

AMBS courses for MDiv concentration in Peace Studies

Garrett-Evangelical Master of Divinity Students wishing to complete a concentration in Peace Studies must complete five courses available from Anabaptist Mennonite Biblical Seminary. These courses cover the following topics: Bible, Theology, Theory, Practice, and one elective course from the list of available peace studies courses. Each of the required courses is offered at least every other year to accommodate our students' educational plans.

Take each of these three courses:

Biblical Foundations for Peace and Justice

BIB651

Biennial — Three hours

The relationship between peace and justice has been enigmatic. The biblical texts bear witness to both the Holy Warrior God and the prophet who decries peace without justice, the Jesus who came not to bring peace but a sword, as well as the Jesus who weeps over Jerusalem because it did not recognize "the things that make for peace." In this class we study pertinent biblical passages—as well as some of the historic peace church understandings of these passages—in order to gain a perspective and to provide a basis for reflecting on peace and justice praxis today.

God's Shalom and the Church's Witness

CHM500

Annual — Three hours

This course invites students to develop an integrated theology of mission and peace. The course deals with the biblical, theological, and historical understandings of peace (shalom), and the teaching and work of Jesus Christ, in terms of the practical problems Christians face as they inculturate the gospel of peace and participate in God's mission to the world.

Introduction to Peace Studies

HTE550

Biennial — Three hours

This course serves as an introduction to the growing social science discipline of peace studies. In it students examine major findings of peace researchers and ongoing debates among them, including debates over the proper definition, scope, and focus of peace studies. We will engage in a continuing conversation about how biblical, Christian, and specifically Mennonite pacifist perspectives intersect with this modern peace studies discipline. The culminating assignment provides occasion for students to design, carry out, and present their own peace research projects.

Choose one of the following:

Conflict, Communication, and Conciliation

CHM633

Annual — Three hours

This course explores approaches to conflict management and conciliation skills from the perspective of communication theory and the dynamics of interpersonal and intra-group conflict. Training in basic mediation skills is included.

Education for Peace and Justice

CHM542

Biennial — Two hours

This course focuses on the theory and practice of education for peace and justice as a major dimension of ministry and mission. Such contemporary challenges as materialism and poverty, violence, racism, and sexism will be addressed in terms of opportunities for congregational discipling in different settings. A number of pedagogical approaches will be presented. Students' involvement in education and peace and justice ministries is expected.

Choose one elective in Peace Studies:

Christian Attitudes Toward War, Peace, and Revolution

HTE644

Annual — Three hours

A historical survey of the variety of ways of perceiving God's will concerning war from the biblical times to the present. Special attention is given to common logical attitudes recurring in diverse cultural settings, to pacifist groups, and to the originality and implications of Jesus' ministry.

Christian Spirituality and Peacemaking

CHM608

Biennial — Three hours

Cross-listed with HTE652

This course assumes an intrinsic and positive relationship between spirituality and active peacemaking. This relationship will be explored through encounters with people who have connected spirituality with social engagement, through theological reflection and discussion, and through the practice of spiritual disciplines.

Economic Justice and Christian Conscience

HTE641

Biennial — Three hours

How can economic relationships reflect more fully God's concern for justice? The question will be explored by examining various perspectives on the meaning of justice, on economic "development" and North-South relations, on business ethics and labor-management issues, on the economic life of the church (e.g., mutual aid), and on personal stewardship.

John H. Yoder's Theological Legacy

HTE633

Biennial — Three hours

Widely known for his writing on pacifism and the politics of Jesus, John Howard Yoder influenced not only a generation of Mennonite scholars but also challenged and learned from evangelical and ecumenical Christians around the world. This course will review and assess Yoder's broad-ranging contributions to the church, including not only work on Christians, violence, and the state but also on biblical interpretation, Anabaptist history, the church, Jewish-Christian relations, religious pluralism, and missiology.

Peace and Justice: Latin American Perspectives

HTE653

Occasional — Three hours

Offered at the Latin American Anabaptist Seminary in Guatemala City, Guatemala, this course examines how the Mennonite heritage of peacemaking may be put into practice in the context of Central and South America. The biblical theme of shalom, different ways in which Anabaptists-Mennonites have understood the relationship of peace and justice over the past five centuries, and the experience of the church in Central America will provide perspective for students' critical evaluation of their own theology and practice.

Sermon on the Mount

BIB611

Biennial — Three hours

In this course, teacher and student seek to understand this important Scripture text on several levels—its universal appeal as well as its history of interpretation, and its Jewish background as well as the "modern quest for its meaning." *Prerequisites: a Bible survey course and one semester of Biblical Greek*

Social Theory for Christian Peacemakers

HTE533E

Biennial — Three hours

This course offers an overview of theoretical resources in social science approaches to religion in cultural context, to equip Christian activists who work for justice and peace in developing their own conceptual framework for social and historical analysis. With an online format, participants will bring life experience and direct observations from the frontlines of activism into conversation with the theological convictions and social theory constructs that inform public witness today.