

TESP 4: The Christian Tradition
Spring 2017 • M/W/F 1:00-2:05

Dr. Karen Peterson-Iyer
kpetersoniyer@scu.edu; (408) 551-3188
Office Hours: Mon 11:45-12:15,
Wed 2:10-3:00, and
by appointment;
Kenna 321

Course Description:

This course will examine the Christian tradition as a way of life that has shaped and transformed individuals, communities and societies since the time of Jesus. The course will focus on diverse ways the Christian tradition has been and is understood theologically and lived out historically in the lives of real people, with emphasis on the relevance of Christianity today. We will look at two major traditions within Christianity—Roman Catholicism and Protestantism, and two distinct regions of the world—North America and Latin America. Critical thinking, engaged curiosity, and a willingness to venture outside your own worldview will be encouraged and actively fostered. This is an academic course aimed to enrich and challenge students whether they come from a Christian background, from another faith, or from no particular religious or spiritual tradition.

Course Goals:

Students will be able to:

1. identify formative stories, foundational sources and core theological concepts within the Christian Tradition;
2. describe and compare two geographical, historical and cultural approaches to Christianity and how these factors inform the living of the Christian faith;
3. identify significant issues facing the church today and articulate diverse responses within the Christian tradition;
4. use critical and imaginative thinking to reflect on their own beliefs and the role religion plays in their worldview.

Core Curriculum Learning Goals and Objectives for RTC 1:

- 1.1 Describe and compare the central religious ideas and practices from at least two locally or globally distinct cultures or communities. [Knowledge of Global Cultures; Complexity of Content as well as Method; Ambiguity]
- 1.2 Use critical approaches to reflect on their own beliefs and the religious dimensions of human existence. [Critical Thinking; Complexity of Method; Religious Reflection]

Required Course Readings:

- Marcus J. Borg, *The Heart of Christianity: Rediscovering a Life of Faith* (2003)
- Gregory Boyle, *Tattoos on the Heart: The Power of Boundless Compassion* (2010)

- Regular reading assignments from the Bible
- Supplementary readings posted or linked on Camino

Course Assignments/Assessment:

1. Total Course Engagement (20%; *Supports all Course Goals and RTC Objectives*):

- Attendance (see policy below) is a precursor to **thoughtful, active participation** in all aspects of this course (including serious engagement with the readings in advance of class and respectful in-class engagement with peers and instructor). Course engagement will be measured by your consistent, respectful, dynamic contributions to our class discussions (including asking honest questions, answering questions honestly, making comments based on your knowledge of the reading and your considered personal experience, etc.). This sort of engagement will be required in order to attain an “A” or “A-” in the class. If you are having trouble finding ways to participate in this communal learning environment, please see me.
- Notecards:** Students are expected to prepare brief, written reflections on assigned readings in advance, which will serve to support inclusive, thoughtful engagement of the texts and to assess the quality of comprehension and critical reflection. These “notecard” responses (which can be on regular-sized paper if you like) should include one to three bullet points regarding the author’s main arguments or insights. Notecards will be regularly collected without warning. **Please prepare these notecards every day except where explicitly noted on schedule below.**

NOTECARD EXAMPLES:

- In Chapter One, Boyle describes three main images of God:
1. _____, 2. _____, 3. _____
- In Chapter Two, Borg explores four different understandings of faith:
1. _____, 2. _____, 3. _____ 4. _____

And ultimately the understanding that Borg himself embraces is that faith is best understood as _____.

Notecards should be shorter versions of your own study notes! The notecards provide useful preparation for the final exam, but they will not be returned, so keep a copy for yourself.

- On some days, you may be required to contribute in advance to a **discussion board** or other short assignment as class preparation. Failure to complete these on time WILL negatively affect your engagement grade for the course. I will not be correcting/letter grading these assignments but rather will use them to evaluate whether you have taken the assignment seriously. If it appears to me that you have not done so, this will affect your engagement grade for the class.

