphoses”, not that much has changed ... has it?

Women in the present, for whom faith is part of their life, are not only satisfied with the traditional and assigned roles in their religious communities, but also call for a rethink. From feminism they learn socially critical views of power, patriarchy and oppression, which are not only found in the profane world. And they conquered new terrain: gender equality, equal access to offices, right to have a say ...

These claims found strong expression in the Maria 2.0 movement, which began in 2019 to challenge the Catholic Church. Religious women's movements also have a strong echo from many men who support them and who have the same critical view of patriarchal structures. So much material for a weekend where we want to learn from one another and discuss things with one another in an exchange between the genders and generations and in an interreligious openness. A warm invitation to the Evangelical Academy Tutzing!

For program details and news please keep informed via the Augustana website.

c) Bibliography:

Bomhoff, Hartmut / Eger, Denise L. / Ehrensperger, Kathy / Homolka, Walter (Hg.): Gender and Religious Leadership. Women Rabbis, Pastors and Ministers, London 2019

Jost, Renate: Das göttliche Mädchen. Jesus als das Weiblich-Göttliche in Vergangenheit und Gegenwart (Internationale Forschungen in Feministischer Theologie und Religion. Befreiende Perspektiven, Bd. 9), Berlin 2019

67.	SE	Transsexuality – Theological, ethical und biographical aspects. in cooperation with Dr. Gerhard Schreiber and Dorothea Zwölfer <b>Curriculum area:</b> only WB	Jost 2 SWS / 3 LP
-----	----	--	----------------------

**Date:** 13th–14th november 2020

a) The course is suitable for students of all semesters. It can be used as a compulsory course for Feminist Theology and Gender Studies as well as an optional course.

b) The world of transsexual people is alien to many who are not affected by the topic themselves. Although there are always media reports about those affected, these mostly follow a certain pattern and are not representative of the everyday experiences of those affected. As a rule, the difficulties of a legal and medical nature that a change of first name and civil status or a medical gender reassignment entail are ignored. Discrimination experiences are usually not presented in detail and the Transgender Day of Remembrance is not known to many people in Germany. Neuroscientific research results are rarely an issue in media reports. Pastor Dorothea Zwölfer will elaborate on these desiderata and spell them out using the example of her biography.

c) Bibliography:

Schreiber, Gerhard (Hg.): Transsexualität in Theologie und Neurowissenschaften. Ergebnisse, Kontroversen, Perspektiven, Berlin / Boston 2016

## Sprachen

68.	SK	Latin I	Dittmer 6 SWS / 12 LP
-----	----	---------	--------------------------

In Latin I, the basics of the Latin language are completely or almost completely learned. We use the textbook LATINUM, Edition B, from Vandenhoeck & Ruprecht; a grammar is used to systematize and complete grammatical knowledge.

The numerous good illustrations and informative factual texts from LATINUM also allow a first mosaic-like indexing of the Roman intellectual world, especially the history of religion and philosophy.

A test examination at the end of the course should give the students feedback on their performance level - the decision about participation in the next course is taken by the participants themselves.

69.	SK	Latin II	Mülke 6 SWS / 12 LP (examination)
-----	----	----------	---

During the Latin II course, the entire grammatical material is systematically repeated, supplemented and consolidated so that the final examination can be taken without problems. At the beginning of Latin II, a transitional reading is usually read, e.g. Vulgate texts or Acts of martyrs. The choice of transitional reading as well as the choice of the subsequent main reading depends on the interest of the course. In the main reading phase, a prominent and theologically relevant author from the broad pool of Latin literature is dealt with intensively. This can be an author from the realm of the ancient spiritual world (e.g. Cicero or Seneca), an ancient Christian author (e.g. Lactanz or Augustine) or an author from the Reformation period (e.g. Luther, Erasmus or Melanchthon). In addition to the purely linguistic work and instruction in the correct use of the dictionary, the interpretative- hermeneutical dimension and the classification of the author in his spiritual, philosophical and theological-historical context, is important.

