



Baylor University

COLLEGE OF ARTS & SCIENCES
Core Curriculum

A Shared Foundation of Knowledge

What are Baylor students reading in the Common Core courses?

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TABLE OF CONTENTS

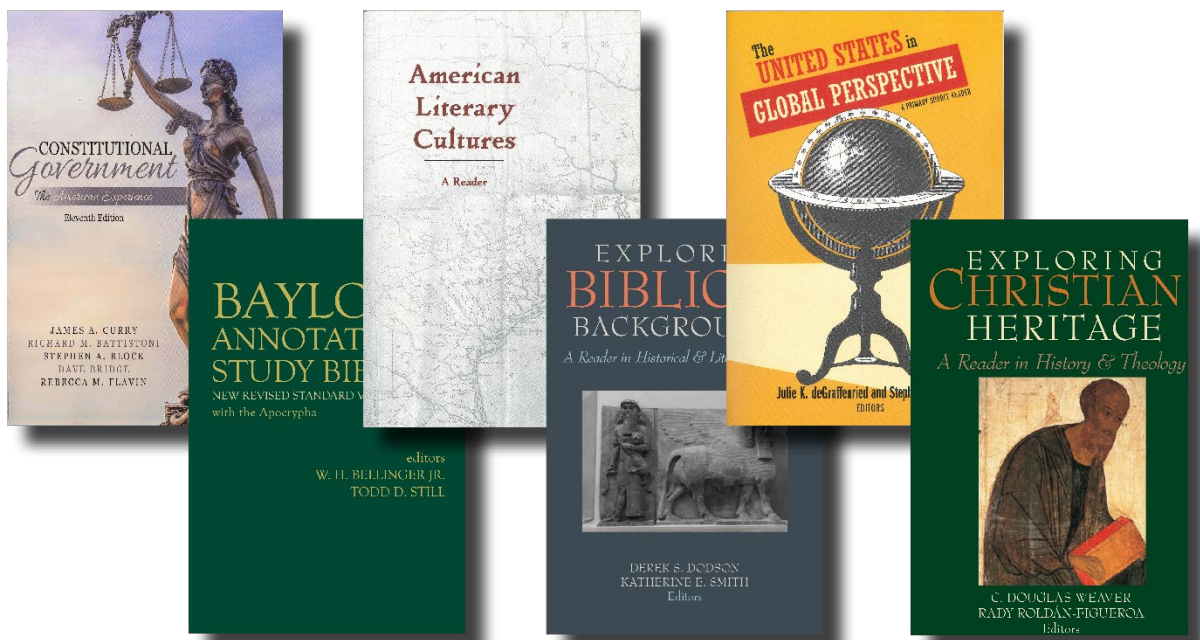
PART 1: GENERAL FINDINGS.....	3
Context.....	3
Aim.....	4
Methodology.....	4
General Findings.....	4
Conspectus	4
PART 2: COURSE FINDINGS.....	11
REL 1310: Christian Scripture.....	11
REL 1350: Christian Heritage.....	13
PSC 1387: The Constitution, Its Interpretation, & the American Political Experience	18
ENG 2310: American Literary Cultures	21
HIS 1300: The U.S. in Global Perspective	25
PART 3: ANNOTATED BIBLIOGRAPHY - PRO ECCLESIA, PRO TEXANA.....	29
REL 1310	29
REL 1350	32
PSC 1387	36

PART I: GENERAL FINDINGS

by Jaime D. Basher, Assistant to the Associate Deans, College of Arts & Sciences

Context

Almost all Baylor University undergraduates are required to enroll in *REL 1310: Christian Scripture*; *REL 1350: Christian Heritage*; and *PSC 1387: The U.S. Constitution, Its Interpretation, & the American Political Experience*. Furthermore, approximately 85% of Baylor undergraduates are required to take *ENG 2310: American Literary Cultures* and *HIS 1300: The United States in Global Perspective*. These five common courses provide students with a **shared foundation of knowledge** as articulated by the College of Arts and Sciences' *Core Vision*, which states that the “core curriculum, taught within a community of Christian scholars, enables men and women to acquire the knowledge, skills, and virtues needed to uncover and recognize truth, to deepen their faith, to live virtuously, to strengthen their communities, and to affect the world in transformative ways. To that end, the core curriculum will: 1) provide a shared foundation of knowledge drawn from the rich and diverse liberal arts tradition; 2) develop various skills necessary for the completion of an academic degree, but also essential for personal and professional life beyond Baylor; 3) inspire moral, intellectual, and spiritual virtues.”



Aim

From the syllabi of all sections of the five common core courses, this study identified the most common reading assignments in order to determine what students are typically expected to read.

Methodology¹

Utilizing the course syllabi from Fall 2019, Spring 2019, and Fall 2020, reading assignments were notated for occurrence and frequency². Required textbooks were also noted for occurrence and frequency.

General Findings

Students are exposed to **a shared knowledge in PSC 1387, REL 1310, and REL 1350**; strong commonality of reading assignments exists for each of these commons across all sections. The common knowledge gained reflects the motto of Baylor University: *pro ecclesia, pro Texana*. Only minimal commonality exists within the sections of ENG 2310 and HIS 1300. However, the wide range of readings in these courses expose students to diverse ethnic, geographical, national, and religious perspectives and, therefore, reflect Baylor University's implicit motto: *pro mundus*.

Conspectus

by Blake Burlison, Associate Dean for Undergraduate Studies, College of Arts and Sciences

For this study, 219 syllabi were examined with the aim of learning what students are reading in the common core courses.³ Since all five commons are in humanities—departments where the

¹ Definitions: "Author/Writer/Statesman Count" indicates the number of authors/writers/statesmen assigned, regardless of how many of his or her works are assigned. For example, the author Edgar Allen Poe counts as 1 author no matter how many of his distinct works are assigned. "Works Count" indicates the number of works from a given author that are assigned regardless of how many times that same work is assigned by other faculty. Poe's work count is 1 since the only work assigned by any faculty member is his poem *The Raven*. "Readings Count" indicates the number of times a specific work was assigned. Poe's *The Raven* counts as 4 since it was assigned by 4 faculty members.

² Once reading assignments were notated, each syllabus instance was indicated and totaled to determine which readings were most frequently assigned. Subsequently, categories for each course were assigned: Author's Culture (ENG 2310), Historical Era (REL 1350), Books of the Bible (REL 1310), Course Themes (HIS 1300), and Supreme Court Cases and Federalist Papers (PSC 1387). Findings in these categories are listed most to least.

³ Half of the syllabi for ENG 2310 did not include a reading schedule. Percentages and analyses are taken from the sections that provided a complete listing.

reading of texts is essential in the learning process—we anticipated that this search would provide a summation of common knowledge expected. While reading is obviously not the only way a student gains knowledge, it is clearly one of the most important avenues for knowledge acquisition for courses in the humanities.⁴

We were particularly interested to learn to what extent commonality existed since “shared knowledge” is a primary goal of the unified core curriculum. Knowledge, for this study, was understood as content, specifically, that which is in a text. For example, after completing the *US Constitution* course, does the student know what the Thirteenth Amendment says? Or, after completing *Christian Scriptures*, does one know what Jesus said in Matthew’s Sermon on the Mount? While the readings posted in these syllabi cannot capture every single assigned reading for a particular section of a course, this report represents an important snapshot in time in our attempt to determine what students are reading in common core courses. A follow-up study could be conducted to determine to what extent required readings have changed over time.

Note that while this report does not address the learning of skills and virtues, also requirements of common core courses, most of the syllabi we examined listed particular liberal education skills (such as critical thinking, scientific reasoning, civic engagement, and creative thinking, among others) and specific intellectual, moral, or spiritual virtues (such as responsibility, empathy, respect, and integrity) to be examined or explored. While acquiring skills and virtuosity may also be considered “shared knowledge,” these were not a part of the study. Our focus was course content as expressed through assigned readings.

The three common courses where there is clear evidence of significant commonality of reading requirement (shared content knowledge) are, as stated previously, *Christian Scriptures*, *Christian Heritage*, and *The US Constitution*. Perhaps more than any other required curricula at Baylor, these three courses prepare graduates for service to the Church and citizenship in the State.

⁴ Note that while most universities consider Political Science a social science department, at Baylor, this department aligns more closely to humanities departments.

For the Church The Bible, the sacred scripture for today's two and a half billion Christians, is the most translated and most-read book in human history. Its Old Testament section (the Hebrew Bible) is sacred to the Jewish people. And Muslims, which number nearly two billion, revere the Torah, Psalms, and Gospels. Derek Dodson suggests (see his assessment of REL 1310 findings) that our study reveals that faculty choose readings from the Bible that focus on its grand **narrative**—with themes of creation, fall, exile, redemption, and consummation. This archetypal story from Adam and Eve to Abraham and Sarah to Moses and Miriam to Mary and Joseph to Jesus and the Apostles is expressed and amplified in Western and world cultures over the two millennia through literature, art, history, politics, ethics, and laws. This meta-narrative provides spiritual, theological, imaginal, and moral maps for those who are in the Abrahamic family of faiths which now spreads across the planet. Common knowledge, then, is principally that of a **universal story**, sometimes referred to as *Heilsgeschichte* or holy history, a saga that says that the Universe has meaning and that humans are called by a Higher Power to a special purpose in it. Baylor faculty teaching upper-level courses in, for example, literature, history, sociology, art, theatre, classics, film, and political science, should have confidence that their students will understand the biblical narrative which appears in their own disciplines as metaphor, symbol, icon, art, speech, and analogy in a myriad of ways. Dodson also notes it is significant that all faculty require the biblical story to be read in the academic and ecumenical *New Revised Standard Version* of the Bible and that most faculty also require a secondary textbook that sets the story in its historical and literary contexts, both critical markers demanded by an academic exploration of the text.



The common readings for the second required course in Religion, *Christian Heritage*, demonstrate a commitment to the exploration of primary **theological** writings by Christian theologians, clergy, scholars, and saints within the context of nation-states and empires for the last 2,000 years. Christianity began in Roman Palestine and spread north, south, east, and west in the first century; today, it is the world's largest religion, with majority or minority

populations in almost every nation. As Doug Weaver points out in his assessment (see below), the fact that almost all faculty use the same Reader—which divides the writings by commonly-assigned eras of Western civilization such as Early Medieval, Late Medieval, etc.—guarantees uniformity of assignments. The most frequently assigned writers are almost all Westerners who lived in places where the Church was a dominant and powerful institution, where it was often aligned closely with European states. All of the most frequently assigned writers are male and, with a few exceptions, considered “orthodox” or normative from a Roman Catholic or Protestant standpoint. While the genre of the writings differs (for example, there are treatises, sermons, letters, creeds, and essays), the content might almost exclusively be considered **theology**. This suggests that faculty focus on a history of the Church’s ideas, doctrines, and beliefs. Baylor faculty who teach upper-level courses in the humanities may, therefore, expect that their students will have a basic knowledge of mainstream Christian thought about God, Christ, and Church in the Western world. In these readings are found seminal Roman Catholic and Protestant discourse on virtue, vice, war, peace, justice, civil disobedience, freedom of conscience, and citizenship. While the study did not reveal commonality beyond that, it should be noted that the Reader itself does contain heterodox theologians, female writers, and ecclesial leaders from Black and LatinX churches. While some faculty are assigning readings that reflect the Church’s diversity, our study only addressed what was commonly assigned in REL 1350 sections.⁵



⁵ Doug Weaver and Rady Roldán-Figueroa’s *Exploring Christian Heritage: A Reader in History and Theology*, second edition, will be updated in 2024. The authors indicate that more minority Christian voices will be included from South America, Africa, and Asia.



For the State The U.S. Constitution, the world’s oldest constitution still in use, is perhaps America’s most important export. Drafted over 200 years ago by the nation’s “founding fathers,” its legacy is evident today in the constitutions of democracies established before World War II. Its influence can be seen in the rise of constitutionalism globally with its commitment to the rule of law through limited government that protects the rights and liberties of individuals and peoples. At a moment in history when democracies are failing and authoritarianism is on the rise at home and internationally, a thorough understanding of this document’s history, interpretation, and amendment is indispensable for Baylor graduates who will take on leadership roles in local, state, and national government, and in civic society in the twenty-first century. As is the case for REL 1310 and REL 1350, a strong commonality of required readings exists for PSC 1387. Rebecca Flavin points out (see below) that in addition to the Constitution, fundamental documents of the nation’s founding, such as the Declaration of Independence, the Articles of Confederation, and the Federalist Papers, are required reading. Shared knowledge also is obtained in required readings that **interpret** the Constitution over time from noted statesmen and notable supreme court decisions. This suggests that faculty teaching upper-level courses in the humanities, social sciences, fine arts, and sciences, and those teaching such courses in the professional schools of business, education, law, music, seminary, and social work can expect that their students will have a foundational knowledge of American ideals of liberty, equality, justice, and rule of law and how these have been **understood during different periods of U. S. history**. While, unsurprisingly, the required reading from the Founding Era is exclusively that of White male statesmen, required readings written during other eras exemplify the diversity of the American experience and how that continues to evolve.

For the World Reading the literature and histories of diverse **American and world cultures** is foundational for two common core courses—*American Literary Cultures* and *The United States in Global Perspective*. Our study revealed that commonality in the assigned readings is limited. Faculty shape their courses in distinctive ways that enable students to move from the general to the particular, from breadth to depth. Elizabeth Dell points out (see below) that this finding supports the mission of ENG 2310 to examine “authors from the many cultural backgrounds” so that multiple “classes, races, ethnicities, and genders” are read. A future study might examine to what extent each section of 2310 exhibits cultural diversity. Julie deGraffenried and Dan Watkins point out (see below) that since HIS 1300 is a thematic course by design, commonality in the readings is not a priority. Though a very high percentage of the History faculty use the same primary source Reader for the course, little commonality exists in reading assignments. DeGraffenried and Watkins suggest, however, that a future study may reveal a higher degree of common reading assignments than our report has determined.



While syllabi for HIS 1300 and ENG 2310 evidence a range of readings, those readings frequently cited reveal that faculty are prioritizing core course objectives by encouraging students to listen to multiple voices and share in the complexity of America's global culture. The second most commonly required reading in HIS 1300 is from the African American freed-slave and abolitionist Frederick Douglass. (Douglass is also required reading for some sections of ENG 2310, PSC 1387, and REL 1350.) Two of the most required texts in ENG 2310 were by African American women, Zora Neale Hurston and Lorraine Hansberry.

Opportunities and Challenges Three of the four departments teaching the common courses have developed Readers. While faculty are not required to adopt these Readers—specifically designed for these Baylor courses—many have done so. This adoption practice helps meet a Core Curriculum Vision objective to provide students with “shared knowledge.” While the intentional design of ENG 2310 and HIS 1300 is instrumental in meeting a core objective related to diversity and world cultures, it is feasible that “shared knowledge” in terms of content could still be an important component of those two courses if done in a way that allows for requisite flexibility. Such commonality of content may be desired, especially where that content is related to the University’s *pro ecclesia, pro Texana* mission. The University leans upon the five common courses (unique in the American academy since few equivalencies are found at other universities) to provide the content knowledge expected of all Baylor graduates. While providing common knowledge is a challenge for ENG 2310 and HIS 1300, the challenge for REL 1310, REL 1350, and PSC 1387 is diversity and inclusion. As these courses elucidate the culture’s “canon,” one might ask to what extent are readings from heterodox voices and minority perspectives required as a critique or amplification of the “canon?” Are there enough readings that provide alternatives to Eurocentric and Anglo interpretations of the grand narrative and doctrines of Christianity and American democracy, and their institutions, which have both liberated and enslaved, uplifted and abused, illuminated and darkened our world over time? Baylor faculty members—through their existential and intellectual commitments to the Church and to the democratic principles of shared governance at the university, local, state, and national level—instinctively value all voices so that normative understandings of Church and State are fully examined and—through collegial conversations and dialogue—refined, clarified, and re-visioned.

Use of this report The **faculty** who teach common core courses will be able to observe how the Readers and reading assignments they have chosen correspond to those of other faculty in their department. As departments assess their common courses periodically, this report will provide a valuable data point, among many others. From this report, faculty will also learn what students are readings in common courses outside of their department. This knowledge will assist new faculty to develop their common course and assist veterans in updating theirs in ways that further synergistic learning outcomes. And perhaps, the report engenders new interdisciplinary initiatives among departments. For **administrators** at the departmental, college, and university levels, our findings may be used in communication and messaging to various constituents—prospective students, incoming freshmen, parents of students, prospective faculty, new faculty, alumni, donors, and regents—as we showcase the Unified Core Curriculum, the cornerstone of Undergraduate Transformational Education at Baylor University.

PART 2: COURSE FINDINGS

REL 1310: Christian Scripture

Textbooks (1) Primary Text. 100% of the faculty require the Bible as the primary textbook, all requiring the New Revised Standard Version as the preferred translation. Of those, 49% require the Baylor Annotated Study Bible. (2) Secondary Text. 67% of faculty require *Engaging the Christian Scriptures: An Introduction to the Bible*, by Andrew E. Arterbury, W.H. Bellinger Jr., and Derek S. Dodson.

Canonical (Primary) Readings On average, students are required to read portions of 31 of the books of the Bible. The following 16 books scored at least 30 on the Readings Count.

Book	Readings Count
Genesis	38
Galatians	38
Exodus	37
Mark	37
1 Samuel	36
Revelation	36
Joshua	35
Luke	35
John	35
Judges	34
2 Samuel	33
Psalms	33
Isaiah	32
Acts	32
1 Kings	31
Matthew	31

Deuteron-canonical (Primary) Readings While most faculty required at least one reading assignment from the Old Testament Apocrypha or New Testament Apocrypha, no commonality exists.

Non-canonical (Primary) Readings The *Enuma Elish* and the *Epic of Gilgamesh* were the most frequently required but only by a minority of the faculty.

An Assessment of the Assigned Readings

*by Derek Dodson, Senior Lecturer and Undergraduate Program Director
Department of Religion*

REL 1310: The Christian Scriptures is “an introduction to the Old and New Testaments (their contents, historical backgrounds, and major themes), and to appropriate strategies for interpretation of the Bible.” This report illustrates the biblical text as the primary subject matter of the course. The report also highlights an emphasis on the narrative portions of the Bible: Genesis to Exodus, Joshua to 1 Kings, Matthew to Acts. This narrative emphasis reflects attention to the overarching story of Scripture: God’s creation of the world, including humanity, is good; humanity’s sin, however, corrupts and distorts God’s good creation; God’s continued intention to bless and restore humanity leads to God’s covenant relationship with Israel, which is itself a complex story of call, disobedience, judgment, and redemption; all God’s redeeming activity—for both Israel and the nations—are fulfilled and accomplished in the central event of Christ’s ministry, death, and resurrection; and the community of Christ-followers (the Church) gives witness to God’s redeeming activity in its life together and its proclamation, as it awaits the final consummation of God’s salvation in the coming of Christ. [Though not a narrative text, the book of Revelation is emphasized in this report, which reflects an intention to cover the canon and complete the story of Scripture.] This attention to the story of Scripture “introduces to students to the basic building blocks of the historic, living Christian faith.”

It’s important to observe the report’s finding that all faculty require the New Revised Standard Version (translation of the Bible). The NRSV is the product of translation committees whose members (1) are academically credentialed and (2) represent diverse Christian and Jewish traditions. This academic and ecumenical character informing this Bible translation reflects the values and ethos of Baylor’s Religion Department. The report also notes that a majority of instructors use as a secondary textbook *Engaging the Christian Scriptures: An Introduction to the Bible* (Baker Academic, 2021). This textbook employs a contextual approach to the Bible, giving attention to the historical, literary, and theological contexts of the various books of the Bible. This resource helps students acquire a “deeper understanding of the history, religion, ethics, literature, and text of the Christian Bible.” The textbook also presents various “critically informed strategies for the interpretation of the Bible,” which contributes to students’ development of critical thinking.

REL I350: Christian Heritage

Readers and Textbooks Most faculty require 2 books—a reader and a textbook. 92% of the faculty require *Exploring Christian Heritage: A Reader in History and Theology* by Douglas Weaver and Rady Roldan-Figueroa as the course reader. 30% require *A Short World History of Christianity* by Robert Bruce Mullin and 16% require *The Story of Christianity (vol 1 & 2)* by Gustavo Gonzales as textbooks.

Primary Readings Primary readings were assigned from all periods of the Church's history.

Era CE	Author Count	Works Count	Readings Count
Pre-Nicene - 100-325	23	46	420
Nicene - 325-431	17	36	301
Early Medieval - 451-800	9	11	102
High/Late Middle Ages - 800-1500	26	37	254
Reformation - 1500-1600	25	42	573
Modern - 1600-1900	27	46	502
20th-21st Century - 1900-present	53	66	523

Most Frequently Assigned Ecclesial Writers Writings from 196 different theologians, clergy, scholars, and saints were assigned. Of these, 12 had at least 50 in the Readings Count.

Writer	Readings Count	Era
John Calvin	159	Reformation - 1500-1600
Augustine of Hippo	144	Nicene - 325-431
Menno Simmons	105	Reformation - 1500-1600
Martin Luther	103	Reformation - 1500-1600
John Wesley	97	Modern - 1600-1900
Council of Trent	71	Reformation - 1500-1600
Tertullian of Carthage	65	Pre-Nicene - 100-325
Oscar Romero	63	20th-21st Century - 1900-present
Karl Barth	53	20th-21st Century - 1900-present
Friedrich Schleiermacher	53	Modern - 1600-1900
Athanasius of Alexandria	52	Nicene - 325-431
Justin Martyr	50	Pre-Nicene - 100-325

Most Frequently Assigned Writers (25 plus in Readings Count) by Era

Pre-Nicene Era (100 to 325 CE)

Writer	Writing	Readings Count
Tertullian of Carthage	<i>On Women</i>	65
	<i>On Penitence</i>	
	<i>Against Praxeas</i>	
	<i>The Prescription Against Heretics</i>	
Justin Martyr	<i>The First Apology</i>	50
Origen of Alexandria	<i>On First Principles</i>	48
The Didache	<i>The Didache</i>	44
Ignatius of Antioch	<i>The Epistle to the Smyrnaeans</i>	43
	<i>The Epistle to the Romans</i>	
	<i>The Epistle to Diognetus</i>	32
	<i>Edict of Milan</i>	27
Perpetua	<i>The Passion of Perpetua and Fleicitas</i>	27
Irenaeus of Lyons	<i>Against Heresies</i>	25
	<i>Proof of the Apostolic Preaching</i>	

Nicene Era (325-451 CE)

Writer	Writing	Readings Count
Augustine of Hippo	<i>Letter 138 (To Marcellinus)</i>	144
	<i>On the Grace of Christ and on Original Sin</i>	
	<i>The City of God</i>	
	<i>Letter 37 (To Simplicianus)</i>	
	<i>A Treatise on the Spirit and the Letter Confessions</i>	
	<i>Augustine, Sermon II (Matthew 3:13)</i>	
	<i>Sermon 52</i>	
Athanasius of Alexandria	<i>A Discourse of S. Athanasius on the Incarnation of the Word of God</i>	52
	<i>Letter 39, for 367</i>	
Gregory of Nyssa	<i>On Not Three Gods</i>	34
	<i>The Great Catechism</i>	
	<i>The Life of St. Macrina</i>	
	<i>On the Holy Spirit</i>	
Pelagius	<i>A Letter from Pelagius to Demetrias</i>	26