2. **Four Papers:** All papers are to be turned in electronically (to the drop box on Camino) and with a hard copy at the beginning of the class period on the day the paper is due. Prompts will be provided.
 - a. **Spiritual Autobiography** (3-4 pages, 10%): Explore how your own assumptions and worldview influence your approach to the study of religion, and identify particular questions or issues of concern to you. (*Assesses Course Goal 4 and RTC objective 1.2.*)
 - b. **Scripture Paper** (3-4 pages, 10%): Choose one biblical text from the list the professor offers. Compare and contrast a literal and metaphorical interpretation of the text and how each might influence a Christian worldview and way of life. (*Assesses Course Goal 2.*)
 - c. **Sunday Worship Service Reflection** (2-3 pages, 10%): Visit a Sunday (or, in some cases, Saturday) Worship Service at a Christian denomination other than the one that has been most influential your own life and write a reflection and analysis paper. (*Assesses Course Goal 4.*)
 - d. **Jesus Paper** (5-6 pages, 20%): Identify 3 significant events or teachings in the story of Jesus, explore one theological concept which has emerged from one of those events, and examine how this has influenced Christianity in North American and Latin American contexts. (*Assesses Course Goals 1 and 2 and RTC objective 1.1.*)
3. **Small Group Presentation** (10%): This will be on a current issue or topic about which there is debate within the Christian tradition. (*Assesses Course Goals 3 and 4 and RTC Objective 1.2.*)
4. **Final Exam** (20%): Comprehensive exam will cover all course texts, lectures, and presentations. (*Supports all course goals and RTC objectives.*)
5. **EXTRA CREDIT:** Extra credit opportunities *may* be offered from time to time. To earn extra credit, you will need to attend the entire event and do a short (one single-spaced page) write-up/reaction connecting the event to the learnings of this course. A maximum of two extra credit assignments may count for this class. Extra credit papers must be turned in by the final day of class (Friday of Week 10) and will factor into a student's final grade by either substituting for a missed class or a missing notecard or other participation assignment.

Course Policies:

1. **Attendance:** Your attendance and active participation are essential to your success in this class as well as to the quality of our communal learning. You will be responsible for signing the attendance sheet every day. If you forget to sign, you will be marked absent for the day. PLEASE DO NOT sign in another person. Please also DO NOT sign the attendance sheet and then leave; you will be marked as absent for the day if you do this. **Frequent tardiness or more than three absences (for ANY reason) will negatively impact one's final grade**

for the course. If illness or family emergency requires you to be absent for more than two class periods, you *must* initiate a meeting with the professor (at least by phone) to discuss. Six or more absences (1/5 of class periods) may result in a **failing grade for the course** unless reasons and makeup plans are approved by the professor. *Please do not ignore this absence policy! Attendance and active participation is ESSENTIAL in a class like this, and your grade will reflect how seriously you take this policy.*

If you are forced to miss any class, YOU are responsible for learning what took place in class, turning in assignments that are due, and for any material or instructions delivered in class. *Find a friend to tell you what happened in class.*

Lateness: Please **do not be late to class.** Lateness is disruptive to the class and indicates a lack of respect for the people in this course and for the work that we do together. Three instances of tardiness count as one absence. Barring emergency (of course!), students are expected to remain in the classroom throughout the class period. (Please tend to personal needs before coming to class.)