Towards the end of the course, a whole series of test examinations are written, namely unknown texts by the author who was dealt with during the time of the main reading and is then also the subject of the final examination.

70.	SK	Greek I	Mülke 6 SWS / 12 LP
-----	----	---------	------------------------

Classes in Greek begin with an introduction to the Greek alphabet and its meanings. The further course of Greek I follows the textbook KANTHAROS from Klett-Verlag. Classical Greek of the 5th century BC is essentially learned here because practically all other important source texts of Christianity can be deduced from this form of language. Systematic grammar is used to accompany this.

The Greek I course is initially about imparting solid grammatical knowledge, which is deepened and consolidated through additional exercise material, special overviews of forms and systematic summaries. In addition, starting from lesson 1, new aspects of the Greek intellectual and cultural history will be presented over and over again, which will enable an initial independent understanding of central categories of Greek thought over time.

At the end of Greek I, a test exam is written with the aim of giving the students feedback on their performance level - the decision about participation in the next course is taken by the participants themselves.

71.	SK	Greek II	Dittmer 6 SWS / 12 LP (examination)
-----	----	----------	---

In the Greek II course, the work on the KANTHAROS textbook (around lesson 40) is continued. After completing the textbook, Plato (i.e. classical Greek) is usually read - not only because of the linguistic form, but because of its eminent importance for the history of Christian theology. Usually one of the early Platonic dialogues is read in whole or in part, in which the figure of Socrates is the focus.

Additional teaching units or a symposium on special topics can further deepen the philosophically and theologically relevant problems and thought patterns. At the same time, the translation of New Testament texts, mostly from the Gospels and the stories of the Apostles, began. During this double reading phase, an in-depth grammatical repetition is carried out, which deals with the system of the classical Greek language as well as the special features of the Hellenistic Koiné Greek.

In the last phase of Greek II, a whole series of test examinations are written, corrected and carefully discussed because, in our opinion, this is the most intensive form of feedback and therefore the best form of preparation for the exam. These texts are earlier original examination papers and, like the final examination, usually come from a work by Plato.

72.	UE	New Testament Greek Reading (cf. no. 20) <b>Curriculum area:</b> only WB	Dittmer 1 SWS / 1 LP
-----	----	--	-------------------------

The reading exercise is initially compulsory as the 7th lesson hour in Greek for all participants in the Greek II course. In addition, other interested students who want to deepen or reprocess their knowledge of Greek can also take part.

Primarily texts from the Gospels and the Acts of the Apostles are read, whereby the focus is on the linguistic development of the texts and on the systematization of the particularities of Hellenistic Koiné-Greek.

74.	SK	Hebrew I (Basis course; Examination: Hebraicum)	Seiler 7 SWS / 12 LP (examination)
-----	----	--	--

- a) For new students. Language module 1. Relevant for intermediate exams.
- b) The basic Hebrew course offers an introduction to the structures of Biblical-Hebrew grammar and is intended to enable the participants to understand medium-difficulty texts of the Old Testament in prose and poetry. The structure of the course is based on the two-volume "Learning Book of Biblical Hebrew" (see below), in which verbal grammar is a focus. Special emphasis is placed on practicing the treated material together. Reading biblical texts will begin as soon as possible. Towards the end of the course, three test examinations will be written, which the participants and participants will enable to make a realistic assessment of their performance level and thus represent good preparation for the final examination.

A tutorial is offered to complement the language course. The basic Hebrew course is not only intended to impart linguistic skills, but also serves as an encounter with the Hebrew world, the understanding of God and people, which differs considerably from the Western way of thinking. At the same time, it enables a first glimpse into Judaism.

c) The Hebrew examination consists of a written and an oral part. The written examination lasts four hours and the oral examination 20 minutes.

d) Bibliography:

Dietzfelbinger, Helmut / Weber, Martin: Lernbuch des biblischen Hebräisch. Bd. 1: Übersichten / Textbuch; Bd. 2: Übungsbuch / Vokabular, Neuen-dettelsau 2010.

75.	SK	Hebrew II (Advanced Course after Hebraicum) <b>Curriculum area:</b> only WB	Seiler 2 SWS / 2 LP
-----	----	--	------------------------

a) Requirements: Hebraicum

b) The aim of the course is to deepen the basic knowledge acquired in the Hebrew I language course. A special focus should be placed on the syntax. Further questions of nominal grammar and the Hebrew tense system are also discussed. Part of the course is devoted to reading Hebrew texts, which are not limited to the Old Testament; thereby e.g. Texts from Qumran, Hebrew inscriptions or extracts from Mischna writings can be read.

In addition to regular attendance, willingness to prepare a text for the next meeting is expected.

c) Bibliography:

Brockelmann, Carl: Hebräische Syntax. 2. Aufl., Neukirchen-Vluyn 2004.

Michel, Diethelm: Grundlegung einer hebräischen Syntax, Tl. 1 u. 2, Neukirchen-Vluyn 2. Aufl. 2004 (Tl. 1) / 1. Aufl. 2004 (Tl. 2).

76.	UE	Hebrew Reading Course (cf. no. 10) <b>Curriculum area:</b> only WB	Seiler 1 SWS / 1 LP
-----	----	---	------------------------

a) Requirements: Hebraicum.

b) The course is intended to give the opportunity to consolidate and deepen the language skills acquired in the Hebrew course, but also to provide incentives and support to become familiar with this language again. The texts to be translated are selected together with the participants. As part of the reading, grammatical questions are repeated, if necessary, but also deepened beyond what was discussed in the language course. Special attention should

be paid to the syn-tax. In addition, we will also take time for exegetic observations and theological questions that arise from the reading.

## Church Music

77.	UE	Liturgical Singing und Voice Training	Wurzer / 1 LP
-----	----	---------------------------------------	---------------

For students of all semesters with no previous knowledge.

The exercise is intended to transform all uncertainties regarding the musical parts of the worship service into security. Voice and body language and the effect of these instruments on our communication partners (church service congregation or individual conversation partners, etc.) are tested and trained. We practice the „Order of Worship“ (GO) of the Bavarian Church.

78.	UE	Speech Training	Wurzer / 1 LP
-----	----	-----------------	---------------

Open to all students who want to train their voice even more thoroughly beyond liturgical singing.

Bringing your personality (*personare*, that which sounds through) through your voice - speaking and singing - is the goal of this exercise. Breathing, letting go, body language, free speech and impact on the audience are the main areas of work here.

No preliminary work is required; but it will be an advantage for you if you have a willingness to experiment and to work in partners. References are given at the beginning of the semester.

79.	UE	Introduction: Church Music	Schmidt 1 SWS / 1 LP
-----	----	----------------------------	-------------------------

- a) Open to all students.
- b) Church music can be understood as the teaching and practice of the tonal shape of the external word. It constitutes itself as a discipline between between musicology, practical theology and artistic music practice. As it becomes sound, the word exposes itself to the givens and limitations of human existence. At the same time, in its artistic form, it is able to transcend

these creatural framework conditions. If (according to Luther) it is the nature of the word to be heard, then its sound form is a quantity relevant for the process of understanding. Sound becomes a hermeneutic category.

The course gives an overview of the main epochs of music history. Key works of literature are presented, compositional peculiarities are examined and interpreted in different contexts. The guiding principle is to understand the manifestations of music from their historical development and to develop models of explanation and interpretation on this basis. Elements from general music theory are conveyed insofar as they are relevant to the topics covered.

c) Bibliography:

dtv-Atlas zur Musik (Hg. Ulrich Michels), München 2013

d) The recognition of the credit point requires regular participation throughout the semester.

80.	UE	Hymnology „practically“	Schmidt 1 SWS / 1 LP
-----	----	-------------------------	-------------------------

a) Open to all students.

b) The songs in our hymnbooks can not be overestimated in their importance for worship, faith and life. The church is a singing church. Martin Luther created his chants to bring the word of God to the people in a sounding form. To this day, the spiritual song, old or new, has not lost this power.

Important hymn book songs are made accessible through short presentations by the participants. In addition, singing takes up a lot of space. The aim is to create familiarity with the songs and to understand singing as part of individual piety practice. Over time, the participants develop a personal "treasure trove of songs". This is available in later professional practice and can be applied depending on the situation.

c) Bibliography:

Albrecht, Christoph: Einführung in die Hymnologie, Göttingen 1995

Evangelisches Gesangbuch (Ausgabe Bayern und Thüringen), München 1995

d) The recognition of the credit point requires regular participation throughout the semester.

81.	UE	Liturgical Singing	Schmidt 1 SWS / 1 LP
-----	----	--------------------	-------------------------

- a) Open to all students.
- b) The agendaric service in the Bavarian Church is rich in sung elements. If carried out properly, they promote and intensify the liturgy celebrations as a togetherness of liturgy, congregation and choir. At the same time, the special tonal shape of the word keeps the perspective of the inexpressible and unavailable.
- The chants are prepared by the participants themselves. In the group they can be tried out in a situation similar to a service. The aim is largely to master it by heart. Another focus is the various forms of psalm singing. Particular attention is paid to singing as the “sonic shell” of the word. The aim is to familiarize yourself with the pieces as a prerequisite for a successful worship service.
- c) Bibliography:  
 Evangelisches Gesangbuch (Ausgabe Bayern und Thüringen), München 1995  
 Evangelisches Kantional (Hg. Gottesdienst-Institut), Nürnberg 2015
- d) The recognition of the credit point requires regular participation throughout the semester.

82.	UE	Choir	Schmidt 2 SWS / 2 LP
-----	----	-------	-------------------------

- a) Open to all students.
- b) The choir participates in shaping the religious life of the Augustana. Pieces from all styles are sung. In addition to expanding the repertoire, intensive voice training is the focus of the work. Its purpose is to develop the voices of the singers and to shape the sound of the choir.
- c) The songs and texts will be prepared for each session.
- d) The recognition of the credit point requires regular participation throughout the semester.

83.	UE	Choir project: Augustana sings Bach!	Schmidt 1 SWS / 1 LP
-----	----	---	-------------------------

**Dates: Please keep informed via the Augustana-website!**

- a) The choir project is aimed at students of all semesters who enjoy singing and who already have some choral experience. Lecturers and employees of the AHS are also very welcome.
- b) The aim of the project is the musical design of the festive church service for „Augustana Day“ on 6th december 2020 in St. Laurentius church. The focus is on the choral piece “Wake up, pray! Pray, watch!” from the cantata of the same name by Johann Sebastian Bach.

The exercises take place during a retreat weekend in september. The units at the beginning of the semester period serve to secure the results, the further development of the pieces and the work with the orchestra.

- c) Bibliography:  
Dürr, Alfred: Die Kantaten Johann Sebastian Bachs, Kassel 1971  
Emans, Reinmar / Hiemke, Sven (Hg.): Bachs Kantaten – Das Handbuch, 2 Bde., Laaber 2012
- d) The recognition of the credit point requires regular participation throughout all parts of the project.

## Weekly Time Table: winter semester 2020/2021

Hours	Monday	Tuesday	Wednesday	Thursday	Friday
<b>08.00–08.50</b>	Greek I III Greek II II Hebrew I I 58 Zillich-Limmer <sup>4</sup>	Greek I III Greek II II Hebrew I I	Greek I III Greek II II Hebrew I I	Greek I III Greek II II Hebrew I I	Greek I III Greek II II Hebrew I I 77/78 Wurzer <sup>5</sup> IV
<b>09.00–09.45</b>	Latin I II Latin II III 35 Barniske I 58 Zillich-Limmer <sup>4</sup>	Latin I II Latin II III 10/76 Seiler I	Latin I II Latin II III Hebrew I I	Latin I II Latin II III	Greek I III Greek II II Hebrew I I 77/78 Wurzer <sup>5</sup> IV
<b>10.00–10.45</b>	Latin I II Latin II III 35 Barniske I 58 Zillich-Limmer <sup>4</sup>	13 Strecker IV		5 Pietsch I 20/72 Dittmer II 73 Mülke <sup>8</sup> III	Latin I II Latin II III 77/78 Wurzer <sup>5</sup> IV
<b>11.00–11.45</b>	28 Buntfuß IV	43 N.N. VL IKT IV	21 Schneider-Ludorff IV 49 N.N. VL PT I	13 Strecker IV 39 Asmuth 3	5 Pietsch I 77/78 Wurzer <sup>5</sup> IV
<b>11.45–12.30</b>	28 Buntfuß IV	43 N.N. VL IKT IV	21 Schneider-Ludorff IV 49 N.N. VL PT I	13 Strecker IV 39 Asmuth 3	5 Pietsch I 77/78 Wurzer <sup>5</sup> IV
<b>12.35</b>	<b>Exegetical Meditation: Word of the Week</b>				
<b>13.45–14.30</b>	28 Buntfuß IV	43 N.N. VL IKT IV	21 Schneider-Ludorff IV 50 N.N. UE PT I	22 Schneider-Ludorff I	
<b>14.45–15.30</b>	36 Schürger (14-tg.) II 44 N.N. (14-tg.) UE IKT I 55/85 Eyselein + Team 1	18 Oertelt II 33 Barniske I 46 Kleierl 2 75 Seiler III	38 Asmuth 3 51 N.N. IS PT I	30/41 Buntfuß / Asmuth II 62 Jost DSH	
<b>15.30–16.15</b>	36 Schürger (14-tg.) II 44 N.N. (14-tg.) UE IKT I 55/85 Eyselein + Team 1	18 Oertelt II 33 Barniske I 46 Kleierl 2 75 Seiler III	38 Asmuth 3 51 N.N. IS PT I	30/41 Buntfuß / Asmuth II 53 Ziermann 1 62 Jost DSH	

Hours	Monday	Tuesday	Wednesday	Thursday	Friday
<b>16.30–17.15</b>	36 Schürger (14-tg.) II 15 Strecker 3 47 Grüter 2	9 Rose I 16 Strecker 3 19 Oertelt II 34 Barniske (14-tg.) III	4/12 Latteier IV 27 Jammerthal (14-tg.) I 29 Buntfuß II	2 Neumann I 53 Ziermann 1 61 Jost DSH	
<b>17.15–18.00</b>	36 Schürger (14-tg.) II 15 Strecker 3 47 Grüter 2	9 Rose I 16 Strecker 3 19 Oertelt II 34 Barniske (14-tg.) III	4/12 Latteier IV 27 Jammerthal (14-tg.) I 29 Buntfuß II 79 Schmidt 3	2 Neumann I 53 Ziermann 1 61 Jost DSH	
<b>18.30–19.15</b>	14 Strecker <sup>7</sup> (14-tg.) 3 31 Buntfuß <sup>7</sup> (14-tg.) II 45 N.N. UE IKT 2		26 Jammerthal II 40 Asmuth 3 80 Schmidt I	56/86 Eyselein <sup>6</sup> DSH	
<b>19.15–20.00</b>	14 Strecker <sup>7</sup> (14-tg.) 3 31 Buntfuß <sup>7</sup> (14-tg.) II 45 N.N. UE IKT 2		26 Jammerthal II 40 Asmuth 3 81 Schmidt IV	56/86 Eyselein <sup>6</sup> DSH	
<b>20.00–20.45</b>			82 Schmidt IV	56/86 Eyselein <sup>6</sup> DSH	
<b>20.45–21.30</b>			82 Schmidt IV		
				<b>21.30 Holy Communion Service</b>	

Each day, services are celebrated in the Augustana Chapel.

I–IV = A

1–3 = Seminar Rooms

DSH = Dorothee-Sölle-Haus

Studio = in the Wilhelm-von-Pechmann-Haus

4) 08.00–11.00

5) 08.00–12.30

6) 18.00–21.00

7) weekly alternating

8) 10.00–11.00 + block sessions