Pelagius' Commentary on St. Paul's Epistle to the Romans

Early Medieval Era (451-800 CE)

Writer	Writing	Readings Count
Early Christian	<i>The Book of Confessions</i>	39
Creeds	<i>The Creeds of Christendom</i>	
John of Damascus	<i>St John Damascene on Holy Images followed by Three Sermons on the Assumption</i>	25

High & Late Middle Ages (800-1500 CE)

Writer	Writing	Readings Count
Anselm of Canterbury	<i>Meditation IV, On Human Redemption</i> <i>Proslogium</i>	43
Thomas Aquinas	<i>Summa Theologiae</i> <i>Lauda Sion</i>	37
Pope Urban II	<i>Speech at the Council of Clermont</i>	25

Reformation Era (1500-1600 CE)

Writer	Writing	Readings Count
John Calvin	<i>Institutes of the Christian Religion</i>	159
Menno Simmons	<i>Doctrine</i> <i>Foundations of Christian Doctrine</i> <i>Excommunication and Some Questions and Answers on Church Discipline</i>	105
Martin Luther	<i>Ninety-Five Theses</i> <i>The Freedom of a Christian</i> <i>Address to the Christian Nobility of the German Nation</i> <i>Letter, Martin Luther to Philip Melanchthon, August 1, 1521</i> <i>Lectures on Galatians</i> <i>Preface to the Letter of St. Paul to the Romans</i>	103
Council of Trent	<i>Canons and Decrees of the Council of Trent</i>	71
John Winthrop	<i>Winthrop's Journal: "History of New England"</i> <i>A Modell of Christian Charity</i>	34

Modern Era (1600-1800 CE)

Writer	Writing	Readings Count
John Wesley	<i>Aldersgate Experience</i>	97
	<i>Christian Perfection: A Sermon</i>	
	<i>Catholick Spirit. A Sermon on 2 Kings X.15</i>	
	<i>What is an Armenian</i>	
	<i>Free Grace: A Sermon Preached at Bristol</i>	
Friedrich Schleiermacher	<i>The Christian Faith</i>	53
	<i>On Religion</i>	
Roger Williams	<i>Letter to the Town of Providence, January 1654/5</i>	47
	<i>The Bloody Tenent of Persecution, for Cause of Conscience</i>	
Jonathan Edwards	<i>Edwards on Revivals</i>	42
	<i>Sinners in the Hands of an Angry God</i>	
	<i>On the Great Awakening</i>	
Robert Barclay	<i>An Apology For The True Christian Divinity</i>	30
	<i>Westminster Confession</i>	27

20th & 21st Century (1900 CE -present)

Writer	Writing	Readings Count
Oscar Romero	<i>The Political Dimension of the Faith</i>	63
Karl Barth	<i>The Barmen Theological Declaration</i>	53
	<i>Church Dogmatics</i>	
	<i>Dogmatics in Outline</i>	
	<i>Epistle to the Romans</i>	
Charles Hodge	<i>Systematic Theology</i>	40
Billy Graham	<i>Calling Youth to Christ</i>	26
	<i>How to Be Born Again</i>	

An Assessment of the Assigned Readings

*by Doug Weaver, Professor and Chair
Department of Religion*

The Department of Religion's high percentage usage of one primary source Reader reflects an intentional effort by the faculty to have a common base of readings to draw on for the course. Given that common base, however, there is freedom in each section and with each professor

to choose readings. And some professors use a few supplementary readings they have collected on their own that are not found in the Reader.

There is a high frequency of a few readings. In part, these reflect the popularity or the importance of that person or event to the Church's historic legacy (e.g., readings from John Calvin, Martin Luther, John Wesley—three persons from whom major traditions are tied to).

Without requiring a common syllabus (which we don't), there is no way to guarantee a certain percentage of common readings to be used in the various sections of REL 1350. At the same time, the statistical analysis of the readings that are used reveals that readings come from all the major traditional periods of the church's history (early, medieval, early modern, and modern). In that way, REL 1350 offers a certain type of cohesiveness across the religion department that the common core requires. The use of a required primary source reader is the major reason for that accomplishment.

PSC 1387: The Constitution, Its Interpretation, & the American Political Experience

Textbooks The most commonly used textbook is a version of *Constitutional Government: The American Experience* by James Curry, Richard Battistoni, Stephen Block, David Bridge, and Rebecca Flavin. Textbooks were augmented by assigned articles, court cases, and excerpts from the Federalist Papers.

Most Assigned Statesmen Works from 48 different public figures/statesmen were assigned. (The Declaration of Independence and the Articles of Confederation have multiple authors.) The following 10 authors had at least 8 in the Readings Count:

Statesman	Works Count	Readings Count
Abraham Lincoln	12	25
Thomas Jefferson	16	16
Multiple, The Declaration of Independence	1	12
Frederick Douglass	4	11
James Madison	8	10
Multiple, Articles of Confederation	1	9
Barack Obama	8	8
Brutus	4	8
Franklin D. Roosevelt	8	8
Martin Luther King Jr.	2	8

Most Assigned U.S. Supreme Court Cases 215 distinct legal cases were assigned. The following 13 cases had at least 10 in the Readings Count:

Case	Readings Count
McCulloch v. Maryland	21
Marbury v. Madison	20
Roe v. Wade	18
Brown v. Board of Education	17
Plessy v. Ferguson	16
Planned Parenthood v. Casey	15
Griswold v. Connecticut	14
Obergefell v. Hodges	13
Dred Scott v. Sandford	11
Grutter v. Bollinger	11

Gibbons v. Ogden	10
Lawrence v. Texas	10
Texas v Johnson	10

Most Assigned Federalist Papers 43 Federalist Papers were assigned with a readings count total of 171.

Statesman	# Of Papers Assigned	Readings Count
Alexander Hamilton	23	78
James Madison	9	48
James Madison or Alexander Hamilton	9	43
John Jay	2	2

Federalist Paper	Author	Readings Count
#10: The Union as a Safeguard Against Domestic Faction & Insurrection	James Madison	20
#51: The Structure of the Government Must Furnish the Proper Checks and Balances Between the Different Departments	James Madison or Alexander Hamilton	20
#78: The Judiciary Department	Alexander Hamilton	18
#39: The Conformity of the Plan to Republican Principles	James Madison	12
#70: The Executive Department Further Considered	Alexander Hamilton	11

An Assessment of the Assigned Readings

*by Rebecca Flavin, Senior Lecturer and Undergraduate Program Director
Department of Political Science*

As established in the Core Curriculum Common Course description, PSC 1387 provides Baylor students with a shared foundation of knowledge about “the fundamentals of the American Constitution and its interpretation by the Supreme Court, American federalism, and separation powers” as well as “major political issues and concerns” related to equal protection and due process of law, including topics such as “gender equality, freedom of religion, speech and press, and the rights of the accused.” While the department has not required faculty to

adopt the same textbook, the survey of syllabi affirms that faculty teaching PSC 1387 are providing Baylor students with a common foundation.

Most noteworthy, the syllabus survey affirms that all students taking PSC 1387 study a common selection of primary texts that “provide students the essential knowledge and skills to understand and nurture the U.S. Constitution, American democracy, and the major values and ideals (liberty, equality, justice, rule of law) that undergird our political and social order.” These shared readings include the Declaration of Independence, the Articles of Confederation, the Constitution, selections from the Federalist Papers, and the writings of noteworthy statesmen such as Abraham Lincoln, Thomas Jefferson, Franklin D. Roosevelt, and Barack Obama. Moreover, among the most commonly assigned readings are those by civil rights leaders such as Frederick Douglass and Dr. Martin Luther King, Jr. All students taking PSC 1387 also study landmark Supreme Court cases, including cases such as *Plessy v. Ferguson*, *Brown v. Board of Education*, *Griswold v. Connecticut*, *Roe v. Wade*, and *Lawrence v. Texas* that “illustrate America’s ethnic, religious, and moral diversity,” in accordance with the Common Course description. Furthermore, these readings cover the full range of U.S. constitutional development from the Founding Era to the present, including the Civil War, the Reconstruction Era, the Civil Rights Movement, and contemporary social and political issues, fulfilling the A&S Core Curriculum Vision that students be prepared for “informed and constructive civic engagement.”

ENG 2310: American Literary Cultures

Textbooks Almost all faculty who required general anthologies selected *The Norton Anthology of American Literature (Vol 1-2)* by Robert Levine or *American Literary Cultures: A Reader* by Elizabeth Dell and Joe Fulton. A few faculty required short story anthologies such as *40 Short Stories: A Portable Anthology*. Most faculty required at least one novel. The 4 novels most frequently required (most to least) were: *Their Eyes Were Watching God* by Zora Neale Hurston, *A Raisin in the Sun* by Lorraine Hansberry, *The Things They Carried* by Tim O'Brien, and *O Pioneers* by Willa Cather. All faculty required students to read a variety of literary genres (e.g., poetry, short stories, essays, novels).

Literary Cultures Readings were assigned from authors representing 11 different American cultures. The 5 cultures with the most assigned readings are listed below (most to least):

Culture	Author count	Works count	Readings Count
English American	116	342	682
African American	37	101	225
Native American	35	57	111
Latinx	15	37	84
Asian American	10	15	25

Most Assigned Authors Works from 226 different authors were assigned. The following 8 authors had at least 25 in the Readings Count.

Author	Readings Count	Author's Culture
Emily Dickinson	69	English American
Anne Bradstreet	38	English American
Langston Hughes	37	African American
Edgar Allan Poe	35	English American
William Carlos Williams	35	Latinx
Walt Whitman	31	English American
Phillis Wheatley	28	African American
Nathaniel Hawthorne	26	English American

Most Assigned Authors by Culture

Authors noted if they had at least 10 in the Readings Count.

African American authors:

Author	Readings Count
Langston Hughes	37
Phillis Wheatley	28
Paul Laurence Dunbar	17
Zora Neale Hurston	17
Gwendolyn Brooks	15
Frederick Douglass	12
James Baldwin	11
Harriet Jacobs	10
Toni Morrison	10

English American authors:

Author	Readings Count
Emily Dickinson	69
Anne Bradstreet	38
Edgar Allan Poe	35
Walt Whitman	31
Nathaniel Hawthorne	26
Kate Chopin	22
Robert Frost	21
Wallace Stevens	19
Mark Twain (Samuel L. Clemens)	18
H.D. (Hilda Doolittle)	17
Charlotte Perkins Gilman	16
Benjamin Franklin	15
Ernest Hemingway	15
Willa Cather	13
Ralph Waldo Emerson	12
William Faulkner	12
Ezra Pound	11
F. Scott Fitzgerald	11
Flannery O'Connor	11
Stephen Crane	11
Sarah Orne Jewett	10

Jamaican American authors:

Author	Readings Count
Claude McKay	23

Latinx American authors:

Author	Readings Count
William Carlos Williams	35
Sandra Cisneros	18

Native American authors:

Author	Readings Count
Nahuatl Poetry	18
Sherman Alexie	10

An Assessment of the Assigned Readings

by Elizabeth Dell, Senior Lecturer
Department of English

This report highlights an exciting range of texts assigned in *ENG 2310: American Literary Cultures*; further, it illustrates that faculty are invested in the mission of this core course that aims to “emphasize the major works of American literature, by men and women, by authors from different regions of the United States, and by authors from the many cultural backgrounds that constitute the complex, global history of great writing in America.” The assigned texts show that through the different authors and subjects covered within these texts, faculty represent multiple genres and literary periods; cultures, geographies, and landscapes; spiritual and philosophical perspectives; as well as classes, races, ethnicities, and genders. The diversity of texts in this report stresses that faculty are committed to enriching student knowledge of the traditions, cultures, and global impulses affecting American literature.

Two of the most popular longer texts assigned were authored by African American women, Zora Neale Hurston and Lorraine Hansberry. The assignment of Hurston’s *Their Eyes Are Watching God* is instructive: it was not popular when first published in 1937, but it has become widely accepted as important to the literary canon and admired as a challenging and thought-provoking text, especially on race and gender. Identity, race, gender, and belonging are common topics to discuss for Hurston and, similarly, race, family, and the American Dream for Hansberry’s play, *A Raisin in the Sun*. One surprising text is the number of readings of Nahuatl

poetry, the poetry of central Mexican Aztec peoples. These texts, in combination with, for example, Sandra Cisneros’s writing, make perfect sense given our Texas borders and the complex relation between language, identity, ethnicity, history, and geography. Equally important, though, is the role of traditional, canonical texts—by Walt Whitman and Mark Twain, Emily Dickinson and Anne Bradstreet—as culturally formative and critical to foundational knowledge and discourse. The readings presented in this report represent the commitment of the faculty to expose students to multiple perspectives and to encourage them to “gain a deeper understanding of and empathy” for America’s cultural and literary diversity. Ultimately, the report implies an underlying aspiration to encourage our students to use their reading, listening, interpreting, discussing, and other skills to “uncover and recognize truth, to deepen their faith, to live virtuously, to strengthen their communities, and to affect the world in transformative ways.”

HIS 1300: The U.S. in Global Perspective

Textbooks The majority of faculty utilize *The U.S. in Global Perspective: A Reader* by Julie deGraffenried and Stephen Sloan. In that this course includes a thematic focus, most faculty require at least one other textbook.

Course Themes There are a wide variety of course themes offered. Five major thematic categories emerge: (1) Culture, (2) Immigration/Migration, (3) Political/Philosophical Ideas, (4) Prejudice, and (5) War/Violence/Revolution.

Theme Category	Author count	Works count	Readings Count
Culture	32	41	89
Immigration/Migration	21	27	88
Political/Philosophical Ideas	226	255	601
Prejudice	41	54	175
War/Violence/Revolution	141	160	253

Most Assigned Authors Works from 366 different authors were assigned. The following 14 authors had at least 6 Readings.

Author	Readings Count
Multiple Authors, The US Constitution	10
Frederick Douglass	8
Abraham Lincoln	8
W.E.B. Du Bois	7
Winston Churchill	7
Ernesto Galarza	7
David Walker	6
Ottobah	6
the Marquis de Lafayette and Thomas Jefferson	6
Ronald Reagan	6
Phillis Wheatley	6
Olempe de Gouges	6
Woodrow Wilson	6
Joseph Stalin	6

Most Assignments by Thematic Category

Culture

Reading	Works Count	Readings Count
The U.S. Constitution	1	10
Abraham Lincoln	7	8
Woodrow Wilson	3	6

Immigration/Migration

Reading	Works Count	Readings Count
The U.S. Constitution	1	10
Frederick Douglass	3	8
David Walker	2	6
Ottobah Cugoanao	1	6
the Marquis de Lafayette and Thomas Jefferson	1	6
Olempe de Gouges	1	6
Phillis Wheatley	2	6

Prejudice

Reading	Works Count	Readings Count
Frederick Douglass	3	8
W.E.B. Du Bois	5	7
Winston Churchill	3	7
David Walker	2	6
Ottobah Cugoanao	1	6
the Marquis de Lafayette and Thomas Jefferson	1	6
Olempe de Gouges	1	6
Phillis Wheatley	2	6

Political/Philosophical Ideas

Reading	Works Count	Readings Count
Frederick Douglass	3	8
Ernesto Galarza	2	7
W.E.B. Du Bois	5	7
Winston Churchill	3	7

Woodrow Wilson	3	6
David Walker	2	6
Ottobah Cugoanao	1	6
Ronald Reagan	3	6
the Marquis de Lafayette and Thomas Jefferson	1	6
Joseph Stalin	2	6
Olempe de Gouges	1	6
Phillis Wheatley	2	6

War/Violence/Revolution

Reading	Works Count	Readings Count
Abraham Lincoln	7	8
Frederick Douglass	3	8
David Walker	2	6
Ottobah Cugoanao	1	6
Ronald Reagan	3	6
the Marquis de Lafayette and Thomas Jefferson	1	6

An Assessment of the Assigned Readings

*by Julie deGraffenried, Associate Professor and Chair and
Dan Watkins, Assistant Professor and Undergraduate Program Director
Department of History*

This report highlights the ways that HIS 1300: The U.S. in Global Perspective supports the mission of the Core Curriculum. As a thematic course, the individual topics of each section differ, but all sections of HIS 1300 provide a shared understanding that “domestic developments in the U.S. fit within, were influenced by, and shape our increasingly connected world.” (HIS 1300 Common Course Description) The readings assigned in this course are necessarily diverse because of the thematic differences between sections. This also helps explain the various themes identified in the report. With the publication of *The United States in Global Perspective* Reader in Spring 2020, however, we believe that the readings have become more uniform and cohere more closely to the primary sources collected there.

According to the report, “works from 355 different authors” were assigned across the evaluated syllabi. We believe this reflects the way that HIS 1300 is providing “a deeper understanding of and empathy for people from other societies, races, genders, ethnicities, and socio-economic statuses.” (HIS 1300 Common Course Description) Among the most frequently assigned

authors listed on the survey are Americans and non-Americans, women and men, and people from various ethnic and racial identities. That the U.S. Constitution is the most frequently assigned reading on the evaluated syllabi is, again, not a surprise considering the course's and the Common Core's commitment to helping students "become familiar with the U.S. Constitution" and "become informed and productive citizens of a democracy." (HIS 1300 Common Course Description) Yet it is important as well that Frederick Douglass is the second-most-assigned author. In this we see the importance of studying history — of viewing important topics such as the nation through multiple lenses and perspectives, both constructive and critical. Engaging diverse readings enables students to "develop the skill of critical reasoning" and thus achieve one of the main goals of the Common Core. (HIS 1300 Common Course Description)

PART 3: ANNOTATED BIBLIOGRAPHY - PRO ECCLESIA, PRO TEXANA



Entries were assigned by at least 50% of the faculty teaching one of the three common core courses—REL 1310, REL 1350, and PSC 1387.

REL 1310

The Bible

Genesis. The first book of the canon for both Judaism and Christianity, describing the creation, origin and, fall of humanity, and the formation of the people set apart by God through the establishment of the Abrahamic covenant.

Exodus. The second book of the Bible recounts the liberation of Israel from Egyptian slavery by God and the establishment of the Mosaic covenant that includes the Torah.

Leviticus. The third book of the Bible is primarily ritual and law, which becomes a major source for the Jewish religion, and which informs many New Testament texts.

Deuteronomy. The fifth book of the Bible and the final book of the Pentateuch. The Pentateuch forms a narrative of deliverance from Egypt, the wanderings in the wilderness, and the making of the covenant with God, which includes various law codes.

Joshua. The first book in the Old Testament section called The Former Prophets, in which Joshua leads Israel in conquering Canaanite tribes and then dividing the territory among the twelve tribes.

Judges. A narrative of the cyclical story of Israel turning away from God, falling under the oppression of other nations, returning to God, and seeking guidance from the judges who are God's appointed leaders.

1 Samuel. A recounting of Israel's demand for a king, the rise and fall of King Saul, and David's journey to the throne.

2 Samuel. A chronicle of King David's achievements and scandals. Includes a Davidic covenant.

1 Kings. Begins with the death of David and the ascendancy of Solomon, David's son. It portrays the reign of Solomon; renowned for his wisdom; his administration; his building projects, including the Temple; and his wealth and success in trade, but with a fatal flaw. At his death, Israel splits into two kingdoms with two lines of kings.

2 Kings. Israel and Judah, the two kingdoms, both have a series of kings who ignore God and his prophets, resulting in both kingdoms eventually falling under the rule of other empires.

Job. Along with Proverbs and Ecclesiastes, Job is a Wisdom book. In this theodicy, the righteous man Job faces attacks allowed by God on his family and his own wellbeing, catastrophes that precipitate a conversation with his friends about the purpose and cause of suffering.

Psalms. Israel's sacred songs are preserved in Psalms, Song of Songs, and Lamentations. Psalms includes 150 songs which Israel sang as worship and praise for God.

Proverbs. This is a book of wise sayings from Solomon and others which guide people in righteousness. Its theme is: "Reverence for the Lord is the starting point and essence of knowledge."

Isaiah. Along with Ezekiel and Jeremiah, Isaiah is considered a major prophet. Sent by God to warn Israel of future judgment, his prophecies foreshadow redemption through a suffering servant.

Jeremiah. Known as the weeping prophet, Jeremiah warns Israel of the Babylonian captivity.

Amos. A minor prophet, Amos, a shepherd, criticizes the Northern Kingdom of Israel for its unjust acts.

Matthew. Listed as the first book of the New Testament, this gospel recounts the life, death, and resurrection of Jesus with a focus on Jesus' role as the Jewish Messiah and teacher.

Mark. This earliest and shortest of the four canonical gospels chronicles Jesus' ministry with an emphasis on his authority in overcoming evil.

Luke. This gospel, perhaps the only New Testament book written by a gentile author, tells of the life, death, and resurrection of Jesus, emphasizing Jesus' compassion and servanthood for the marginalized and needy.

John. This "spiritual" gospel recounts Jesus' life, death, and resurrection with a focus on Jesus' oneness with God.

Acts. A sequel to the Gospel of Luke, this book describes the beginnings of the Church, starting with the Holy Spirit coming to Jesus' disciples. It might have been better titled "The Acts of Paul" since much of the book focuses on Paul—his conversion, his missions, and his arrest and imprisonment in Rome.

Romans. A letter of Paul and his most complex theological work, written to the churches in Rome regarding the salvation which is offered through Jesus Christ.

1 Corinthians. In this letter, Paul writes to a divided church in Corinth, offering advice on how to live as a Christian in every aspect of life.

Galatians. In this letter, Paul corrects the Galatian churches advocating that salvation does not come from the law of Moses but by faith in Jesus Christ alone. It has been called "the Magna Carta of Christian Liberty."

Ephesians. A letter from Paul to the church in Ephesus about how to live in unity through grace, peace, and love.

1 Timothy. A pastoral letter in which the writer instructs the young Timothy on how to lead a church by example.

James. Purported to be written by the brother of Jesus to "the new Israel," this work is a diatribe that resembles the wisdom literature of the Old Testament with an exhortation to ethical living.

1 Peter. Purported to be written by the Apostle Peter, this letter was written to encourage persecuted Christians to continue to live out their faith and look forward to a future in Jesus.

Revelation. Purported to be written by John, this narrative records his visions of the second coming of Jesus and the final judgment through apocalyptic symbolism.

REL I350

Ecclesial Works

Abelard, Peter. "Commentary on the Epistle to the Romans." 1135. Abelard examines this Pauline epistle's themes of redemption, grace, and original sin.

Anselm. "Meditation on Human Redemption." 1099. St. Anselm presents his satisfaction theory of atonement which states that Christ's death acted as a restoration of justice and an atonement for the sins of humanity.

Anselm. *Proslogion*. 1077. Contains St. Anselm's ontological arguments for the existence of God.

Aquinas, St. Thomas. "Question 2: The Existence of God." In *Summa Theologica*, 1485. Aquinas seeks to prove the existence of God in motion, efficient cause, the necessary being, the gradations of goodness, and design.

Arius. "Letter of Arius to Eusebius of Nicomedia." 318. In Arius's letter to Eusebius, a bishop and sympathizer of Arius, he explains his belief that Jesus is not eternal and is distinctly separate from the Father – views which were later rejected by the Council of Nicaea.

Athanasius. "Concerning the Divine Scriptures." In *The 39th Festal Epistle*, 367. In this letter, St. Athanasius establishes one of the earliest lists of canonical books of the Bible for both the Old Testament and the New Testament.

Athanasius. *Life of St. Anthony of Egypt*. 360. A hagiographic record of Athanasius St. Anthony's ascetic lifestyle in the Egyptian deserts and one of the earliest forms of monasticism.

Athanasius. *On the Incarnation*. 319. In this treatise, Athanasius explains the nature of the Holy Spirit and God's intentions in sending Jesus into humanity. In addition, he refutes the views of Arius.

Augustine. *Confessions*. 400. In his autobiography, St. Augustine writes of his conversion and spiritual journey.

Augustine. "Sermon II." 391. St. Augustine preaches on Matthew 3:13 as a trinitarian text.

Benedict. *The Rule of St. Benedict*. 516. St. Benedict of Nursia outlines the precepts for monks living in community, emphasizing that everything should be done in moderation, including eating, drinking, and working.

Briggs, Charles A. *The Authority of Holy Scripture*. 1891. Briggs repudiates biblical inerrancy in his inaugural address in the Adams Chapel of the Union Theological Seminary in New York. The address led to a heresy trial.

- Calvin, John. *Institutes of the Christian Religion*. 1536. Calvin's seminal theological work which remains as one of the defining books of the Reformation and Protestant theology.
- Clare. "Rule of Saint Clare." 1216. St. Clare began the Second Order of St. Francis otherwise known as the Poor Clares for which she wrote her Rule, echoing the teachings of St. Francis of Assisi in regard to poverty and aim.
- Cone, James H. *God of the Oppressed*. 1997. In this landmark work of black liberation theology, Cone examines how Jesus identified with the oppressed.
- Didache*. c. 2nd Cent. *The Didache* provides the early Christian community with instruction on Christian praxis, including baptism, fasting, prayer, and communion.
- Douglass, Frederick. *Narrative of the Life of Frederick Douglass, an American Slave*. 1845. In his memoir, Douglass recounts his life as a slave to educate his audience on the cruelty of slavery and the intelligence and capabilities of African Americans.
- "Edict of Milan." Milan, 313. Issued by the Emperor Constantine, this edict established religious toleration of Christianity in the Roman Empire after a long history of Christian persecution.
- Edwards, Jonathan. *A Faithful Narrative of the Surprising Work of God*. 1735. Edwards recounts the events of The Great Awakening, a revival of Christianity in Massachusetts and other neighboring communities.
- Edwards, Jonathan. "Sinners in the Hands of an Angry God." 1741. This sermon of Edwards exemplifies "hellfire and brimstone" preaching and evangelism.
- Francis. "Canticle of Brother Sun and of All Creatures." 1224. In this prayer, St. Francis praises God's glory and His Creation.
- Furman, Richard. "Exposition of the Views of Baptists Relative to the Coloured Population of the United States in a Communication to the Governor of South Carolina." 1822. Furman, a Baptist pastor in Charleston, South Carolina, defends slavery.
- Gutierrez, Gustavo. *A Theology of Liberation*. 1971. In this book, Gutierrez encourages Christians to engage in social justice for the marginalized communities of Latin America.
- Helwys, Thomas. *A Short Declaration of the Mystery of Iniquity*. 1611. Helwys condemns the corruption within the Roman Catholic Church and the Church of England and argues for religious liberty.
- Hodge, Charles. "The Scriptures Are Infallible, i.e., Given by Inspiration of God." In *Systematic Theology Vol. 1*, 1872. A Princeton theologian, Hodge argues that the Bible was without error.
- Ignatius. "Epistle of Ignatius to the Romans." 140. St. Ignatius reveals how his suffering brings unity with Christ during his impending martyrdom.

Ignatius. "Epistle of Ignatius to the Smyrnaeans." 110. St. Ignatius writes in response to the heresy of Docetism, which claims that Jesus was not human.

Irenaeus. *Against Heresies*. 180. St. Irenaeus defends Christianity against Gnosticism and explains his recapitulation theory of the incarnation and atonement.

Isasi-Diaz, Ada Maria. *Mujerista Theology*. 1996. Isasi-Diaz provides an introduction to Latin feminist theology by drawing on her own life experience.

John of Damascus. *Three Treatises on the Divine Images*. 730. St. John of Damascus promotes the use of art in disagreement with the Christian iconoclasts.

Justin Martyr. *The First Apology of Justin Martyr*. 150. St. Justin Martyr defends Christianity against Roman criticisms by comparing Christianity with Platonic philosophy and Greek culture.

Luther, Martin. "95 Theses." 1517. Luther's "95 Theses" criticize the Church's selling of indulgences and calls out the leaders of the Church for their corruption.

Luther, Martin. *Justification by Faith Alone*. 1520. Luther argues for salvation by faith alone, sparking the Reformation.

Luther, Martin. "Letter, Martin Luther to Philip Melanchthon, August 1, 1521." 1521. In this letter, Luther famously advises Philip to "sin boldly" or, in other words, be forthright with God about his sin and rejoice in Jesus' conquering of sin.

Luther, Martin. "The Three Walls of the Romanists." In *Open Letter to the Christian Nobility of the German Nation Concerning the Reform of the Christian Estate*, 1520. Luther argues that a break from the Church in Rome is inevitable for three reasons: The Catholic Church's affirmation that (1) secular laws do not apply to the clergy, (2) only the pope has the ability to interpret Scripture, and (3) only the Pope can call a council.

Origen. *On First Principles*. 220. Origen makes one of the first attempts in history to record fundamental Christian doctrines.

Pelagius. "Letter to Demetrias." 413. In his letter, Pelagius describes his view on the relationship between human free will and God's grace.

Perpetua. *The Passion of Saints Perpetua and Felicity*. 203. St. Perpetua records her last thoughts on her faith and love of God before she is martyred in an arena in Carthage.

Pope Boniface VIII. "Unam Sanctam." 1302. Boniface VIII affirms the power of the pope as the Vicar of Christ, stemming from Peter and ranking superior to temporal power.

Pope Paul III. "Decree Concerning the Canonical Scriptures." In The Council of Trent, Italy, 1546. In the Fourth Session of the Council of Trent, council members identify the canonical scriptures and hold them as authentic and sacred.

- Pope Paul III. "Decree Concerning the Edition, and the Use, of the Sacred Books." In The Council of Trent, 1546. In this Fourth Session of the Council of Trent, council members deem the Latin editions of the already established canonical books as sacred and authentic and specify who can interpret, print, and sell these books.
- Pope Paul III. "Decree on Original Sin." In The Council of Trent, Italy, 1546. In the Fifth Session of the Council of Trent, council members define original sin as stemming from Adam's sin in the garden and washed away in baptism by the power of Jesus Christ.
- Pope Paul VI. "Declaration on the Relation of the Church to Non-Christian Religions." In The Second Vatican Council, 1965. The Second Vatican Council identifies the commonalities all humans share and promotes an attitude of respect towards non-Christian religions, encouraging dialogue between Christians and non-Christians.
- Pope Urban II. "Speech at Council of Clermont." 1095. Urban II demands that his audience rush to the assistance of the Greeks to retrieve Palestine from the rule of the Muslims, sparking the First Crusade.
- Rauschenbusch, Walter. *Christianizing the Social Order*. 1919. An American Baptist minister and father of the "Social Gospel," Rauschenbusch examines the relationship between Christianity and social reform.
- Ruether, Rosemary Radford. *Feminist Theologies: Legacy and Prospect*. 2007. Ruether chronicles the history of feminism in relation to theology, focusing primarily on Christianity but also including discussions on Judaism, Islam, and Buddhism.
- Simons, Menno. "Foundation of Christian Doctrine." 1539. The founder of the Mennonites writes on various topics, including baptism, communion, and pacifism.
- Simons, Menno. "Instruction on Excommunication." 1558. Menno argues for shunning some members of the Church for misdeeds.
- Simons, Menno. "Some Questions and Answers on Church Discipline." 1550. Menno argues for Church discipline as essential for the Anabaptists.
- Tertullian. *Against Praxeas*. 213. Tertullian responds to Praxeas' argument on the ambiguity between the Father and Son by using scripture to affirm the Trinity.
- Tertullian. *The Prescription Against Heretics*. 200. Tertullian provides Christians with instructions on how to combat heresy.
- "The Apostles' Creed." c. 341. This statement of faith is one of the earliest Christian confessions and continues to be used today by the Roman Catholic, Anglican, and Protestant churches.
- Wesley, John. "A Plain Account of Christian Perfection." 1743. The Methodist founder Wesley elaborates on his concept of Christian Perfection by describing it as fully dedicating oneself to God and loving God with all of oneself.

Wesley, John. "Catholic Spirit." 1872. A sermon on love and goodwill extending across Christian denominations, regardless of disagreement in belief and practice.

Wesley, John. "Chapter 2. Troubles in Georgia; Return to England; Peter Bohler; 'I Felt My Heart Strangely Warmed.'" In *The Journal of John Wesley*. 1738. Wesley recounts his feelings of assurance in Christ at a meeting of Christians in Aldersgate, London, beginning John Wesley's ministry and the Methodist movement.

Wesley, John. "The Question, 'What is an Arminian?' Answered by a Lover of Free Grace." 1770. Wesley writes about his views on atonement, apostasy, and Christian perfection, which collectively he considers to be Arminianism.

Williams, Roger. "A Letter to the Town of Providence." 1655. Williams writes in defense of the separation of church and state, pioneering religious toleration in the colonies.

Williams, Roger. "A Plea for Religious Liberty." 1644. Williams defends the separation of church and state, arguing that God does not demand the enforcing of one religion over a civil state.

Winthrop, John. "A Model of Christian Charity." 1630. In this sermon, Winthrop discusses the moral laws which govern the relationships within a community.

PSC 1387

The Federalist Papers

Madison, James. "The Federalist Papers #10: The Union as a Safeguard Against Domestic Faction & Insurrection." New York, 1787. Madison argues that true democracy is only possible for small states, while a larger republic can balance the competing interests of different factions.

Hamilton, Alexander or James Madison. "The Federalist Papers #51: The Structure of the Government Must Furnish the Proper Checks and Balances Between the Different Departments." New York, 1788. This paper states argues for the separation of powers within the national government.

Hamilton, Alexander. "The Federalist Papers #78: The Judiciary Department." New York, 1788. Hamilton explains the judicial process by which the federal courts review the constitutionality of the legislation.

The US Constitution

U.S. Constitution, art. 1. Article 1 describes the Legislative Branch of the U.S. government and its two chambers: the House of Representatives and the Senate.

- U.S. Constitution, art. 2. Article 2 details the Executive Branch and the President's responsibilities as the head of this branch.
- U.S. Constitution, art. 3. Article 3 outlines the jurisdictions of the Judicial Branch, establishes the U.S. Supreme Court, and provides Congress with the authority to create lower federal courts.
- U.S. Constitution, art. 4. Article 4 clarifies the relationship between the federal government and the states.
- U.S. Constitution, art. 5. Article 5 provides future generations with the ability to amend the Constitution and describes the amendment process.
- U.S. Constitution, art. 6. Article 6 names the Constitution and laws made from it "the supreme Law of the Land," to which all government officials must swear an oath.
- U.S. Constitution, art. 7. Article 7 contains the signatures of those who—representing the original 13 states—endorsed the Constitution.
- U.S. Constitution, amend. 1. The 1st Amendment provides the right to the freedoms of speech, press, assembly, and religion.
- U.S. Constitution, amend. 2. The 2nd Amendment guarantees the right for people to keep and bear arms.
- U.S. Constitution, amend. 3. The 3rd Amendment protects citizens from being forced to quarter soldiers during times of peace.
- U.S. Constitution, amend. 4. The 4th Amendment protects citizens from unreasonable searches and seizures and outlines the procedures for issuing warrants.
- U.S. Constitution, amend. 5. The 5th Amendment guarantees that the federal government cannot deny life, liberty, or property without due process. In addition, it provides for the use of a grand jury in most federal trials and prohibits double jeopardy, and protects against self-incrimination. The amendment also guarantees that private property cannot be taken for public use without just compensation, which is also known as eminent domain.
- U.S. Constitution, amend. 6. The 6th Amendment provides the rights to a fair and speedy jury trial in criminal cases and to know the accusation, the accuser, and to find counsel and witnesses.
- U.S. Constitution, amend. 7. The 7th Amendment extends the right to trial by jury to federal civil cases and specifies that cases already examined cannot be re-opened by another court.
- U.S. Constitution, amend. 8. The 8th Amendment forbids cruel and unusual punishments along with excessive bail and fines.

- U.S. Constitution, amend. 9. The 9th Amendment clarifies that the rights of the people are not limited to just the rights stated in the Constitution.
- U.S. Constitution, amend. 10. The 10th Amendment states that powers not delegated to the federal government by the Constitution belong to the states or to the people.
- U.S. Constitution, amend. 11. The 11th Amendment protects the states from suits by citizens living in another state or foreigners who do not live within state borders.
- U.S. Constitution, amend. 12. The 12th Amendment clarifies presidential and vice-presidential election procedures.
- U.S. Constitution, amend. 13. The 13th Amendment forbids slavery and involuntary servitude except as punishment for criminal offense.
- U.S. Constitution, amend. 14. The 14th Amendment grants citizenship to all people “born or naturalized in the United States” and prohibits states from denying the “privileges and immunities of citizens” as well as prohibits states from denying persons “due process” and “equal protection of the laws.”
- U.S. Constitution, amend. 15. The 15th Amendment states the right to vote cannot be denied due to “race, color, or previous condition of servitude.”
- U.S. Constitution, amend. 16. The 16th Amendment grants the U.S. government the right to tax income.
- U.S. Constitution, amend. 17. The 17th Amendment states senators are elected through popular voting.
- U.S. Constitution, amend. 18. The 18th Amendment prohibits the making of, sale, and consumption of alcohol.
- U.S. Constitution, amend. 19. The 19th Amendment grants women the right to vote.
- U.S. Constitution, amend. 20. The 20th Amendment establishes the Congress’ term begins January 3rd, and the President’s term begins January 20th.
- U.S. Constitution, amend. 21. The 21st Amendment repeals the 18th Amendment.
- U.S. Constitution, amend. 22. The 22nd Amendment states that a president can only serve for a maximum of two terms.
- U.S. Constitution, amend. 23. The 23rd Amendment guarantees the right of the District of Columbia’s citizens to vote for their own electors for presidential elections.
- U.S. Constitution, amend. 24. The 24th Amendment states that citizens cannot lose their voting rights by failing to pay a poll tax or any other tax.

U.S. Constitution, amend. 25. The 25th Amendment specifies that the Vice President shall succeed to the office of the presidency upon the death or resignation of the President. The amendment also provides for filling vacancies in the office of Vice President and the procedures to follow in the event a President is unable to discharge his/her duties due to temporary or permanent disability.

U.S. Constitution, amend. 26. The 26th Amendment grants the right to vote to citizens 18 years and older.

U.S. Constitution, amend. 27. The 27th Amendment prohibits any changes to the salaries of Congress members until the next term.

US Supreme Court Cases

Brown v. Board of Education, 349 U.S. 294 (1955). This case ruled that laws that racially segregate public schools violate the 14th Amendment Equal Protection Clause.

Marbury v. Madison, 5 U.S. 137 (1803). This case ruled that Congress does not have the power to pass laws that conflict with the Constitution, establishing judicial review.

McCulloch v. State of Maryland, 17 U.S. 316 (1819). This case ruled that the Federal Government has the right and power to establish a federal bank and that states do not have the power to tax the Federal Government.

Plessy v. Ferguson, 163 U.S. 537 (1896). This case ruled that racial segregation under the “separate but equal” doctrine was constitutional.

Roe v. Wade, 410 U.S. 113 (1973). This case ruled that excessive restriction of abortion by the state is unconstitutional and violates a woman’s right to privacy.