2. **Use of Technology in Class:** The use of cell phones, laptops, iPads, MP3 players, etc. is not allowed in this class, except by explicit permission of the instructor. Please turn cell phones off and **put them away. Violating this policy will result in a lowered FINAL grade for this course. Disregard this policy at your own peril!**
3. **Late Work:** All work must be submitted at the beginning of class on the date that it is due. I prefer to see no late work at all. The grade for late work will be lowered at the instructor's discretion, most often by one letter grade for each calendar day that it is late. Extensions will only be granted for very good reason and when the student has negotiated with the professor *before* the due date.
4. **Spelling and Grammar:** In academic writing, spelling and grammar function either to enhance or to impede your argument or point. In addition, these represent an important overall communication skill. For these reasons, **spelling and grammar will affect your grade**, and papers with significant spelling/grammar errors are ineligible for an "A" or "A-" grade. If your paper contains excessive errors in spelling, grammar, or punctuation which detract from my ability to understand or follow the point you are making, it **will be returned to you ungraded** for you to revise and will no longer be eligible for an "A" or "A-" grade. I encourage you to proofread your work carefully.
5. **Academic Honesty and Integrity:** Students must complete the work for this course in a manner consistent with university policies regarding academic honesty and integrity; please refer to the university's policy on academic integrity: <https://www.scu.edu/media/offices/provost/policy-procedure/Academic-Integrity-Policy-and-Protocol.pdf>. Any student who violates these policies will receive *at least* a failing grade for the particular assignment and, in repeated or flagrant cases, for the entire course. PLEASE BE CAREFUL TO CITE YOUR SOURCES in your papers!

SCU's Academic Integrity Pledge is an expression of the University's commitment to fostering an understanding of—and commitment to—a culture of integrity at Santa Clara University. The Academic Integrity pledge, which applies to all students, states:

I am committed to being a person of integrity. I pledge, as a member of the Santa Clara University community, to abide by and uphold the standards of academic integrity contained in the Student Conduct Code.

*Students are expected to uphold the principles of this pledge for all work in this class. **I take violations of academic integrity VERY seriously and do not hesitate to refer students to the SCU Office of Student Affairs when appropriate.***

6. **Disability Accommodation Policy:** If you have a disability for which accommodations may be required in this class, please contact Disabilities Resources, Benson 216, <http://www.scu.edu/disabilities> as soon as possible to discuss your needs and register for accommodations with the University. If you have already arranged accommodations through Disabilities Resources, please discuss them with me during my office hours. Students who have medical needs related to pregnancy may also be eligible for accommodations.

While I am happy to assist you, I am unable to provide accommodations until I have received verification from Disabilities Resources. The Disabilities Resources office will work with students and faculty to arrange proctored exams for students whose accommodations include double time for exams and/or assisted technology. (Students with approved accommodations of time-and-a-half should talk with me as soon as possible). Disabilities Resources must be contacted in advance to schedule proctored examinations or to arrange other accommodations. The Disabilities Resources office would be grateful for advance notice of at least two weeks. For more information you may contact Disabilities Resources at [408-554-4109](tel:408-554-4109).

7. Santa Clara University upholds a zero-tolerance policy for discrimination, harassment and sexual misconduct. If you (or someone you know) have experienced discrimination or harassment, including sexual assault, domestic/dating violence, or stalking, I encourage you to tell me or someone else promptly. For more information, please consult the University's Gender-Based Discrimination and Sexual Misconduct Policy at <http://bit.ly/2ce1hBb> or contact the University's EEO and Title IX Coordinator, Belinda Guthrie, at [408-554-3043](tel:408-554-3043), bguthrie@scu.edu. Reports may be submitted online through <https://www.scu.edu/osl/report/> or anonymously through Ethicspoint <https://www.scu.edu/hr/quick-links/ethicspoint/>

Grading Rubric:

99-100	A+	90-93	A-	83-86	B
94-98	A	87-89	B+	80-82	B-

77-79	C+	67-69	D+	< 60	F
73-76	C	63-66	D		
70-72	C-	60-62	D-		

A = Exceptional academic performance. Demonstrates mastery of the material. Excellent preparation for each class, and thoughtful and respectful class participation. All work displays uncommonly strong and original critical analysis. Essays are well-documented and arguments are well-supported; and counter-arguments are carefully considered. Communication of your own arguments is thoughtful, nuanced, and imaginative. Written work is free from spelling and grammatical error.

B = Solid academic performance. Demonstrates competency of the material. Prepared for class and thoughtfully engaged in class discussion. Essays are organized, clear, and well-written. Presentation of your positions is done thoughtfully and carefully.

C = Satisfactory academic performance. Minimally prepared for class and only halfheartedly engaged with the material. Essays may have some good qualities or insights but also may be insufficiently thorough or organized; or demonstrate inadequate thoughtfulness, clarity, or attention to nuance.

D = Minimal academic performance. Substandard work and preparation. Essays are insufficiently argued or are incoherent.

F = Failure. Participation and written/oral work bear little relationship to the expected standards of the class.

SCHEDULE • Spring 2017

WEEK 1: Jesus: The Main Character

Question: Who is this guy? Why do people follow him?

Jesus asked his disciples, "Who do the crowds say that I am?" They answered, "John the Baptist; but others, Elijah, and still others that one of the ancient prophets has arisen." And he asked them, "But who do you say that I am?" - Luke 9:18-20

Monday, April 3: Class Overview

Wednesday, April 5

READ FOR CLASS:

- CAMINO: Borg, *Meeting Jesus Again for the First Time*, pages 22 ("The Jewishness of Jesus") – 36 (bottom)
- SCRIPTURE: Assigned Scripture Passage:

1. Luke 2:8-14	4. Luke 6:20-26	7. Luke 9: 23-25
2. Luke 2:27-35	5. Luke 7:18-23	8. Luke 9:57-62
3. Luke 4:16-21	6. Luke 8:1-3	9. Luke 18:18-27

ASSIGNMENT:

In lieu of notecards: Carefully read your assigned Bible passage several times, then identify three observations about Jesus from that passage. By Wednesday at 10:30 a.m., post these on the discussion forum on Camino (be sure to identify which passage you are reading at the beginning), and bring a hard copy with you to class.

Friday, April 7

READ FOR CLASS: (don't forget your notecards!)

- *Tattoos*, Introduction & Chapter 2: "Dis-Grace"

WEEK 2: Faith: Room for Mystery

Question: Do great Christians ever have doubts?

Now faith is the assurance of things hoped for, the conviction of things not seen.
- Hebrews 11:1

What people whose faith saved them seemed to have in common was their resistance to the primordial human temptation to make oneself the measure of the possible. These people were willing to accept the possibility that something could exist, could act, that went beyond their own knowledge and powers. They were willing to appeal for help and to accept it from a source they did not understand or control.
- Sandra M. Schneiders, *The Revelatory Text*

Faith is the bird that feels the light when the dawn is still dark. - Rabindranath Tagore

Doubt is not the opposite of faith; it is one element of faith. - Paul Tillich

Monday, April 10

READ FOR CLASS:

- Borg, *Heart*, Chapter 2

ASSIGNMENT:

- Interview someone (can be a friend, a mentor, a teacher, a family member...) whom YOU think of as having a strong “faith.” Talk to them about their faith for about ten minutes. How do they understand their own faith? What qualities characterize it? How does it impact their daily existence? Does it cause them to think differently, act differently, make specific choices, have different life goals? Take notes and bring them with you to class.

Wednesday, April 12

READ FOR CLASS:

- Listen to *On Being* podcast Fr. James Martin, “Finding God in All Things” (linked on Camino) (James Martin is a Jesuit priest and the author of *My Life with the Saints*.)
- CAMINO: Mother Teresa’s Struggle with Doubt/Faith: Read Op-Ed by James Martin in *The New York Times* (Aug 29, 2007), followed by some reactions.

Friday, April 14—No Class (Good Friday)

DUE TODAY: Spiritual Autobiography (turn in on Camino)

WEEK 3: Bible: Meeting Tent, Metaphor, and Mega-stories

Question: Does the Bible matter?

Is not my word like as a fire? says the LORD; and like a hammer [that] breaks the rock in pieces? - Jeremiah 23:29

Which passages of Scripture should guide our public policy? Should we go with Leviticus, which suggests slavery is OK and that eating shellfish is an abomination? How about Deuteronomy, which suggests stoning your child if he strays from the faith? Or should we just stick to the Sermon on the Mount – a passage that is so radical that it’s doubtful that our own Defense Department would survive its application? So before we get carried away, let’s read our Bibles. Folks haven’t been reading their Bibles.

- Senator Barack Obama, 2006 “Call to Renewal”

We indeed read the Bible, but we can also say that the Bible “reads us.”

- Gustavo Gutierrez, *We Drink from Our Own Wells*

Monday, April 17

READ FOR CLASS:

- Borg, *Heart*, Chapter 3
- CAMINO: “Letter to Dr. Laura”

Wednesday, April 19

READ FOR CLASS:

- CAMINO: Robert McAfee Brown, "Mary's Song" in *Unexpected News: Reading the Bible with Third World Eyes*, pages 74-88 (You may skip "Another Biblical Passage" from bottom of 81 to middle of 83, but be sure to read the remainder of the chapter carefully.)
- SCRIPTURE: Read assigned Bible text, do steps 1 & 2 of assignment (below) and then read from Camino to complete assignment:
- CAMINO: *The Gospel in Art by the Peasants of Solentiname*, dialogue from
 - Matthew 6:7-15 – then page 32 (The Lord's Prayer)
 - Luke 9:10-17 – then page 42 (The Multiplication of the Loaves)
 - Luke 10:25-37 – then page 38 (The Good Samaritan)
 - Luke 16:19-31 – then page 36 (The Rich Epicure and Poor Lazarus)

ASSIGNMENT *in lieu of notecards*:

- 1) Read assigned scripture text first, reading through two or three times.
- 2) Jot down what you hear that passage saying (there is no right or wrong!), submit first post on Camino. (Remember to note what biblical text you are reading.)
- 3) Then read the assigned dialogue from *The Gospel of Solentiname* and make 2nd post on Camino (as a comment underneath your first post), noting the differences between your understanding of the text and what the community in Nicaragua heard it say.

Friday, April 21

READ FOR CLASS:

- Tattoos, Chapter 1: "God, I Guess"

ASSIGNMENT: **Silence Exercise** (see handout). On your notecards today, list three insights or reflections you have on what it was like for you to do this exercise.

WEEK 4: God: Concepts, Concerns & God's C.V.

Question: What do we mean by "God"?

I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery. - Exodus 20:2

If you have understood, then what you have understood is not God. - Augustine

No expression for God can be taken literally. None. Our language is like a finger pointing to the moon, not the moon itself. ... That is why God can be seen as a king, rock, mother, savior, gardener, lover, father, liberator, midwife, judge, helper, friend, mother bear, fresh water, fire, thunder, and so on.

- Elizabeth Johnson, *Quest for the Living God*

Monday, April 24

READ FOR CLASS:

- Borg, *Heart*, chapter 4 (61-78)
- SCRIPTURE: Assigned scripture passages:
 - 1) Exodus 3:1-14
 - 2) Psalm 103:2-8
 - 3) Psalm 146:5-9
 - 4) Isaiah 11:6-9
 - 5) Micah 4:2-4
 - 6) Luke 1:46-48, 52-55
 - 7) Matthew 5:43-38

ASSIGNMENT:

In lieu of notecards: Carefully read your assigned Bible passage *several times* and identify three key points that would appear on God's CV (curriculum vitae) based on this passage. Before noon on Monday, post these on the discussion forum on Camino (be sure to identify which passage you are reading at the beginning), and bring a hard copy with you to class.

Wednesday, April 26

READ FOR CLASS:

- CAMINO: Joan Chittister, "God Become Infinitely Larger" in *God at 2000*, pp. 59-69
- CAMINO: Poem "God's Name" by Rabia

Friday, April 28

DUE TODAY: Scripture paper (turn in on Camino AND bring hard copy to class)

WEEK 5: The Human Person: *Made in the Image of God*

Question: Do I matter?

~and~

The Church: *Called to be the Body of Christ*

Question: Does the church matter?

When I look at your heavens, the work of your fingers, the moon and the stars that you have established: what are human beings that you are mindful of them, mortals that you care for them?

Yet you have made them a little lower than God, and crowned them with glory and honor.
- Psalm 8: 3-5

The glory of God is the human person fully alive. - Irenaeus of Lyon (ca. 115-202)

Monday, May 1

READ FOR CLASS:

- CAMINO: Ronald Rolheiser, "Toward a Spirituality of Ecclesiology" in *The Holy Longing*, pp. 114-134 (You may skim some of this, but make sure you get the key point of each section. Stop at "So Why Go to Church.")
- Borg, *Heart*, pp. 193 (bottom) to 196 (top), "Being part of a church"

- CAMINO: Robert McAfee Brown, "Worship: Piece of cake or Subversion?" in *Speaking of Christianity*, pp. 12-19
- SCRIPTURE READING: Everyone read Acts 2:44-47; 4:32-35

ASSIGNMENT: ***In lieu of notecards***, bring reading notes to class identifying at least six different (even contrasting) ideas about church.

Wednesday, May 3

READ FOR CLASS:

- CAMINO: Henri Nouwen, "Being the Beloved" in *Life of the Beloved*, pp. 25-33
- CAMINO: Elizabeth Johnson, *Consider Jesus*, pages 21-26 (begin with "Human Nature" and stop at the last paragraph on page 26)
- SCRIPTURE: Assigned scripture passages:

1) Psalm 8:3-8	4) John 15:12-14
2) Mark 1:9-11	5) John 15:15
3) John 1:12-13	6) John 15:16-17

ASSIGNMENT:

In lieu of notecards: Carefully read your assigned Bible passage several times and identify three key insights on human nature based on this passage. Post on the discussion forum on Camino by Wednesday 10am and bring a hard copy with you to class.

Friday, May 5

READ FOR CLASS:

- *Tattoos*, Chapter 4: "Water, Oil, Flame"

WEEK 6: Jesus Again (the Christ of Faith): *The Execution that Just Didn't Work*

Question: Why so much attention to this fellow who got himself killed 2000 years ago?

"For where two or three are gathered in my name, I am there among them."

- Jesus, Matthew 18:20

If Jesus of Nazareth was the poor man from Galilee who was tortured to death, then Christ is that which cannot be destroyed, which came into the world with him and lives through us in him. - Dorothee Soelle, *Theology for Skeptics*

Monday, May 8

READ FOR CLASS:

- CAMINO: Borg, *Meeting Jesus Again for the First Time*, pages 46-50 (stop at "The Purity System...") Note: Same pdf as used in Week 1.
- Borg, *Heart*, Chapter 5

Wednesday, May 10

READ FOR CLASS:

- CAMINO: Elizabeth Johnson, *Consider Jesus*, pages 27-33 (start at bottom of

- 27). Note: Same pdf as used in Week 5.
- CAMINO: Ronald Rolheiser, *The Holy Longing*, pages 75-81 Note: Same pdf as Week 5.
- SCRIPTURE: Luke 24:13-35
- OPTIONAL: "Revolutionary Patience," poem #10 by Dorothee Soelle

Friday, May 12

READ FOR CLASS:

- Tattoos, Chapter 3: "Compassion"

DUE: Sunday Worship Reflection Paper (turn in on Camino)

WEEK 7: The Reign of God: A World of Justice, Compassion and Peace

Question: Can/should we keep politics out of the church?

I hate, I despise your festivals,
and I take no delight in your solemn assemblies. ...
Take away from me the noise of your songs;
I will not listen to the melody of your harps.
But let justice roll down like waters,
and righteousness like an ever-flowing stream. - Amos 5:21, 23-24

Pray then in this way: Our Father in heaven, hallowed be your name. Your kingdom come. Your will be done, on earth as it is in heaven.
- Jesus of Nazareth, Matthew 6:9-10

Those who say that religion has nothing to do with politics do not know what religion means. - Gandhi

Monday, May 15

READ FOR CLASS:

- Borg, *Heart*, