

Term Information

Effective Term Spring 2026

General Information

Course Bulletin Listing/Subject Area	Civics, Law, and Leadership
Fiscal Unit/Academic Org	Chase Center for Civics - D4260
College/Academic Group	Office of Academic Affairs
Level/Career	Undergraduate
Course Number/Catalog	3212
Course Title	Christianity, Government, and Law
Transcript Abbreviation	Christian Law Govt
Course Description	This course explores the interaction of Christianity with government and law from the Roman era to the present day, considering questions including: how has Christianity influenced ideas of law, civic virtue, and individual rights? Is there a connection between Christianity and governmental structures such as republicanism or monarchy? Is the United States a Christian nation, or a secular regime?
Semester Credit Hours/Units	Fixed: 3

Offering Information

Length Of Course	14 Week
Flexibly Scheduled Course	Never
Does any section of this course have a distance education component?	No
Grading Basis	Letter Grade
Repeatable	No
Course Components	Lecture
Grade Roster Component	Lecture
Credit Available by Exam	No
Admission Condition Course	No
Off Campus	Never
Campus of Offering	Columbus

Prerequisites and Exclusions

Prerequisites/Corequisites	
Exclusions	
Electronically Enforced	Yes

Cross-Listings

Cross-Listings

Subject/CIP Code

Subject/CIP Code	30.0000
Subsidy Level	Baccalaureate Course
Intended Rank	Freshman, Sophomore, Junior, Senior

Requirement/Elective Designation

Citizenship for a Diverse and Just World

Course Details

Course goals or learning objectives/outcomes

- Students analyze how Christianity has shaped the development of American institutions, critically interpret primary sources from major Christian thinkers on politics and law, think critically about tensions between spiritual and temporal authority.

Content Topic List

- Law and Government in the New Testament Era and the Early Church; St. Augustine and Imperial Christianity; Natural Law and Political Authority; The Reformation and Political Authority; Religious Freedom and Toleration; Liberalism and Secularism

Sought Concurrence

Yes

Attachments

- CIVICLL, Christianity, Government, and Law - Syllabus.pdf: Syllabus
(Syllabus. Owner: Fortier,Jeremy)
- CIVICLL, Christianity, Government, and Law - GE Worksheet.pdf: GE Worksheet
(Other Supporting Documentation. Owner: Fortier,Jeremy)
- Concurrence - ASC, Glenn, Education, Law.pdf: Concurrence Exchanges
(Concurrence. Owner: Fortier,Jeremy)

Comments

Workflow Information

Status	User(s)	Date/Time	Step
Submitted	Fortier,Jeremy	08/26/2025 03:50 PM	Submitted for Approval
Approved	Fortier,Jeremy	08/26/2025 03:51 PM	Unit Approval
Approved	Reed,Kathryn Marie	08/26/2025 05:37 PM	College Approval
Pending Approval	Jenkins,Mary Ellen Bigler Hilty,Michael Neff,Jennifer Vankeerbergen,Bernadette Chantal Steele,Rachel Lea	08/26/2025 05:37 PM	ASCCAO Approval



THE OHIO STATE UNIVERSITY

CHASE CENTER FOR CIVICS, CULTURE,
AND SOCIETY



CIVICLL 3212: Christianity, Government, and Law

Term: Spring 2026

Credit Hours: 3

Instructor: Dr. James Michael Hooks

Meeting Day/Time:

Email: Hooks.98@osu.edu

Phone: 352-286-0588

Office Hours: Tuesdays and Thursdays or by appointment

Office Location:

I. Course Overview:

Has Christianity influenced our ideas of law, civic virtue, and individual rights? Is there a connection between Christianity and governmental structures, such as republicanism or monarchy? Can America properly be called a Christian nation? This course explores the interaction of Christian thought with government and law in American and world history. Specifically, it considers the influence of early Christianity on Roman Law and Jewish conceptions of Torah, discusses the tension between Imperial Christianity and Monasticism, and outlines the emergence of Christian monarchy alongside doctrines of Papal authority and canon law. The course also explores theories of Catholic republicanism in the Renaissance, and varying conceptions of law and national government within the Protestant Reformation. Moving into the modern day, it concludes by discussing Christianity's connection to international law, civil rights, nationalism, liberal democracy, as well as American constitutional law and government.

II. Course Objectives:

By the end of this course, students will be able to:

- Understand how Christianity has shaped the development of American political institutions, including key ideas in American civic life such as natural rights, constitutionalism, and the rule of law.
- Evaluate personal assumptions in light of competing arguments and the accumulated wisdom of inherited traditions, applying constructive reasoning to debates about law, civic virtue, and governance.
- Read and critically interpret influential primary sources from major Christian thinkers on politics, law, and society.
- Apply developed writing skills, modeling textual precision, effective argumentation, and attention to historical context.
- Communicate complex ideas verbally in classroom discussion.

- Articulate how religion has shaped civic and legal traditions in the West.

III. GEN Goals and Expected Learning Outcomes:

This course fulfills the **GEN Theme: Citizenship for a Just and Diverse World**

GEN Goals

- **Goal 1:** Successful students will analyze an important topic or idea at a more advanced and in-depth level than in the Foundations component.
- **Goal 2:** Successful students will integrate approaches to the theme by making connections to out-of-classroom experiences with academic knowledge or across disciplines and/or to work they have done in previous classes and that they anticipate doing in the future.
- **Goal 3:** Successful students will explore and analyze a range of perspectives on local, national, or global citizenship and apply the knowledge, skills, and dispositions that constitute citizenship.
- **Goal 4:** Successful students will examine notions of justice amid difference and analyze and critique how these interact with historically and socially constructed ideas of citizenship and membership within society, both within the United States and around the world.

Expected Learning Outcomes

Successful students will be able to:

- 1.1. Engage in critical and logical thinking about the topic or idea of the theme.
- 1.2 Engage in advanced, in-depth, scholarly exploration of the topic or idea of the theme.
- 2.1. Identify, describe, and synthesize approaches or experiences as they apply to the theme.
- 2.2. Demonstrate a developing sense of self as a learner through reflection, self-assessment, and creative work, building on prior experiences to respond to new and challenging contexts.
- 3.1. Describe and analyze a range of perspectives on what constitutes citizenship and how it differs across political, cultural, national, global, and/or historical communities.
- 3.2. Identify, reflect on, and apply the knowledge, skills, and dispositions required for intercultural competence as a global citizen.
- 4.1. Examine, critique, and evaluate various expressions and implications of diversity, equity, and inclusion, and explore a variety of lived experiences.
- 4.2. Analyze and critique the intersection of concepts of justice, difference, citizenship, and how they interact with cultural traditions, structures of power, and/or advocacy for social change.

How this course connects to the Theme: Citizenship for a Diverse and Just World:

This course understands citizenship as a political status and evolving cultural concept that is intimately shaped by religious values, institutions, and belief systems. Likewise, this course understands the concept of “a diverse and just world” as encompassing the reality of cultural pluralism and the ethical ideal of justice, or the equitable and fair treatment of *all* persons. “Christianity, Government, and Law” understands concepts of justice—like citizenship—as inextricably linked to religion in general and Christianity in particular. This course centers around Christianity’s role in shaping concepts of law, authority, and civic identity across a wide range of historical periods and regimes. Students will learn to think critically about tensions between spiritual and

temporal authority and the use of religion to both oppress and liberate. They will also assess how Christian doctrines evolved in response to institutional, cultural, and legal change.

IV. Course Textbooks:

E-reserve readings:

All readings not in textbooks will be available on our Carmen site under the Weekly Module during which they are assigned.

Textbooks, all of which are all available for purchase on Amazon:

- Larry Siedentop, *Inventing the Individual* (Harvard University Press, 2015), ISBN 9780674979888
- *A Sourcebook in Christian Political Thought: From Irenaeus to Grotius*, eds. Oliver O'Donovan and Joan Lockwood O'Donovan, ISBN: 0802842097
- Justo Gonzalez, *The Story of Christianity: The Reformation to the Present Day*, vol. 2 (Harper Collins, 1985), ISBN: 0061855898.

V. Assignments and Grading:

Active Participation and Attendance: 25%

Midterm Exam: 25%

Gobbet Essays: 25%

Final Exam: 25%

Instructions for All Essay Assignments

- Papers should be double-spaced, use 12-point Times New Roman font, and be carefully edited.
- Essays will be due at 11:59pm on the due date listed in the syllabus.

Participation and Attendance:

Each class will consist of a 50-minute lecture and a 30-minute classroom discussion component. Each week, students will be assigned an excerpt from within a particular reading to read closely. During classroom discussion period, students will be graded on how they engage with the primary source materials in discussion. This portion of the grade also includes attendance, preparation for weekly sessions, and meaningful participation in both large-group discussions and small-group activities. To receive full points, please note these policies:

- Students are expected to attend every class session. For each unexcused absence from class, students will be docked 10% of their participation grade. Students who miss 25% or more of the class sessions will receive a zero for this component of the course. Missing classes for illness, university-sponsored events, or religious holidays does not count, but for an absence to be considered excused, you must contact the instructor within one week of the absence. Please reach out to the instructor with any questions about this policy.
- Consistent, high-quality participation—including respectful listening, contributing to discussion, and building on peers' insights—is expected each week. Occasional informal writing or group exercises may be used to facilitate discussion and deepen reflection. Students will be docked 1 point of their participation grade (1/100 pts) for every day they do not bring their assigned text *or* do not speak up in class. If you are struggling to participate in discussion, please come to office hours or reach out to the instructor.

- Be sure to arrive on time for class. Excessive tardiness will lead to a reduction in your participation grade. There will be a three-day grace period (meaning that there will be no grade penalty for the first three days a student is late to class), but after that, you will be docked 1 point of your participation grade (1/100) for each day you come to class late.

Gobbet:

The 'Gobbet' is a genre of writing invented at Oxford to help students learn how to closely read a primary source text. They consist of a one-page close analysis of one section of an original text. A Gobbet typically consists of 4 paragraphs. The 1st introduces the text. The 2nd is a close reading section, which highlights the key words, literary devices, assumptions, etc. The 3rd paragraph contextualizes the excerpt in light of the overall theme of the document. Finally, the 4th paragraph contextualizes the document in a broader historical or social context.

Analysis of original source material will allow students to go deeper into the material, to apply their general understanding of each historical period and to learn how to interpret texts critically and thoughtfully. Students will be asked to complete 3 written 'Gobbets' throughout the course of the year, submitted onto canvas as a pdf. The top two scores will be counted for the final grade, while the lowest will be omitted.

Midterm and Final Exam:

Students will take two 90-minute exams, composed of multiple-choice questions and a short essay. The essay will be in the style of a Gobbet, as described above.

Grading Scale:

All assignments will be graded out of a 100-point scale and then converted into the final grade (also on a 100-point scale) using percentages outlined below. Your letter grade will be determined using the following ranges:

93-100%	A
90-92.9%	A-
87%-89.9%	B+
83%-86.9%	B
80%-82.9%	B-
77%-79.9%	C+
73%-76.9%	C
70%-72.9%	C-
67%-69.9%	D+
60%-66.9%	D
Below 60%	E

Deadlines: All assignments will be due at 11:59pm on the due date listed in the syllabus. Late assignments will automatically drop 20 points (two letter grades) if submitted within 24 hours after the deadline, and 50 points thereafter. If there are extenuating circumstances that interfere with timely assignment completion, please discuss this with me *before* the assignment is due.



VI. Weekly Schedule

WEEK 1: THE CONTEXT OF CHRISTIANITY

Christianity began in the context of Imperial Rome and Second Temple Judaism. The Roman conception of Law was rooted in ancient Greco-Roman conceptions of the state. This vision of government did not simply seek to maximize personal liberty but was designed to promote virtuous citizens and secure the welfare of the community. The Roman Imperium developed its own sophisticated legal system, which governed the empire in a meticulous way that included prescribed religious ceremony. At the dawn of Christianity, Rome had recently shifted from a republic to an empire with a mixed constitution. Alternatively, as an occupied people, Jews in the second temple period also had their own conception law derived from the Torah, a body of religious literature based on a divine covenantal promise of flourishing given Abraham's descendants. This Law was connected to a messianic hope which (according to many sects of Judaism) predicted Israel's political self-governance. In each context, religion, law, and government were deeply intertwined.

13 January Class Introduction & Government, Law and Religion in Greece and Rome

Textbook Reading:

Larry Siedentop, *Inventing the Individual* (2015), "Ch. 1. The Ancient Family," "Ch. 2. The Ancient City," "Ch. 3. The Ancient Cosmos," pp. 7-47.

Aristotle, 'The Politics' in *Aristotle: The Politics and the Constitution of Athens*, edited by Stephen Everson (Cambridge University Press, 1996), p. 11.

Reading Excerpt:

Every State is a community of some kind, and every community is established with a view to some good; for everyone always acts in order to obtain that which they think good. But, if all communities aim at some good, the state or political community, which is the highest of all, and which embraces all the rest, aims at good in a greater degree than any other, and at the highest good.

-- Aristotle, *Politics*

15 January Government and Law in Second Temple Judaism

Textbook Reading:

N.T. Wright, *The New Testament and the People of God* (Minneapolis, 1992), pp. 215-219, 224-232.

The Bible, New International Version, Exodus 20; Deuteronomy 6; Leviticus 19; Psalm 19.

Reading Excerpt:

The Lord said to Moses, Speak to the entire assembly of Israel and say to them: Be holy because I, the Lord your God, am holy. Each of you must respect your mother and father, and you must observe my Sabbaths. I am the Lord your God. Do not turn to idols or make metal gods for yourselves. I am the Lord your God. When you sacrifice a fellowship offering to the Lord, sacrifice it in such a way that it will be accepted on your behalf. It shall be eaten on the day you sacrifice it or on the next day; anything left over until the third day must be burned up. If any of it is eaten on the third day, it is impure and will not be accepted. Whoever eats it will be held responsible because they have desecrated what is holy to the Lord; they must be cut off from their people. When you reap the harvest of your land, do not reap to the very edges of your field or gather the gleanings of your harvest. Do not go over your vineyard a second time or pick up the grapes that have fallen.



Leave them for the poor and the foreigner. I am the Lord your God. Do not steal. Do not lie. Do not deceive one another. Do not swear falsely by my name and so profane the name of your God. I am the Lord. Do not defraud or rob your neighbor. Do not hold back the wages of a hired worker overnight. Do not curse the deaf or put a stumbling block in front of the blind, but fear your God. I am the Lord. Do not pervert justice; do not show partiality to the poor or favoritism to the great, but judge your neighbor fairly. Do not go about spreading slander among your people. Do not do anything that endangers your neighbor's life. I am the Lord. Do not hate a fellow Israelite in your heart. Rebuke your neighbor frankly so you will not share in their guilt. Do not seek revenge or bear a grudge against anyone among your people, but love your neighbor as yourself. I am the Lord. Keep my decrees. Do not mate different kinds of animals. Do not plant your field with two kinds of seed. Do not wear clothing woven of two kinds of material.

-- Leviticus 19:1-19 (NIV)

WEEK 2: THE LONG-AWAITED MESSIAH?

Early Christianity was an apocalyptic movement. The messiah had come. A new day was dawning, and the old-world order had passed away. The 'kingdom of God' was something within, which could transcend the political occupation of the Romans. This fledgling sect within Judaism was soon transformed by an eminent Jewish scholar, Saul of Tarsus, who suddenly converted, and under the name of the "Apostle Paul" spread Christianity to the non-Jewish world. Paul's conception of 'Law' was unique. He argued that the old Jewish law itself was itself part of the previous world order, and in the new age, all nations could enter into God's covenant regardless of whether they were descended from Abraham, without the need for circumcision, dietary rules, or other central elements of Torah. After the New Testament era, Christianity continued to spread throughout the 'gentile' world. This new group refused to worship the Roman pantheon or the emperor, but claimed to be obedient citizens. Yet could the Roman empire understand this distinction, given their traditional understanding of law, religion, and government?

20 January Law and Government in the New Testament Era

Textbook Reading:

Siedentop, "Epilogue: Christianity and Secularism," pp. 349-363, "Ch. 4. The World Turned Upside Down: Paul," pp. 51-66.

The Bible (New International Version), Matthew 5; Mark 12; Luke 17; Romans 3.

Reading Excerpt:

For all who rely on the works of the law are under a curse, as it is written: "Cursed is everyone who does not continue to do everything written in the Book of the Law." Clearly no one who relies on the law is justified before God, because "the righteous will live by faith." The law is not based on faith; on the contrary, it says, "The person who does these things will live by them." Christ redeemed us from the curse of the law by becoming a curse for us, for it is written: "Cursed is everyone who is hung on a tree." He redeemed us in order that the blessing given to Abraham might come to the Gentiles through Christ Jesus, so that by faith we might receive the promise of the Spirit.

-- Galatians 3:10-14 (NIV)

22 January Law and Government in the Early Church

Textbook Reading:

Siedentop, "Ch. 5. The Truth Within: Moral Equality," pp. 67-78.



'Letter to Diognetus' and 'To Autolycus' in *A Sourcebook in Christian Political Thought: From Irenaeus to Grotius*, pp. 12-14.

Reading Excerpt:

For the distinction between Christians and other men is neither in country nor language nor customs... while living in Greek and barbarian cities, according as each obtained his lot, and following the local customs both in clothing and food and in the rest of life, they show forth the wonderful and confessedly strange character of the constitution of their own citizenship. They dwell in their own fatherlands but as if sojourners in them; they share all things as citizens, and suffer all things as strangers. Every foreign country is their fatherland, and every fatherland is a foreign country. They marry as all men, they bear children, but they do not expose their offspring... They obey the appointed laws, and surpass the laws in their own lives... They are put to death and they gain life.

-- Letter to Diognetus

WEEK 3: CONSTANTINE AND THE IMPERIAL CHURCH

***** The first Gobbet essay is due at the end of this week, Friday before midnight*****

Previously opposed by Roman government and law, the early Christian movement had a sudden transformation when the emperor Constantine claimed to have had a vision from the Christian God. Although he waited to be baptised until his deathbed, Constantine made Christianity a legal religion and introduced a new concept of imperial Christianity that would forever change the world. In this new era, the emperor supported the unity of the Church, which now became a prominent institution with a burgeoning material culture, as ornate church buildings, artwork, and relics became prominent in worship. Despite these good fortunes, many felt uncomfortable associating Christianity with wealth and prestige. The monastic movement emerged, seeking the recapture early Christianity's spirit of martyrdom, following Christ by taking on a voluntary law, not mandated by government, which focused on self-sacrifice, the renouncement of wealth, and citizenship in heaven rather than on earth.

27 January Constantine and Imperial Christianity

Textbook Reading:

Siedentop, "Ch. 6. Heroism Redefined," pp. 79-87.

Eusebius of Caesarea, "A Speech on the Dedication of the Holy Sepulchre Church" and "A Speech for the Thirtieth Anniversary of Constantine's Accession" in *A Sourcebook in Christian Political Thought*, pp. 56-65.

Reading Excerpt:

And thus by the express appointment of the same God, two roots of blessing, the Roman empire and the doctrine of Christian piety, sprang up together for the benefit of men. For before this time, the various countries of the world, as Syria, Asia, Macedonian, Egypt, and Arabia, had been severally subject to different rulers. The Jewish people, again, had established their dominion in the land of Palestine. And these nations, in every village, city and district, actuated by some insane spirit, were engaged in incessant and murderous war and conflict. But two mighty powers, starting from the same point, the Roman empire which henceforth was swayed by a single sovereign and the Christian religion, subdued and reconciled these contending elements. Our Savior's mighty power destroyed at once the many governments and the many gods



of the powers of darkness, and proclaimed to all men, both rude and civilized, to the extremities of the earth, the sole sovereignty of God himself.

-- Eusebius, *Speech on the Dedication of the Holy Sepulchre Church*

29 January The Desert Fathers: The Kingdom of Heaven and Its Laws

Textbook Reading:

Siedentop, "Ch. 7. A New Form of Association: Monasticism," pp. 88-99.

Athanasius, *The Life of St. Anthony*, New Advent (<https://www.newadvent.org/fathers/2811.htm>), from "Prologue" to "How he left the fort, and how monasticism began to flourish in Egypt."

Reading Excerpt:

Antony you must know was by descent an Egyptian: his parents were of good family and possessed considerable wealth, and as they were Christians he also was reared in the same Faith... [H]e entered the church, and it happened the Gospel was being read, and he heard the Lord saying to the rich man Matthew 19:21, 'If you would be perfect, go and sell that you have and give to the poor; and come follow Me and you shall have treasure in heaven.' Antony, as though God had put him in mind of the Saints, and the passage had been read on his account, went out immediately from the church, and gave the possessions of his forefathers to the villagers — they were three hundred acres, productive and very fair — that they should be no more a clog upon himself and his sister. And all the rest that was movable he sold, and having got together much money he gave it to the poor, reserving a little however for his sister's sake... [H]e persuaded many to embrace the solitary life. And thus it happened in the end that cells arose even in the mountains, and the desert was colonised by monks, who came forth from their own people, and enrolled themselves for the citizenship in the heavens.

-- Athanasius, *The Life of St. Anthony*

WEEK 4: CATHOLIC THOUGHT DURING THE EMPIRE'S FALL AND THE RISE OF FEUDALISM

The fall of the Western Roman Empire was accompanied by a new stage of evolution in Christian thought on government and law. While many pagan Romans blamed the decline of the Empire on Christianity—which, they argued, was the result of abandoning the traditional gods—Augustine's the City of God, famously argued that it was the lack of civic virtue and sin that caused Rome's decline. Augustine also laid the groundwork for a more complex view of government and law both inside and outside of the Church. He argued that Christians who belong to the 'City of God' necessarily live alongside (and mixed with) citizens in the 'City of Man.' The Church itself is not the City of God, since many false Christians dwell within it. Likewise, Christians may occupy places of power in the world: for example, an emperor may use imperial authority to impose fines on heretics, using the law to teach them (and hopefully save their souls). After the eventual fall of Rome's Western Empire, government power decentralized across Europe as feudal lords began to emerge as monarchs in local regions with their own vernacular cultures. The reign of Charlemagne, crowned in 800, marked an important moment in which Christian kingship was developed in the Latin West as a holy institution with religious authority, closely connected to papal endorsement.

3 February Augustine's City of God: Two Loves, Two Governments and Two Laws

Textbook Reading:

Siedentop, "Ch. 8. The Weakness of the Will: Augustine," pp. 100-110.



Augustine, "The City of God" in *A Sourcebook in Christian Political Thought*, pp. 137-163.

Reading Excerpt:

We see then that the two cities were created by two kinds of love: the earthly city was created by self-love reaching the point of contempt for God, the heavenly city by the love of God carried as far as contempt of self. In fact, the earthly city glories in itself, the heavenly City glories in the Lord. The former looks for glory from men, the latter finds its highest glory in God, the witness of a good conscience.

-- Augustine of Hippo, *City of God*

5 February Charlemagne and the Rise of Christian Feudalism

Textbook Reading:

Siedentop, Ch. 9. "Shaping New Attitudes and Habits," "Ch. 10. Distinguishing Spiritual from Temporal Power," "Ch. 11. Barbarian Codes, Roman Law, and Christian Institutions," "Ch. 12. The Carolingian Compromise", pp. 113-162.

Jonas of Orléans, "The Institution of the King," in *A Sourcebook in Christian Political Thought*, pp. 216-220.

Reading Excerpt:

The specific service of royalty is to govern the people of God and to rule it with equity and justice, devising policies for its peace and concord. The king himself should be before all else the defender of the churches and of the servants of God. It is the duty of kings, too, to provide conscientiously for the welfare of the priests and the continuance of their ministry. Under the protection of their arms the church of Christ should be secure, and the vulnerability of widow, orphans, and other destitute persons, of all, indeed, who are in any kind of want, should find protection.

-- Jonas of Orléans, *The Institution of the King*

WEEK 5: CHRISTIANITY IN THE HIGH MIDDLE AGES: MONARCHY AND NATURAL LAW

Despite Charlemagne's efforts to unify Western Europe under a single Christian monarchy, his empire quickly fragmented after his death, as his heirs divided the realm into separate kingdoms that would eventually evolve into France, the Holy Roman Empire (centered in what is now Germany), Italy, and Spain. In the wake of this political disintegration, throughout the High Middle Ages (c. 1000–1300), the Catholic Church emerged as a central authority, asserting itself as both the spiritual and political head of Christendom. Papal claims to universal sovereignty would eventually contribute to a widening rift with the Greek-speaking East, culminating in ecclesiastical schism. In the secular realm, the assertion that the Pope held supreme temporal power over all Christian rulers led to protracted conflict between the papacy and various monarchs—most notably the Holy Roman Emperor. This new political world, characterized by the centralization of papal power, was also a period of remarkable cultural and economic growth, during which Christian thought on government and law developed. Central to this intellectual flourishing was the emergence of scholasticism, a movement built around the rediscovery of Aristotle, famously championed by a Dominican monk, Thomas Aquinas, who articulated enduring theories of monarchy and natural law.

10 February Papal Supremacy and the Investiture Controversy

Textbook Reading:



Siedentop, Ch. 15. "The Papal Revolution: A Constitution for Europe," "Ch. 16. Natural Law and Natural Rights," "Ch. 17. Centralization and the New Sense of Justice," "Ch. 18. The Democratizing of Reason," pp. 237-251.

Jonas of Orléans, "Dictatus Papae" and "Letter 8.21" in *A Sourcebook in Christian Political Thought*, pp. 242-249.

Reading Excerpt:

Remember the words of our Lord and Saviour Jesus Christ: 'Thou art Peter and upon this rock I will build my Church.... Whatsoever thou shalt loose on earth shall be loosed in heaven' (Matt. 16:18f.). Are kings excepted here? Or are they not of the sheep which the Son of God committed to St. Peter? Who, I ask, thinks himself excluded from this universal grant of power of binding and loosing to St. Peter unless, perchance, that unhappy man who, being unwilling to bear the yoke of the Lord, subjects himself to the burden of the Devil and refuses to be numbered in the flock of Christ?

-- Gregory VII, *Letter 8.21*

12 February Aquinas: Natural Law and Monarchy

Textbook Reading:

Siedentop, "Ch. 21. Popular Aspirations and the Friars," "Ch. 22. The Defence of Egalitarian Moral Intuitions," pp. 281-305.

Thomas Aquinas, "On Kingship" and "Summa Theologia" in *A Sourcebook in Christian Political Thought*, pp. 330-335, 342-361.

Reading Excerpt:

Law is a rule and measure.... Amongst them intelligent creatures are ranked under divine Providence the more nobly because they take part in Providence by their own providing for themselves and others. Thus they join in and make their own the eternal Reason... Now this sharing in the Eternal Law by intelligent creatures is what we call 'natural law' ... As we have seen, law is a kind of dictate of the practical reason... The guidance of human conduct requires a divine law besides natural law ... because of the untrustworthiness of human judgement... Since human law is not enough, the complement of divine law is needed to check and guide what goes on within us... [Moreover] human law cannot forbid or punish all wrongdoing... Hence the need for a divine law which misses nothing and leaves no evil unforbidden or unpunished.

-- Thomas Aquinas, *Summa Theologiae*

WEEK 6: CONCILIARISM AND REPUBLICANISM IN THE RENAISSANCE

By the Late Middle Ages, the Latin World entered into another period of fragmentation. The doctrine of papal supremacy had not resulted in a stable Europe, but there emerged two popes (one French and one Italian) with two political claims for legitimacy. However, at the same time, a renaissance was emerging in Italy as humanist scholars began to study the Greco-Roman sources in their original languages, recovering ancient Roman conceptions of republican government. Several Christians began to argue that both the civic and ecclesiastical spheres were best ruled by self-government through councils, not the absolute will of



individual monarchs. In this new context, Aristotle was used to establish the beginnings of early modern social contract theory, as religious thinkers began to rethink the foundations of government and law.

17 February Midterm

*****Students take a 90-minute midterm examination with multiple-choice questions along with an in-class Gobbet essay*****

19 February Conciliarism and Republicanism in Renaissance Italy

Textbook Reading:

Siedentop, "Ch. 24. Struggling for Representative Government in the Church," "Ch. 25. Dispensing with the Renaissance," pp. 321-348.

Marsilius of Padua, "Defensor Pacis" in *A Sourcebook in Christian Political Thought*, pp. 427-452.

Reading Excerpt:

Let us say, then, in accordance with the truth and the counsel of Aristotle in the Politics that the legislator, or the primary and proper efficient cause of law, is the people or the whole body of citizens, or the weightier part thereof, through its election or will expressed by words in the general assembly of the citizens... the best law is made only through the hearing and command of the entire multitude, I prove by assuming with Aristotle in the Politics that the best law is that which is made for the common benefit of the citizens... Since, therefore, it pertains to the whole body of the citizens to generate the form, that is, the law, according to which all civil acts must be regulated, it will be seen that it pertains to the same whole body to determine this form's matter... Now it remains to show that not only did Christ himself refuse rulership or coercive judgement in this world, whereby he furnished an example for his apostles and disciples and their successors to do likewise, but also he taught by words and showed by example that all men, both priests and non-priests, should be subject in property and in person to the coercive judgement of rulers of this world... By virtue of the words of Scripture, therefore, no bishop or church is the head or leader of the rest, as such. For the only absolute head of the church and foundation of the faith... is Christ himself... There is another, and proper, sense in which a bishop or church can be understood to be or to have been the head and leader of the other bishops and churches. This proper headship is derived from the authority of the general council... It is... the head bishop's duty to hold the leading seat or position among all the bishops and clergymen at the general council, to propose questions for deliberation, to review the discussions in the presence of the whole council... [and] teach these results and answer questions about them.

-- Marsilius of Padua, *Defensor Pacis*

WEEK 7: LUTHER'S TWO KINGDOMS AND CALVIN'S GODLY REPUBLIC

Despite its sophisticated analysis of government and law, conciliarism failed to provide unity in the West but instead resulted in the election of a third Pope in Pisa with his own claims of legitimacy. Out of the fragmented Late Middle Ages, 'Protestants' emerged across Europe looking to the Scripture as the highest authority, denying that it could be found in any ecclesiastical institution. The most famous adherent to this movement was Martin Luther, who ushered in the Protestant Reformation with his famous 95 Theses. Luther revolutionized the subjects of law and government with his 'Two Kingdoms' theory. In the Kingdom of the Church, Luther emphasized the importance of faith and grace over law, and when it came to secular Kingdoms of the world, Luther supported the rights of magistrates to enforce legislative codes while urging Christians to strict obedience. Switzerland simultaneously underwent its own Reformation. John Calvin, known as the brightest mind of the Protestant Reformation, laid out an entire vision for Christian life,



including the proper function of government and law in the state and the church. According to Calvin, Luther was too pessimistic about the benefits of law. Calvin claimed that the law provided both the church and state with sufficient guidance and ought to be a source of morality in both spheres. Calvin argued that the ideal form of government was a godly aristocracy, and he argued that the church ought to exercise disobedience to the state whenever the secular rulers attempted to undermine divine law.

24 February Luther's Two Kingdoms

Textbook Reading:

Justo Gonzalez, *The Story of Christianity: The Reformation to the Present Day* (Harper Collins, 1985), vol. 2, pp. 14-37.

Martin Luther, "Temporal Authority: To What Extent It Should Be Obeyed" in *A Sourcebook in Christian Political Thought*, pp. 585-602.

Reading Excerpt:

The law of this temporal sword has existed from the beginning of the world... Hence it is certain and clear enough that it is God's will that the temporal sword and law be used for the punishment of the wicked and the protection of the upright... Here we must divide the children of Adam and all mankind into two classes, the first belonging to the kingdom of God, the second to the kingdom of the World.... If all the world were composed of real Christians, that is, true believers, there would be no need for nor benefits from prince, king, lord, sword, or law. They would serve no purpose since Christians have in their heart the Holy Spirit, who both teaches and makes them do injustice to no one, to love everyone, and to suffer injustice and even death willingly and cheerfully at the hands of anyone.... Heresy can never be restrained by force. One will have to tackle the problem in some other way, for heresy must be opposed and dealt with otherwise than with the sword. Here God's word must do the fighting. If it does not succeed, certainly the temporal power will not succeed either, even if it were to drench the world with blood. Heresy is a spiritual matter which you cannot hack to pieces with iron, consume with fire, or drown with water. God's word avails here.... Among Christians there shall and can be no authority; rather all are alike subject to one another... What, then, are the priests and bishops? Answer: Their government is not a matter of authority or power, but a service and an office, for they are neither higher nor better than other Christians. Therefore, they should impose no law or decree on others without their will and consent. Their ruling is rather nothing more than the inculcating of God's word.

-- Martin Luther, *Temporal Authority*

26 February Calvin's Godly Republic and the Three Ways of the Law

Textbook Reading:

Gonzalez, pp. 60-69.

John Calvin, "Institutes of the Christian Religion" in *A Sourcebook in Christian Political Thought*, pp. 662-681.

Reading Excerpt:

No polity can be successfully established unless piety be its first case, and that those laws are absurd which disregard the rights of God, and consult only for men... Hence in Scripture holy kings are especially praised for restoring the worship of God when corrupted or overthrown, or for taking care that religion flourished under them in purity and safety.... This rebukes the folly of those who would neglect the care of divine things and devote themselves merely to the administration of justice among men... We must attend to the well-known division which distributes the whole law of God, as promulgated by Moses, into the moral, the ceremonial, and the judicial law, and we must attend to each of these parts, in order to



understand how far they do, or do not, pertain to us... The moral law, then (to begin with it), being contained under two heads, the one of which simply enjoins us to worship God with pure faith and piety, the other to embrace men with sincere affection, is the true and eternal rule of righteousness prescribed to the men of all nations and of all times... The ceremonial law of the Jews was a tutelage... until the fulness of the time should come when he was fully to manifest his wisdom to the world... The judicial law, given them as a kind of polity, delivered certain forms of equity and justice... Now, as it is evident that the law of God which we call moral is nothing else than the testimony of natural law, and of that conscience which God has engraven on the minds of men.

-- John Calvin, *Institutes of the Christian Religion*

WEEK 8: ANGLICANISM AND THE RADICAL REFORMATION

Across the Channel, England was undergoing its own very different branch of Protestant theology. Henry VIII disagreed with Luther and Calvin, but opposed the pope for refusing to grant him an annulment to his marriage. Henry proclaimed that he was the head of the church, arguing that a Christian monarch could govern ecclesiastical affairs within his own realm. In this view, the Church played a key role in parliament, as bishops in the House of Lords helped to shape legislation and policy. After Henry, monarchs like Edward VI and Elizabeth I helped the Church of England to embrace elements of continental Protestant theology, nevertheless, (opposing the Puritans) they kept a Catholic view toward art and liturgy, allowing images in the church and emphasizing the importance of the eucharist in worship—a position known as the ‘middle way’. Another stream of Reformation also existed during this time both in England and continental Europe, with a different view of government and law: known as the ‘Radical Reformation.’ This stream of Protestant theology gave birth to movements such as the anabaptists, Mennonites, and quakers, who argued for a radically egalitarian and individualistic approach to law and government. These ideas often had profound political and civic implications, as seen most clearly in the Munster Rebellion and the English Civil War.

3 March The Protestant Church of England: Monarch as Head of the Church

Textbook Reading:

Gonzalez, pp. 70-85.

Richard Hooker, "Laws of Ecclesiastical Polity" in *A Sourcebook in Christian Political Thought*, pp. 745-756.

Reading Excerpt:

Laws natural do always bind; laws positive not so, but only after they have been expressly and wittingly imposed... Laws that concern supernatural duties are all positive, and either concern men supernaturally as men, or else as parts of a supernatural society, which society we call the church. To concern men as men supernaturally is to concern them as duties which belong of necessity to all, and yet could not have been known by any to belong unto them, unless God had opened them himself, inasmuch as they do not depend upon any natural ground at all out of which they may be deduced... The church, being a supernatural society, doth differ from natural societies in this: that the person unto whom we associate ourselves in the one are men simply considered as men, but they to whom we be joined in the other are God, angels and holy men.

-- Richard Hooker, *Laws of Ecclesiastical Polity*

5 March Egalitarianism in The Radical Reformation

Textbook Reading:



Gonzalez, pp. 53-60, 158-163, 196-204.

Gerard Winstanley, *The True Levellers Standard* (1649) <https://www.diggers.org/diggers-ENGLISH-1649/True-Levellers-Standard-Advanced-1649.pdf>

Reading Excerpt:

In the beginning of Time, the great Creator Reason, made the Earth to be a Common Treasury... Man had Dominion given to him over the Beasts, Birds, and Fishes, but not one word was spoken in the beginning, That one branch of mankind should rule over another. And the Reason is this, Every single man, Male and Female, is a perfect Creature of himself... But since humane flesh (that king of Beasts) began to delight himself in the objects of the Creation, more than in the Spirit... he fell into blindness of mind and weakness of heart... And then... from the time of the Son of man... the Spirit is rising up in strength. O thou teaching and ruling power of the earthly man, thou hast been an oppressor, by imprisonment, impoverishing, and martyrdom; and all thy power and wit, hath been to make Laws, and execute them against such a stand for universal Liberty... England is not a Free People, till the Poor that have no Land, have a free allowance to dig and labour the Commons, and so live comfortably... That all the Prophecies, Visions, and Revelations of Scriptures, of Prophets, and Apostles, concerning the calling of the Jews, the Restoration of Israel, and making of that People, the Inheritors of the whole Earth; doth all seat themselves in this Work of making the Earth a Common Treasury.

-- Gerrard Winstanley, *The True Levellers Standard*

WEEK 9: INTERNATIONAL LAW AND CHRISTIANITY IN EARLY AMERICA

***** The second Gobbet essay is due at the end of this week, Friday before midnight*****

As we have seen, Christianity has a long history of reflecting on natural law. When it came to domestic policy, Christians had long argued that God provided 'laws' for human flourishing known by nature, which he himself designed. In the wake of the rise of the early modern nation state, however, Christian political thinkers began to reflect on whether nature also provide a 'law of nations' which governed the international theatre. The most famous of these arguments was made by Hugo Grotius, an 'Arminian' dissenter against the Reformed tradition. This attention on the international global order was accompanied by waves of trade and immigration in the New World, while many Christians fled the established state religions of their European homelands in search of building societies based on their own conscientious beliefs. In this context, major proponents of religious liberty emerged such as the unconventional Anglican John Locke and the Calvinistic Baptist Roger Williams. Simultaneously, religion began to color the debate for and against revolution. Did American Christians have a right to revolt against their distant colonial powers and create a system of self-government?

10 March The Law of Nations

Textbook Reading:

Gonzalez, pp. 180-184.

Grotius, "The Right of War and Peace" in *A Sourcebook in Christian Political Thought*, pp.792-820.

Reading Excerpt:

Though man is an animal, he is an extraordinary one... Among these distinctive features of human behavior is desire for society – by which is meant not any kind of herding together, but peaceable society with members of the same species, organized appropriately to human rational capacities... These observations would have a place even were we to accept the



*infamous premise that God did not exist... It is a principle of natural Right to observe agreements. It was necessary for human society for there to be some means by which one might bind oneself, and no other natural means can be imagined. And this principle is the source from which civil Rights derived; for in the formation of a civil society or in its subjection to a ruler or rulers, a promise is made... The mother of natural Right is human nature, which would include us to one another's society even if we had no needs at all. The mother of civil Right, on the other hand, is obligation created by agreement, and since this derives its force from natural Right, nature may be said to be its grandmother... But just as the Rights of any civil society have that society's interest in view, so it was possible for Rights to arise by consent among all or most civil societies, Rights which served the interest not of particular society but of the whole international community... This is what is called the Right of nations (*ius gentium*), when we distinguish it from natural Right (*ius naturae*)... If a citizen who breaches civil Right for his own immediate interest destroys the fabric which protects the enduring interests of himself and his posterity, so a people that violates natural Rights and the Rights of nations, undermine the supporters of its own future tranquillity... If there is no community which can be preserved without Right, as Aristotle demonstrated... there is certainly a need for Right in the community which unites either the whole human race or a number of peoples... Yet natural right is not susceptible of change, even by God. For though God's power is immeasurable, yet there are things to which it does not reach... God could not make twice two anything other than four, nor something evil in itself other than evil.*

-- Grotius, *The Right of War and Peace*

12 March Religious Freedom and Revolution in Early America

Textbook Reading:

Gonzalez, pp. 217-226.

John Locke, "Letter concerning Toleration" in *Second Treatise of Government and A Letter Concerning Toleration*, ed. Mark Goldie (Oxford, 2016), pp. 121–168.

Jonathan Boucher, "On Civil Liberty, Passive Obedience and Non-Resistance (1774)" in *American Political Thought*, eds. Isaac Kramnick and Theodore Lowi (New York, 2009), pp. 113–118.

Jonathan Mayhew, "A Discourse Concerning Unlimited Submission and Non-Resistance to the Higher Powers (1750)" in *American Political Thought*, eds. Isaac Kramnick and Theodore Lowi (New York, 2009), pp. 43–52.

Reading Excerpt:

The Care of Souls is not committed to the Civil Magistrate any more than to other Men. It is not committed unto him, I say, by God; because it appears not that God has ever given any such Authority to one Man over another, as to compell any one to his Religion. Nor can any such Power be vested in the Magistrate by the Consent of the People; because no man can so far abandon the care of his own Salvation, as blindly to leave it to the choice of any other, whether Prince or Subject, to prescribe to him what Faith or Worship he shall embrace. For no Man can, if he would, conform his Faith to the Dictates, of another... The care of Souls cannot belong to the Civil Magistrate, because his Power consists only in outward force: But true and saving Religion consists in the inward perswasion of the Mind; without which nothing can be acceptable to God.

-- John Locke, *A Letter Concerning Toleration*

WEEK 10: SPRING BREAK (NO CLASS)



WEEK 11: EARLY CHRISTIAN VIEWS ON WOMEN'S RIGHTS

The early modern period was a time when Christian ideas often took surprising directions, even challenging long-established laws and practices when it came to women's place in society. Mary Astell used traditional Anglican theology to challenge society's views on women. She argued that if arbitrary rule in the governmental sphere violated our natural rights, so too, marriage should not allow for a husband's arbitrary rule over his wife. Females were made in God's image, and thereby, had the right to equal opportunities of education and social respect. In the wake of the first Great Awakening, Evangelicals also challenged longstanding norms concerning women. While early Evangelicals primarily used the notion of law to introduce a spiritual experience of conversion, they were also activists who often challenged age-old laws and inculcated social reform. One of the most interesting Evangelical activists was the lawyer and clergymen Martin Madan, who advocated for laws to protect lower class women who had been seduced by men only to be abandoned and shunned by society.

24 March Mary Astell: A High Tory Approach

Textbook Reading:

Patricia Springborg, *Astell: Political Writings*, edited by Patricia Springborg (Cambridge University Press, 1996), pp. 1-26.

Mary Astell, "Some Reflections on Marriage" in *Astell: Political Writings*, edited by Patricia Springborg (Cambridge University Press, 1996), pp. 7-31.

Reading Excerpt:

Again, if Absolute Sovereignty be not necessary in a State, how comes it to be so in a Family? or if in a Family why not in a State; since no Reason can be alledg'd for the one that will not hold more strongly for the other? If the Authority of the Husband so far as it extends, is sacred and inalienable, why not of the Prince? ... For if Arbitrary Power is evil in itself, and an improper Method of Governing Rational and Free Agents it ought not to be Practis'd any where; Nor is it less, but rather more mischievous in Families than in Kingdoms, by how much iooooo Tyrants are worse than one. If all Men are born free, how is it that all Women are born slaves? as they must be if the being subjected to the inconstant, uncertain, unknown, arbitrary Will of Men, be the perfect ... Men as well as Women, derive their Hopes of Salvation. Nor is it promis'd to either Sex on any other Terms besides Perseverance in Faith, Charity, Holiness and Sobriety... Sense is a Portion that GOD Himself has been pleas'd to distribute to both Sexes with an Impartial Hand, but Learning is what Men have engross'd to themselves, and one can't but admire their great Improvements!

-- Mary Astell, *Some Reflections on Marriage*

26 March Evangelical Approaches to Law, Gospel, and Legal Reform for Women

Textbook Reading:

Gonzalez, pp. 228-230.

Bruce Hindmarsh, *The Spirit of Early Evangelicalism: True Religion in a Modern World* (Oxford University Press, 2017), pp. 180-203.

Martin Madan, *A Treatise on Female Ruin*, vol. 1, (London, 1680), pp. iii-iv, 18-44.

Reading Excerpt:



To trace the Causes of Female Ruin, to point out a Remedy against it, in an Age when its Increase is most alarmingly progressive, is a Work, which, surely, at the first Mention of it, ought to recommend itself to the most serious Consideration of every Well-wisher to the Peace, good Order, Comfort, and Welfare of Society... One Thing is very certain, that the Security and Promotion of the Female Sex, is one great Object of the Divine Law—but it is as certain, that we have departed from the System of the Divine Government, and that in the Eye of our Municipal Laws, Women are of less Consequence than the Beasts of the Field—for it is less penal to seduce, defile, and abandon to Prostitution and Ruin, a thousand Women, married or unmarried, than to steal, kill, or even maliciously to maim or wound, an Ox or a Sheep.

-- Martin Madan, *A Treatise on Female Ruin*

WEEK 12: CHRISTIAN SOCIAL TEACHING AND CHRISTIAN FACISM

In the wake of the industrial revolution and the rise of modern secularism, Christians continued to reflect on government and law throughout the 19th and 20th centuries. Two of the most prominent traditions have been Catholic and Reformed schools of social teaching, which were willing to critique the modern assumptions about capitalism, government, and law, providing a theological vision for society. However, with the rise of fascism, Christianity was also potentially used as a vehicle by governments to pass laws that threatened human life in unparalleled ways. A primary example of this was the German Christian movement, who believed that God ordained a hierarchy of separate races, and encouraged obedience to the NAZI regime in Germany. Nevertheless, several Germans opposed fascism, issuing the Barmen Declaration and even (as in the case of the theologian Dietrich Bonhoeffer) attempting to assassinate Hitler. This week provides a profound illustration of the ways that Christianity can both be used by tyrannical governments, or conversely, to challenge unjust laws in society.

31 March Modern Catholic and Reformed Social Teaching

***** The third Gobbet essay is due at the end of this week, Friday before midnight*****

Textbook Reading:

Gonzalez, pp. 300-302.

Pope Leo XIII, *Rerum Novarum* (1891). https://www.vatican.va/content/leo-xiii/en/encyclicals/documents/hf_l-xiii_enc_15051891_rerum-novarum.html

Abraham Kuyper, *Our Program, A Christian Political Manifesto* (Lexam Press, 2015), pp. 5-7, 17-24, 27-47. https://www.google.com/books/edition/Our_Program/VysuCwAAQBAJ?hl=en&gbpv=1&dq=Kuyper+Our+Program,+A+Christian+Political+Manifesto&pg=PR6&printsec=frontcover

Reading Excerpt:

Rights must be religiously respected wherever they exist, and it is the duty of the public authority to prevent and to punish injury, and to protect every one in the possession of his own. Still, when there is question of defending the rights of individuals, the poor and badly off have a claim to especial consideration. The richer class have many ways of shielding themselves, and stand less in need of help from the State; whereas the mass of the poor have no resources of their own to fall back upon, and must chiefly depend upon the assistance of the State. And it is for this reason that wage-earners, since they mostly belong in the mass of the needy, should be specially cared for and protected by the government... The working man, too, has interests in which he should be protected by the State; and first of all, there are the interests of his soul. Life on earth, however good and desirable in itself, is not the final purpose for which man is created; it is only the way and the means to that attainment of truth and that love of goodness in which the full life of the soul consists. It is the soul which is



made after the image and likeness of God; it is in the soul that the sovereignty resides in virtue whereof man is commanded to rule the creatures below him and to use all the earth and the ocean for his profit and advantage. "Fill the earth and subdue it; and rule over the fishes of the sea, and the fowls of the air, and all living creatures that move upon the earth." In this respect all men are equal; there is here no difference between rich and poor, master and servant, ruler and ruled, "for the same is Lord over all." No man may with impunity outrage that human dignity which God Himself treats with great reverence, nor stand in the way of that higher life which is the preparation of the eternal life of heaven.

-- Pope Leo XIII, *Rerum Novarum*

2 April The German Christian Movement, The Barmen Declaration and Bonhoeffer

Textbook Reading:

Gonzalez, pp. 360-367.

Joachim Hossenfelder, "Principles of the Religious Movement of German Christians, Issued in June 1932" in J.S. Conway, *The Nazi Persecution of the Churches, 1933-1945* (Vancouver, 1997), pp. 339-341.

"The Barmen Declaration" in J.S. Conway, *The Nazi Persecution of the Churches, 1933-1945* (Vancouver, 1997), pp. 236-242.

Dietrich Bonhoeffer, "The Arian Clauses" in J.S. Conway, *The Nazi Persecution of the Churches, 1933-1945* (Vancouver, 1997), pp. 217-225.

Reading Excerpt:

We see in race, nationality and nation, orders of life given and entrusted to us by God, to care for the preservation of which is for us God's law. For these reasons, racial [mixing] has to be opposed. On the strength of its experience, the German Foreign Mission has been admonishing the German nation for a long time: 'Keep your race pure!' and has told us that faith in Christ does not destroy but heightens and sanctifies the race... We reject the spirit of Christian cosmopolitanism... [T]he movement of 'German Christians' are an appeal to... form the direction of a future Evangelical Reich Church... Reforming our creed for the benefit of the German nation.

-- Joachim Hossenfelder, *Principles of the religious movement of German Christians, Issued in June 1932*

WEEK 13: LIBERATION THEOLOGY AND CHRISTIAN LIBERALISM

Christianity has a complex relationship of liberty. While in the past, it has been used to persecute or justify tyrannical regimes, it has also be a source of profound social reform and calls for freedom. Liberation theology is a modern school of theology that argues that true Christianity, by its very nature, necessarily identifies with the suffering and oppressed. Calling upon the narratives of ancient Israel's quest for political agency, as well as the compassion and suffering of Jesus, these ideas of liberation theology merged into the civil rights movement, most famously represented by Martin Luther King Jr. Although MLK is known as a political figure, his views on government and law were shaped by his training in theology. Moreover, another stream of liberal political theology emerged in the 20th century which reflected on ways that Christianity interacts with modern democracy. These thinkers also affirm that Christianity is a source of liberty which can provide a basis for the human rights and agency that undergirds liberal democracy.

14 April Liberation Theology and Civil Rights

Textbook Reading:



Gonzalez, pp. 382-383, 394-397.

Gustavo Gutierrez, *A Theology of Liberation: History, Politics and Salvation* (1973), pp. 147-157.

Martin Luther King, Jr., "Letter from a Birmingham City Jail" in *Princeton Readings in Political Thought*, ed. Cohen (Princeton, 2018), pp. 621–631.

Reading Excerpt:

Non-violent direct action seeks to create such a crisis and foster such a tension that a community which has constantly refused to negotiate is forced to confront the issue. It seeks so to dramatize the issue that it can no longer be ignored... We know through painful experience that freedom is never voluntarily given by the oppressor... We waited more than 340 years for our constitutional and God-given rights. The nations of Asia and Africa are moving with jetlike speed towards gaining political independence, but we still creep at horse-and-buggy pace toward gaining a cup of coffee at a lunch counter... You express a great deal of anxiety over our willingness to break laws. This is certainly a legitimate concern. Since we so diligently urge people to obey the Supreme Court's decision of 1954 outlawing segregation in the public schools, at first glance it may seem rather paradoxical for us consciously to break laws... The answer lies in the fact that there are two types of laws: just and unjust. I would be the first to advocate obeying just laws. One has not only a legal but a moral responsibility to obey just laws. Conversely, one has a moral responsibility to disobey unjust laws. I would agree with St. Augustine that 'an unjust law is no law at all'... We should never forget that everything Hitler Adolf did in Germany was legal.

Martin Luther King, Jr., *Letter from a Birmingham City Jail*

16 April Christian Approaches to Liberalism

Textbook Reading:

Os Guinness, *The Global Public Square* (Intervarsity Press, 2013), pp. 63-97.

Wolterstorff, *The Mighty and the Almighty* (Cambridge University Press, 2012), pp. 53-66, 157-171.

Reading Excerpt:

In the last quarter of the twentieth century there was a great deal of discussion about so-called mediating structures, the idea behind calling them "mediating structures" being that they mediate between the state and individuals. Both Kuyper and the mediating-structures theorists argue that the presence and vitality of social entities independent of the state are indispensable to the health of society; their vigor puts a brake on the expansionist tendencies of the state. What is nearly missing in the mediating-structures theorists, however, is... a discussion of the rights of such entities and of the way in which their rights place limits on the authority of the state... If we have a natural right to establish social entities with authority structures to serve our common good, the state perforce does not have a right to forbid us to do so. "Neither the life of science nor of art, nor of agriculture, nor of industry, nor of commerce, nor of navigation, nor of the family, nor of human relationship may be coerced to suit itself to the grace of the government. The State may never become an octopus, which stifles the whole of life". That which an institution has the authority to do, the state is not permitted to prevent it from doing. Institutions with authority structures have moral rights against the state.

-- Wolterstorff, *The Mighty and the Almighty*

WEEK 14: THE PLACE OF CHRISTIANITY IN AMERICAN LAW AND GOVERNMENT

How far should we separate church and state—and how far did the Founders intend to make this separation? The relationship of Christianity to American law is fraught with debate. This final unit looks at



the Declaration and the Constitution, examining how Christianity relates to these founding documents. It also discusses the proper role of Christianity within American government. Is America a Christian nation? Is it a nation that ought to reflect Christianity in its institutions at all? Students will examine a variety of positions on this, making up their own minds on this complex and fascinating debate.

21 April Christianity in American Law

Textbook Reading:

George, Robert (2016) "Natural Law, God, and Human Dignity," *The Chautauqua Journal*: Vol. 1, Article 8, pp. 1-16. <https://encompass.eku.edu/tcj/vol1/iss1/8>

Charles Taylor, "How to Define Secularism" in *Boundaries of Toleration* (Columbia University Press, 2014), pp. 59-78.

Reading Excerpt:

Indeed, the point of state neutrality is precisely to avoid favoring or disfavoring not just religion positions but any basic position, religion or non-religious. We can't favor Christianity over Islam, but also religion over against non-belief in religion or vice versa... In the U.S. case the whole range of comprehensive views, or deeper reasons, were the original case variants of (Protestant) Christianity, stretching to a smattering of Deists. Subsequent history had widened the palette of views beyond Christianity and then beyond religion. But in the original case the positions between which the state must be neutral were all religious. Hence the First Amendment: Congress shall pass no law establishing religion or impeding the free exercise thereof... Thus, in the 1830s, a judge of the Supreme Court could argue that while the First Amendment forbade the identification of the federal government with any church, since all the churches were Christian (and in effect Protestant), one could invoke the principles of Christianity in interpreting the law... As late as 1890, thirty-seven of the forty-two existing states recognized the authority of God in the preambles or in the text of their constitutions. A unanimous judgement of the Supreme Court of 1892 declared that if one wanted to describe 'American life as expressed by its laws, its business, its customs and its society, we find everywhere a clear recognition of the same truth... that this is a Christian nation.'

-- Charles Taylor, *How to Define Secularism*

23 April Christianity in American Government & Course Conclusion

Textbook Reading:

Robert N. Bellah, "Religion in America" in *Daedalus*, No. 1 (Winter, 1967), pp. 1-21.

David Mark Hall, *Did America Have a Christian Founding?* (Thomas Nelson, 2020), pp. 3, 11-18, 42-45, 59, 89-101.

Reading Excerpt:

Civil religion is... the existence of God, the life to come, the reward of virtue and the punishment of vice, and the exclusion of religious intolerance. All other religious opinions are outside the cognizance of the state and may be freely held by citizens. While the phrase civil religion was not used, to the best of my knowledge, by the founding fathers... it is clear that similar ideas, as part of the cultural climate of the late-eighteenth century, were to be found among the Americans... The words and acts of the founding fathers, especially the first few presidents, shaped the form and tone of the civil religion as it had been maintained ever since. Though much is selectively derived from Christianity, this religion is clearly not itself Christianity. For one thing, neither Washington nor Adams nor Jefferson mentions Christ in his inaugural address; nor do any of the subsequent presidents, although not one of them fails to mention God. The God of the civil religion is not only rather

'unitarian,' he is also on the austere side, much more related to order, law, and right than to salvation and love. Even though he is somewhat deist in cast, he is by no means a watchmaker God.

-- Robert N. Bellah, *Religion in America*

VII. University Policy Statements

Academic Misconduct

Academic integrity is essential to maintaining an environment that fosters excellence in teaching, research, and other educational and scholarly activities. Thus, The Ohio State University and the Committee on Academic Misconduct (COAM) expect that all students have read and understand the University's Code of Student Conduct, and that all students will complete all academic and scholarly assignments with fairness and honesty. Students must recognize that failure to follow the rules and guidelines established in the University's Code of Student Conduct and this syllabus may constitute Academic Misconduct.

The Ohio State University's Code of Student Conduct (Section 3335-23-04) defines academic misconduct as: Any activity that tends to compromise the academic integrity of the University or subvert the educational process. Examples of academic misconduct include (but are not limited to) plagiarism, collusion (unauthorized collaboration), copying the work of another student, and possession of unauthorized materials during an examination. Ignorance of the University's Code of Student Conduct is never considered an excuse for academic misconduct, so please review the Code of Student Conduct and, specifically, the sections dealing with academic misconduct.

If an instructor suspects that a student has committed academic misconduct in this course, the instructor is obligated by University Rules to report those suspicions to the Committee on Academic Misconduct. If COAM determines that a student violated the University's Code of Student Conduct (i.e., committed academic misconduct), the sanctions for the misconduct could include a failing grade in the course and suspension or dismissal from the University.

If students have questions about the above policy or what constitutes academic misconduct in this course, they should contact the instructor.

Disability Services (with Accommodations for Illness)

The university strives to maintain a healthy and accessible environment to support student learning in and out of the classroom. If students anticipate or experience academic barriers based on a disability (including mental health and medical conditions, whether chronic or temporary), they should let their instructor know immediately so that they can privately discuss options. Students do not need to disclose specific information about a disability to faculty. To establish reasonable accommodations, students may be asked to register with Student Life Disability Services (see below for campus-specific contact information). After registration, students should make arrangements with their instructors as soon as possible to discuss your accommodations so that accommodations may be implemented in a timely fashion.

If students are ill and need to miss class, including if they are staying home and away from others while experiencing symptoms of viral infection or fever, they should let their instructor know immediately. In cases where illness interacts with an underlying medical condition, please consult with Student Life Disability Services to request reasonable accommodations.

Grievances and Solving Problems

According to University Policies, if you have a problem with this class, you should seek to resolve the grievance concerning a grade or academic practice by speaking first with the instructor or professor. Then, if necessary, take your case to the department chairperson, college dean or associate dean, and to the provost, in that order. Specific procedures are outlined in Faculty Rule 3335-8-23. Grievances against graduate, research, and teaching assistants should be submitted first to the supervising instructor, then to the chairperson of the assistant's department.

Creating an Environment Free from Harassment, Discrimination, and Sexual Misconduct

The Ohio State University is committed to building and maintaining a welcoming community. All Buckeyes have the right to be free from harassment, discrimination, and sexual misconduct. Ohio State does not discriminate on the basis of age, ancestry, color, disability, ethnicity, gender, gender identity or expression, genetic information, HIV/AIDS status, military status, national origin, pregnancy (childbirth, false pregnancy, termination of pregnancy, or recovery therefrom), race, religion, sex, sexual orientation, or protected veteran status, or any other bases under the law, in its activities, academic programs, admission, and employment. Members of the university community also have the right to be free from all forms of sexual misconduct: sexual harassment, sexual assault, relationship violence, stalking, and sexual exploitation.

To report harassment, discrimination, sexual misconduct, or retaliation and/or seek confidential and non-confidential resources and supportive measures, contact the Civil Rights Compliance Office (CRCO):

- Online reporting form: <http://civilrights.osu.edu/>
- Call 614-247-5838 or TTY 614-688-8605
- civilrights@osu.edu

The university is committed to stopping sexual misconduct, preventing its recurrence, eliminating any hostile environment, and remedying its discriminatory effects. All university employees have reporting responsibilities to the Civil Rights Compliance Office to ensure the university can take appropriate action:

- All university employees, except those exempted by legal privilege of confidentiality or expressly identified as a confidential reporter, have an obligation to report incidents of sexual assault immediately.
- The following employees have an obligation to report all other forms of sexual misconduct as soon as practicable but at most within five workdays of becoming aware of such information: 1. Any human resource professional (HRP); 2. Anyone who supervises faculty, staff, students, or volunteers; 3. Chair/director; and 4. Faculty member.

Religious Accommodations

Ohio State has had a longstanding practice of making reasonable academic accommodations for students' religious beliefs and practices in accordance with applicable law. In 2023, Ohio State updated its practice to align with new state legislation. Under this new provision, students must be in early communication with their instructors regarding any known accommodation requests for religious beliefs and practices, providing notice of specific dates for which they request alternative accommodations within 14 days after the first instructional day of the course. Instructors in turn shall not question the sincerity of a student's religious or spiritual belief system in reviewing such requests and shall keep requests for accommodations confidential.

With sufficient notice, instructors will provide students with reasonable alternative accommodations with regard to examinations and other academic requirements with respect to students' sincerely held religious beliefs and practices by allowing up to three absences each semester for the student to attend or participate in religious activities. Examples of religious accommodations can include, but are not limited to, rescheduling an exam, altering the time of a student's presentation, allowing make-up assignments to substitute for missed class work,

or flexibility in due dates or research responsibilities. If concerns arise about a requested accommodation, instructors are to consult their tenure initiating unit head for assistance.

A student's request for time off shall be provided if the student's sincerely held religious belief or practice severely affects the student's ability to take an exam or meet an academic requirement **and** the student has notified their instructor, in writing during the first 14 days after the course begins, of the date of each absence. Although students are required to provide notice within the first 14 days after a course begins, instructors are strongly encouraged to work with the student to provide a reasonable accommodation if a request is made outside the notice period. A student may not be penalized for an absence approved under this policy.

If students have questions or disputes related to academic accommodations, they should contact their course instructor, and then their department or college office. For questions or to report discrimination or harassment based on religion, individuals should contact the Civil Rights Compliance Office. Policy: Religious Holidays, Holy Days and Observances

Artificial Intelligence and Academic Integrity

There has been a significant increase in the popularity and availability of a variety of generative artificial intelligence (AI) tools, including ChatGPT, Sudowrite, and others. These tools will help shape the future of work, research and technology, but when used in the wrong way, they can stand in conflict with academic integrity at Ohio State.

All students have important obligations under the Code of Student Conduct to complete all academic and scholarly activities with fairness and honesty. Our professional students also have the responsibility to uphold the professional and ethical standards found in their respective academic honor codes. Specifically, students are not to use unauthorized assistance in the laboratory, on field work, in scholarship, or on a course assignment unless such assistance has been authorized specifically by the course instructor. In addition, students are not to submit their work without acknowledging any word-for-word use and/or paraphrasing of writing, ideas or other work that is not your own. These requirements apply to all students undergraduate, graduate, and professional.

To maintain a culture of integrity and respect, these generative AI tools should not be used in the completion of course assignments unless an instructor for a given course specifically authorizes their use. Some instructors may approve of using generative AI tools in the academic setting for specific goals. However, these tools should be used only with the explicit and clear permission of each individual instructor, and then only in the ways allowed by the instructor.

Intellectual Diversity

Ohio State is committed to fostering a culture of open inquiry and intellectual diversity within the classroom. This course will cover a range of information and may include discussions or debates about controversial issues, beliefs, or policies. Any such discussions and debates are intended to support understanding of the approved curriculum and relevant course objectives rather than promote any specific point of view. Students will be assessed on principles applicable to the field of study and the content covered in the course. Preparing students for citizenship includes helping them develop critical thinking skills that will allow them to reach their own conclusions regarding complex or controversial matters.

GE Theme course submission worksheet:

Citizenship for a Diverse and Just World

Overview

Courses in the GE Themes aim to provide students with opportunities to explore big picture ideas and problems within the specific practice and expertise of a discipline or department. Although many Theme courses serve within disciplinary majors or minors, by requesting inclusion in the General Education, programs are committing to the incorporation of the goals of the focal theme and the success and participation of students from outside of their program.

Each category of the GE has specific learning goals and Expected Learning Outcomes (ELOs) that connect to the big picture goals of the program. ELOs describe the knowledge or skills students should have by the end of the course. Courses in the GE Themes must meet the ELOs common for **all** GE Themes and those specific to the Theme, in addition to any ELOs the instructor has developed specific to that course. All courses in the GE must indicate that they are part of the GE and include the Goals and ELOs of their GE category on their syllabus.

The prompts in this form elicit information about how this course meets the expectations of the GE Themes. The form will be reviewed by a group of content experts (the Theme Advisory) and by a group of curriculum experts (the Theme Panel), with the latter having responsibility for the ELOs and Goals common to all themes (those things that make a course appropriate for the GE Themes) and the former having responsibility for the ELOs and Goals specific to the topic of **this** Theme.

Briefly describe how this course connects to or exemplifies the concept of this Theme (Citizenship)

In a sentence or two, explain how this class “fits” within the focal Theme. This will help reviewers understand the intended frame of reference for the course-specific activities described below.

(enter text here)

Please see responses in the Appendix below.

Connect this course to the Goals and ELOs shared by *all* Themes

Below are the Goals and ELOs common to all Themes. In the accompanying table, for each ELO, describe the activities (discussions, readings, lectures, assignments) that provide opportunities for students to achieve those outcomes. The answer should be concise and use language accessible to colleagues outside of the submitting department or discipline. The specifics of the activities matter—listing “readings” without a reference to the topic of those readings will not allow the reviewers to understand how the ELO will be met. However, the panel evaluating the fit of the course to the Theme will review this form in conjunction with the syllabus, so if readings, lecture/discussion topics, or other specifics are provided on the syllabus, it is not necessary to reiterate them within this form. The ELOs are expected to vary in their “coverage” in terms of number of activities or emphasis within the course. Examples from successful courses are shared on the next page.

Goal 1: Successful students will analyze an important topic or idea at a more advanced and in-depth level than the foundations. In this context, “advanced” refers to courses that are e.g., synthetic, rely on research or cutting-edge findings, or deeply engage with the subject matter, among other possibilities.

Goal 2: Successful students will integrate approaches to the theme by making connections to out-of-classroom experiences with academic knowledge or across disciplines and/or to work they have done in previous classes and that they anticipate doing in future.

	Course activities and assignments to meet these ELOs
ELO 1.1 Engage in critical and logical thinking.	
ELO 1.2 Engage in an advanced, in-depth, scholarly exploration of the topic or ideas within this theme.	
ELO 2.1 Identify, describe, and synthesize approaches or experiences.	
ELO 2.2 Demonstrate a developing sense of self as a learner through reflection, self-assessment, and creative work, building on prior experiences to respond to new and challenging contexts.	

Example responses for proposals within “Citizenship” (from Sociology 3200, Comm 2850, French 2803):

ELO 1.1 Engage in critical and logical thinking.	<i>This course will build skills needed to engage in critical and logical thinking about immigration and immigration related policy through: Weekly reading response papers which require the students to synthesize and critically evaluate cutting-edge scholarship on immigration; Engagement in class-based discussion and debates on immigration-related topics using evidence-based logical reasoning to evaluate policy positions; Completion of an assignment which build skills in analyzing empirical data on immigration (Assignment #1)</i>
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	<i>Completion 3 assignments which build skills in connecting individual experiences with broader population-based patterns (Assignments #1, #2, #3)</i> <i>Completion of 3 quizzes in which students demonstrate comprehension of the course readings and materials.</i>
ELO 2.1 <i>Identify, describe, and synthesize approaches or experiences.</i>	<i>Students engage in advanced exploration of each module topic through a combination of lectures, readings, and discussions.</i> <u>Lecture</u> <i>Course materials come from a variety of sources to help students engage in the relationship between media and citizenship at an advanced level. Each of the 12 modules has 3-4 lectures that contain information from both peer-reviewed and popular sources. Additionally, each module has at least one guest lecture from an expert in that topic to increase students' access to people with expertise in a variety of areas.</i> <u>Reading</u> <i>The textbook for this course provides background information on each topic and corresponds to the lectures. Students also take some control over their own learning by choosing at least one peer-reviewed article and at least one newspaper article from outside the class materials to read and include in their weekly discussion posts.</i> <u>Discussions</u> <i>Students do weekly discussions and are given flexibility in their topic choices in order to allow them to take some control over their education. They are also asked to provide information from sources they've found outside the lecture materials. In this way, they are able to explore areas of particular interest to them and practice the skills they will need to gather information about current events, analyze this information, and communicate it with others.</i> <i>Activity Example: Civility impacts citizenship behaviors in many ways. Students are asked to choose a TED talk from a provided list (or choose another speech of their interest) and summarize and evaluate what it says about the relationship between civility and citizenship. Examples of Ted Talks on the list include Steven Petrow on the difference between being polite and being civil, Chimamanda Ngozi Adichie's talk on how a single story can perpetuate stereotypes, and Claire Wardle's talk on how diversity can enhance citizenship.</i>
ELO 2.2 <i>Demonstrate a developing sense of self as a learner through reflection, self-assessment, and creative work, building on prior experiences to respond to new and challenging contexts.</i>	<i>Students will conduct research on a specific event or site in Paris not already discussed in depth in class. Students will submit a 300-word abstract of their topic and a bibliography of at least five reputable academic and mainstream sources. At the end of the semester they will submit a 5-page research paper and present their findings in a 10-minute oral and visual presentation in a small-group setting in Zoom.</i> <i>Some examples of events and sites:</i> <i>The Paris Commune, an 1871 socialist uprising violently squelched by conservative forces</i>

	<i>Jazz-Age Montmartre, where a small community of African-Americans—including actress and singer Josephine Baker, who was just inducted into the French Pantheon—settled and worked after World War I.</i> <i>The Vélodrome d'hiver Roundup, 16-17 July 1942, when 13,000 Jews were rounded up by Paris police before being sent to concentration camps</i> <i>The Marais, a vibrant Paris neighborhood inhabited over the centuries by aristocrats, then Jews, then the LGBTQ+ community, among other groups.</i>
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Goals and ELOs unique to Citizenship for a Diverse and Just World

Below are the Goals and ELOs specific to this Theme. As above, in the accompanying Table, for each ELO, describe the activities (discussions, readings, lectures, assignments) that provide opportunities for students to achieve those outcomes. The answer should be concise and use language accessible to colleagues outside of the submitting department or discipline. The ELOs are expected to vary in their “coverage” in terms of number of activities or emphasis within the course. Examples from successful courses are shared on the next page.

GOAL 3: Successful students will explore and analyze a range of perspectives on local, national, or global citizenship, and apply the knowledge, skills, and dispositions that constitute citizenship.

GOAL 4: Successful students will examine notions of justice amidst difference and analyze and critique how these interact with historically and socially constructed ideas of citizenship and membership within societies, both within the US and/or around the world.

	Course activities and assignments to meet these ELOs
ELO 3.1 Describe and analyze a range of perspectives on what constitutes citizenship <u>and</u> how it differs across political, cultural, national, global, and/or historical communities.	
ELO 3.2 Identify, reflect on, and apply the knowledge, skills and dispositions required for intercultural competence as a global citizen.	
ELO 4.1 Examine, critique, and evaluate various expressions and implications of diversity, equity, inclusion, and explore a variety of lived experiences.	
ELO 4.2 Analyze and critique the intersection of concepts of justice, difference, citizenship, and how these interact with cultural traditions, structures of power and/or advocacy for social change.	

Example responses for proposals within “Citizenship” (Hist/Relig. Studies 3680, Music 3364; Soc 3200):

ELO 3.1 Describe and analyze a range of perspectives on what constitutes citizenship <u>and</u> how it differs across political, cultural,	<i>Citizenship could not be more central to a topic such as immigration/migration. As such, the course content, goals, and expected learning outcomes are all, almost by definition, engaged with a range of perspectives on local, national, and global citizenship.</i>
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<i>national, global, and/or historical communities.</i>	<i>Throughout the class students will be required to engage with questions about what constitutes citizenship and how it differs across contexts.</i> <i>The course content addresses citizenship questions at the global (see weeks #3 and #15 on refugees and open border debates), national (see weeks #5, 7-#14 on the U.S. case), and the local level (see week #6 on Columbus). Specific activities addressing different perspectives on citizenship include Assignment #1, where students produce a demographic profile of a U.S.-based immigrant group, including a profile of their citizenship statuses using U.S.-based regulatory definitions. In addition, Assignment #3, which has students connect their family origins to broader population-level immigration patterns, necessitates a discussion of citizenship. Finally, the critical reading responses have the students engage the literature on different perspectives of citizenship and reflect on what constitutes citizenship and how it varies across communities.</i>
ELO 3.2 <i>Identify, reflect on, and apply the knowledge, skills and dispositions required for intercultural competence as a global citizen.</i>	<i>This course supports the cultivation of "intercultural competence as a global citizen" through rigorous and sustained study of multiple forms of musical-political agency worldwide, from the grass-roots to the state-sponsored. Students identify varied cultural expressions of "musical citizenship" each week, through their reading and listening assignments, and reflect on them via online and in-class discussion. It is common for us to ask probing and programmatic questions about the musical-political subjects and cultures we study. What are the possibilities and constraints of this particular version of musical citizenship? What might we carry forward in our own lives and labors as musical citizens Further, students are encouraged to apply their emergent intercultural competencies as global, musical citizens in their midterm report and final project, in which weekly course topics inform student-led research and creative projects.</i>
ELO 4.1 <i>Examine, critique, and evaluate various expressions and implications of diversity, equity, inclusion, and explore a variety of lived experiences.</i>	<i>Through the historical and contemporary case studies students examine in HIST/RS 3680, they have numerous opportunities to examine, critique, and evaluate various expressions and implications of diversity, equity, and inclusion, as well as a variety of lived experiences. The cases highlight the challenges of living in religiously diverse societies, examining a range of issues and their implications. They also consider the intersections of religious difference with other categories of difference, including race and gender. For example, during the unit on US religious freedom, students consider how incarcerated Black Americans and Native Americans have experienced questions of freedom and equality in dramatically different ways than white Protestants. In a weekly reflection post, they address this question directly. In the unit on marriage and sexuality, they consider different ways that different social groups have experienced the regulation of marriage in Israel and Malaysia in ways that do not correspond simplistically to gender (e.g. different women's groups with very different perspectives on the issues).</i> <i>In their weekly reflection posts and other written assignments, students are invited to analyze the implications of different regulatory models for questions of diversity, equity, and inclusion. They do so not in a simplistic sense of assessing which model is</i>

	<i>"right" or "best" but in considering how different possible outcomes might shape the concrete lived experience of different social groups in different ways. The goal is not to determine which way of doing things is best, but to understand why different societies manage these questions in different ways and how their various expressions might lead to different outcomes in terms of diversity and inclusion. They also consider how the different social and demographic conditions of different societies shape their approaches (e.g. a historic Catholic majority in France committed to laicite confronting a growing Muslim minority, or how pluralism *within* Israeli Judaism led to a fragile and contested status quo arrangement). Again, these goals are met most directly through weekly reflection posts and students' final projects, including one prompt that invites students to consider Israel's status quo arrangement from the perspective of different social groups, including liberal feminists, Orthodox and Reform religious leaders, LGBTQ communities, interfaith couples, and others.</i>
ELO 4.2 <i>Analyze and critique the intersection of concepts of justice, difference, citizenship, and how these interact with cultural traditions, structures of power and/or advocacy for social change.</i>	<i>As students analyze specific case studies in HIST/RS 3680, they assess law's role in and capacity for enacting justice, managing difference, and constructing citizenship. This goal is met through lectures, course readings, discussion, and written assignments. For example, the unit on indigenous sovereignty and sacred space invites students to consider why liberal systems of law have rarely accommodated indigenous land claims and what this says about indigenous citizenship and justice. They also study examples of indigenous activism and resistance around these issues. At the conclusion of the unit, the neighborhood exploration assignment specifically asks students to take note of whether and how indigenous land claims are marked or acknowledged in the spaces they explore and what they learn from this about citizenship, difference, belonging, and power. In the unit on legal pluralism, marriage, and the law, students study the personal law systems in Israel and Malaysia. They consider the structures of power that privilege certain kinds of communities and identities and also encounter groups advocating for social change. In their final projects, students apply the insights they've gained to particular case studies. As they analyze their selected case studies, they are required to discuss how the cases reveal the different ways justice, difference, and citizenship intersect and how they are shaped by cultural traditions and structures of power in particular social contexts. They present their conclusions in an oral group presentation and in an individually written final paper. Finally, in their end of semester letter to professor, they reflect on how they issues might shape their own advocacy for social change in the future.</i>

Appendix.

In a sentence or two, explain how this class “fits” within the focal Theme.

This course understands citizenship as a political status and evolving cultural concept that is intimately shaped by religious values, institutions, and belief systems. Likewise, this course understands the concept of “a diverse and just world” as encompassing the reality of cultural pluralism and the ethical ideal of justice, or the equitable and fair treatment of *all* persons. “Christianity, Government, and Law” understands concepts of justice—like citizenship—as inextricably linked to religion in general and Christianity in particular. This course centers around Christianity’s role in shaping concepts of law, authority, and civic identity across a wide range of historical periods and regimes. Students will learn to think critically about tensions between spiritual and temporal authority and the use of religion to both oppress and liberate. They will also assess how Christian doctrines evolved in response to institutional, cultural, and legal change.

ELO 1.1:

Students will engage in critical and logical thinking about Christianity’s role in shaping ideas about citizenship for a diverse and just world through a combination of readings, class discussion, and gobbet essays. Students will closely analyze a wide range of primary and secondary sources on the relationship between Christianity, government, and law. Primary sources will include Aristotle’s “The Politics,” in Week 1, excerpts from The Bible, in Week 2, and John Calvin’s “Institutes of the Christian Religion, in Week 7. This course will also require students to engage with cutting edge historical scholarship on the interaction between Christianity and the law, including Larry Siedentop’s *Inventing the Individual* in Week 1 and Justo Gonzalez’s *The Story of Christianity*, in Week 7. Through their reading assignments, students will engage in historically grounded, critical analysis of Christianity’s role in shaping concepts of law, authority, and civic identity across a wide range of historical periods and regimes. In class discussion, students will learn to think critically about tensions between spiritual and temporal authority in their readings of Martin Luther’s “Temporal Authority: To What Extent It Should Be Obeyed” (1523) and Richard Hooker’s “Laws of Ecclesiastical Polity,” (~1593) and the use of religion to both oppress (in the case of the German Christian Movement, which students will learn about in Week 12) and liberate (in the case of Liberation Theology, Martin Luther King Jr. and the Civil Rights Movement, which students will learn about in Week 13). Students will also assess how Christian doctrines evolved in response to institutional, cultural, and legal change. These sorts of activities will help students develop logical and evidence-based arguments about how religious ideas developed in history, how various thinkers responded to internal dissent and external pressures, and how religious, economic, and political motivations intertwined.

ELO 1.2:

Through a combination of gobbet assignments, close readings, and exams, students will explore foundational and contested Christian political ideas at a high level of detail. In their gobbet essays, for example, students will practice historically grounded, logical analysis of how beliefs and practices evolved within—and in reaction to—broader cultural systems. For example, in one gobbet, they will be asked to explain how Pope Leo XIII’s *Rerum Novarum* (1891) addressed the social and economic upheaval of industrialization and the unjust conditions of the working class. The course engages with critical secondary scholarship on the history of Christianity (through scholars such as Larry Siedentop and Justo Gonzalez) as well as a variety of contemporary critical modern theologies, such as liberation theology (Week 13), feminist approaches to religion (Week 11), and theology of law (Week 14).

ELO. 2.1:

Through its interdisciplinary design, the course synthesizes perspectives from theology (Augustine’s

“The City of God” in Week 4), philosophy (John Locke’s “Letter Concerning Toleration,” in Week 9), political theory (Grotius’s “The Right of War and Peace” in Week 9), and legal history (Robert George’s “Natural Law, God, and Human Dignity,” in Week 14). Students integrate insights from past courses (e.g., foundations in government, ethics, or religion) while also connecting readings to contemporary issues in American and global civic life, such as religious liberty, pluralism, and protest. In classroom discussions and written assignments, students will be asked to identify and describe these competing perspectives. Students’ gobbet assignments will also challenge them to closely analyze perspectives in primary source texts. A Gobbet typically consists of 4 paragraphs. The 1st introduces the text. The 2nd is a close reading section, which highlights the key words, literary devices, assumptions, etc. The 3rd paragraph contextualizes the excerpt in light of the overall theme of the document. Finally, the 4th paragraph contextualizes the document in a broader historical or social context. Analysis of original source material (e.g. Athanasius’s *The Life of St. Anthony* and Eusebius of Caesarea’s “A Speech on the Dedication of the Holy Sepulchre Church”) will allow students to go deeper into the material, to apply their general understanding of each historical period and to learn how to interpret texts critically and thoughtfully.

ELO 2.2:

This course is structured to help students develop as independent thinkers through progressive interpretive assignments that will help them develop a sense of self as learners. Beginning in Week 3, students complete a series of increasingly complex gobbet essays, requiring them to identify, explain, and assess key theological-political arguments (e.g. Non-Resistance to Higher Powers, in Week 9, and Liberation Theology, in Week 13) from unfamiliar historical texts. These writing exercises are scaffolded to build personal skills in self-assessment and reflection. In the final weeks, students are asked to apply insights from earlier readings to contemporary debates about justice, pluralism, and civil disobedience—such as interpreting King’s Letter from Birmingham Jail or Bonhoeffer’s critique of fascist ideology. By revisiting themes of power, resistance, and legitimacy in different historical moments, students are pushed to reassess prior assumptions and apply course concepts to real-world contexts.

ELO 3.1:

This course offers students a wide-ranging historical and geographic exploration of Christian approaches to political life and citizenship. Chronologically, the course spans from ancient Rome and Israel, the Medieval period, the Renaissance, the Protestant Reformations, the modern pre- and post-war periods, and into the present day. It covers thinkers from a variety of geographical and ethnic backgrounds, including Africa, Germany, France, Italy, England, Switzerland, Holland, and Latin America. Short answer essays in students’ two 90-minute exams will require them to analyze how citizenship has been variously conceived—as obedience, resistance, participation, or moral witness—across different eras, cultures, and regimes.

ELO 3.2:

This course fosters intercultural competence by requiring students to engage seriously with theological and political traditions that span different civilizations, religious communities, and cultural frameworks. Students study Christian approaches to law and authority across contexts as varied as Imperial Rome, medieval Europe, early modern England and Geneva, colonial and revolutionary America, postcolonial Latin America, and Nazi-era Germany. Authors include not only dominant voices within European Christianity but also dissenting and reformist thinkers such as Roger Williams, Mary Astell, and liberation theologians, who challenge prevailing norms of civic belonging and power. In confronting these diverse views, students are asked to reflect on their own assumptions and to cultivate dispositions—such as intellectual humility, empathy, and fairness—that are essential for responsible global citizenship in a diverse world.

ELO 4.1:

This course enables students to examine and critique how different individuals and communities have been included or excluded from—civic and political life across history. Through readings such as Mary Astell’s *Some Reflections upon Marriage*, students encounter early critiques of legal and social systems that limited women’s roles in both religious and civic domains. Theologically rich Christian literature, such as Martin Luther King Jr.’s *Letter from Birmingham Jail*, challenges students to consider how systems of racial segregation were justified and resisted using religious and moral arguments. In readings from liberation theologians like Gustavo Gutiérrez, students are asked to wrestle with the relationship between poverty, power, and theological conceptions of compassion and justice. In their midterm and final exam, students will be prompted to interpret these perspectives in their historical contexts and to evaluate the ways in which Christian thinkers responded to real conditions of exclusion, inequality, and marginalization. Students’ gobbet assignments will also challenge them to closely analyze these diverse perspectives in primary source texts.

ELO 4.2:

The course helps students analyze how concepts of justice, difference, and citizenship are shaped by—and respond to—larger cultural, political, and religious structures. Beginning with Augustine, students consider how early Christians distinguished between spiritual and temporal authority. From there, the course explores debates within medieval Catholicism (Aquinas), early Protestant political theology (Luther & Calvin), and the English and American traditions of toleration (Locke & Roger Williams). These traditions are studied alongside the emergence of political resistance, such as Bonhoeffer’s opposition to Nazism, and calls for theological reform, such as in liberation theology, modern Catholic social teaching, and civil rights advocacy. By spanning multiple time periods and geographic settings—including Rome, medieval Europe, Reformation Geneva, colonial America, 20th-century Germany, and Latin America—the course invites students to see how justice is never abstract, but always tied to questions of political membership, cultural tradition, and social transformation.

Subject: RE: Chase Course Priorities for GE
Date: Tuesday, August 26, 2025 at 10:07:41 AM Eastern Daylight Time
From: Martin, Andrew
To: Fortier, Jeremy, Schoen, Brian, Vankeerbergen, Bernadette, Daly, Meg
CC: Reed, Katie, Smith, Randy, Strang, Lee
Attachments: image001.png, image002.png

Just an FYI that Comparative Studies grants concurrence for the Christianity, Government and Law course. It also sounds like their faculty that do work on religion will be meeting with Chase leadership next month, which I think will be helpful.

Best
Andrew



Andrew W. Martin

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From: Fortier, Jeremy <fortier.28@osu.edu>
Sent: Tuesday, August 26, 2025 9:08 AM
To: Martin, Andrew <martin.1026@osu.edu>; Schoen, Brian <schoen.110@osu.edu>; Vankeerbergen, Bernadette <vankeerbergen.1@osu.edu>; Daly, Meg <daly.66@osu.edu>
Cc: Reed, Katie <reed.901@osu.edu>; Smith, Randy <smith.70@osu.edu>; Strang, Lee <strang.69@osu.edu>
Subject: Re: Chase Course Priorities for GE

Hi Andrew,

Regarding concurrence, we have the same information.

COMPSTD has not granted to concurrence for American Witch-hunts or American Religions (though SOCIOL and HISTORY have, after extensive discussions between our units). In fact, I don't believe that COMPSTD has concurred to any course they have received from us.

I would add that the case of American Religions is a bit ambiguous between in an email exchange between Brian Schoen and Hugh Urban, Hugh acknowledged less overlap between that course and offerings from COMPSTD, and in fact suggested that the Chase course suffered from a lack of discussion of non-Christian topics and proposed that we retile the course to something like "Christianity in America." That implies to me that an absence of content duplication, which I noted in a cover letter when I uploaded the course on curriculum.osu.edu.

Subject: RE: concurrence for most recent courses
Date: Thursday, August 21, 2025 at 2:21:05 PM Eastern Daylight Time
From: Martin, Andrew
To: Fortier, Jeremy
CC: Vankeerbergen, Bernadette
Attachments: image001.png

Yes, this aligns with what I have as well.



Andrew W. Martin

Associate Dean for Undergraduate Education
Professor of Sociology
114 University Hall, 230 North Oval Mall
Columbus, OH 43210
614-247-6641 Office
martin.1026@osu.edu

From: Fortier, Jeremy <fortier.28@osu.edu>
Sent: Thursday, August 21, 2025 2:19 PM
To: Martin, Andrew <martin.1026@osu.edu>
Cc: Vankeerbergen, Bernadette <vankeerbergen.1@osu.edu>
Subject: Re: concurrence for most recent courses

Thanks again, Andrew. For book-keeping purposes, let me note in one place...

Full concurrence is provided by five relevant units in ASC, for four courses:

- Can We Rule Ourselves?
- Profiles in American Leadership
- The Art of Statesmanship
- Toleration and Its Discontents

For one course, "The Great American Novel," ENGLISH provides neither concurrence nor non-concurrence (as expected, on the basis of extensive consultations between ENGLISH and Chase).

"Christianity, Law, and Government" remains to be addressed with COMPSTD. This is the only outstanding concurrence issue among the six courses under discussion.

Apologies for crowding your inbox today, just trying to keep everyone's records as straightforward as possible...

Best - Jeremy

From: Martin, Andrew <martin.1026@osu.edu>

Date: Thursday, August 21, 2025 at 10:47 AM

To: Schoen, Brian <schoen.110@osu.edu>, Fortier, Jeremy <fortier.28@osu.edu>

Cc: Vankeerbergen, Bernadette <vankeerbergen.1@osu.edu>

Subject: concurrence for most recent courses

Hi Brian and Jeremy

I have now heard back from all the departments queried in the most recent concurrence request (the six courses you set over last week). CEHV, Leadership, History, Political Science, and Philosophy all grant concurrence (as you are aware, English neither granted nor denied concurrence on the Great American Novel course). As you know, there is a faculty member in Comp Studies, Isaac Weiner, who teaches a course that might be similar to the Christianity, Government and Law course. I've asked him to provide feedback by next week, but I might request a few extra days on that course. But that's the only real outstanding issue; I would consider the concurrence request completed for the other five. I know that the Can we Rule Ourselves course was a high priority, so definitely move forward with that.

Best

Andrew



THE OHIO STATE UNIVERSITY

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martin.1026@osu.edu

Subject: RE: Chase Courses for Concurrence
Date: Thursday, August 21, 2025 at 12:42:53 PM Eastern Daylight Time
From: Greenbaum, Rob
To: Fortier, Jeremy
CC: Schoen, Brian, Clark, Jill
Attachments: image001.png, image002.png

Hi Jeremy,

Thanks for reaching back out. As of late this morning, we've now heard back from our relevant faculty.

We are pleased to provide concurrence with the most recent six classes you sent us:

- Can We Rule Ourselves?
- The Art of Statesmanship
- Christianity, Government, and Law
- The Great American Novel
- Toleration and Its Discontents
- Profiles in American Leadership

The Profiles in American Leadership class does contain some overlap with our [2130 – Leadership in the Public and Nonprofit Sectors](#) class, but the two classes approach leadership in different ways. The Profiles class is a bit more political leadership and theory focused, while ours is aimed more towards the practice of managerial or administrative leadership.

Likewise, there is some overlap between the Can We Rule Ourselves class and our PUBAFRS 2500 Guardians of Democracy: Public Servants over Time course, but, again, the approach is very different.

Good luck with the approval process.

Rob



Robert T. Greenbaum

Professor, Associate Dean for Curriculum

John Glenn College of Public Affairs

350E Page Hall, 1810 College Road, Columbus, OH 43210

614-292-9578 Office / 614-292-2548 Fax

<https://glenn.osu.edu/rob-greenbaum>

Pronouns: he/him/his

From: Fortier, Jeremy <fortier.28@osu.edu>
Sent: Thursday, August 21, 2025 7:51 AM
To: Greenbaum, Rob <greenbaum.3@osu.edu>
Cc: Schoen, Brian <schoen.110@osu.edu>
Subject: Re: Chase Courses for Concurrence

Hi Rob,

I wanted to circle back regarding the six courses we circulated on 8/11. All six are important but one of them ("Can We Rule Ourselves") is paramount. As a result, we're wedded to the two-week concurrence window but hope we can address any questions or concerns in the interim.

All best,

Jeremy

From: Greenbaum, Rob <greenbaum.3@osu.edu>
Date: Thursday, August 14, 2025 at 9:42 AM
To: Fortier, Jeremy <fortier.28@osu.edu>
Cc: Schoen, Brian <schoen.110@osu.edu>
Subject: RE: Chase Courses for Concurrence

Hi Jeremy,

Thanks for sharing these additional classes.

Rob



Robert T. Greenbaum
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<https://glenn.osu.edu/rob-greenbaum>
Pronouns: he/him/his

From: Fortier, Jeremy <fortier.28@osu.edu>
Sent: Monday, August 11, 2025 8:47 PM
To: Greenbaum, Rob <greenbaum.3@osu.edu>
Cc: Schoen, Brian <schoen.110@osu.edu>
Subject: Chase Courses for Concurrence

Hi Rob,

I'm obligated to ramp up the new semester early by sending you a bundle of courses the Chase Center is circulating for concurrence. Attached to this email are syllabi for:

- Can We Rule Ourselves?
- The Art of Statesmanship
- Christianity, Government, and Law
- The Great American Novel
- Toleration and Its Discontents
- Profiles in American Leadership

We'll be adding a few more courses yet), but is enough for now!

Thanks for your time and effort with this,

Jeremy

--



THE OHIO STATE UNIVERSITY

CHASE CENTER FOR CIVICS, CULTURE,
AND SOCIETY

Jeremy Fortier

Assistant Director, Salmon P. Chase Center for Civics, Culture, and Society

The Ohio State University

Latest Article: "[Why to be a Civic Constitutionalist](#)"

Subject: Re: Chase Courses for Concurrence
Date: Thursday, August 21, 2025 at 11:45:21 AM Eastern Daylight Time
From: Snyder, Anastasia
To: Fortier, Jeremy
Attachments: image001.png, image.png

Hi Jeremy,

Thanks for following up on your 8/11 email. I apologize for my late reply. EHE has no concurrence issues with any of these courses. Please let me know if you have any questions.

Sincerely,
Tasha



Anastasia R. Snyder
Associate Dean for Faculty Affairs
College of Education and Human Ecology
The Ohio State University
snyder.893@osu.edu
Office: 614-688-4169 / Cell: 614-256-8959

From: Fortier, Jeremy <fortier.28@osu.edu>
Sent: Thursday, August 21, 2025 7:44 AM
To: Snyder, Anastasia <snyder.893@osu.edu>
Subject: Re: Chase Courses for Concurrence

Hi Tasha,

I'm obliged to circle back regarding the courses circulated for concurrence on 8/11, partly because we need to add a sixth ("Profiles in American Leadership" – attached to this email), and because while all of the original five are important, one of them ("Can We Rule Ourselves") is of highest priority, so we aim to upload it to curriculum.osu.edu as soon as the two-week window allows. That said, please don't hesitate to let me know if we can be helpful in the meantime!

Thanks so much for your time at the start of the new semester...

All best - Jeremy

From: Fortier, Jeremy <fortier.28@osu.edu>
Date: Wednesday, August 13, 2025 at 8:17 AM
To: Strang, Lee <strang.69@osu.edu>
Subject: Fw: Chase Courses for Concurrence

From: Fortier, Jeremy
Sent: Monday, August 11, 2025 5:53:43 PM
To: Snyder, Anastasia <snyder.893@osu.edu>
Cc: Schoen, Brian <schoen.110@osu.edu>
Subject: Chase Courses for Concurrence

Hi Tasha,

I'm obligated to ramp up the new semester early by sending you a bundle of courses the Chase Center is circulating for concurrence. Attached to this email are syllabi for:

- Can We Rule Ourselves?
- The Art of Statesmanship
- Christianity, Government, and Law
- The Great American Novel
- Toleration and Its Discontents

We'll be adding a couple more courses later this week (or early next), but five is enough for now!

Thanks for your time and effort with this,

Jeremy

--



THE OHIO STATE UNIVERSITY

CHASE CENTER FOR CIVICS, CULTURE,
AND SOCIETY

Jeremy Fortier

Assistant Director, Salmon P. Chase Center for Civics, Culture, and Society
The Ohio State University

Latest Article: "[Why to be a Civic Constitutionalist](#)"

Subject: Re: Chase Center Courses for Concurrence
Date: Thursday, August 14, 2025 at 11:28:51 AM Eastern Daylight Time
From: Ralph, Anne
To: Fortier, Jeremy
CC: Schoen, Brian
Attachments: image001.png, image002.png

Jeremy and Brian,

Thanks for meeting this week and for the coffee! It was great to hear more about your plans.

On the five courses you sent for concurrence (listed in your email), the College of Law is pleased to grant concurrence. The courses all look like great additions.

On the minor, Dean Barnett and the associate deans at Moritz all reviewed the proposal. We are supportive, but also have a question about naming that I would like to discuss with you—namely, whether Chase would consider a different name for the minor that does not include “Law.” We are concerned about creating confusion with the new [Minor in Law and Public Policy](#) offered by Moritz and Glenn. We also noted that a student could complete the minor without completing any of the courses in the American Constitutionalism track. We hope this might be a “friendly amendment.” Please let me know if we may discuss.

I also wanted to be sure to let you know that, as you add new Chase courses that might fit well within the Law and Public Policy minor, we would be glad to consider adding those to the list of approved electives that students can count towards the minor. The list of electives currently eligible for the minor are listed in a drop-down [on this page](#).

Will look forward to speaking more!

Thanks,
Anne



Anne E. Ralph
Morgan E. Shipman Professor in Law
Associate Dean for Academic Affairs & Strategic Initiatives
Michael E. Moritz College of Law
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Pronouns: she/her/hers

From: Fortier, Jeremy <fortier.28@osu.edu>
Date: Monday, August 11, 2025 at 6:55 PM
To: Ralph, Anne <ralph.52@osu.edu>
Cc: Schoen, Brian <schoen.110@osu.edu>
Subject: Chase Center Courses for Concurrence

Hi Anne,

Thanks for your time to chat with Brian and I this morning! As discussed, I'm attaching new a bundle of courses the Chase Center is circulating for concurrence. Attached to this email are syllabi for:

- Can We Rule Ourselves?
- The Art of Statesmanship
- Christianity, Government, and Law
- The Great American Novel
- Toleration and Its Discontents

We'll be adding a couple more courses later this week (or early next), but five is enough for now!

Thanks for your time and effort with this,

Jeremy

--



THE OHIO STATE UNIVERSITY

CHASE CENTER FOR CIVICS, CULTURE,
AND SOCIETY

Jeremy Fortier

Assistant Director, Salmon P. Chase Center for Civics, Culture, and Society

The Ohio State University

Latest Article: "[Why to be a Civic Constitutionalist](#)"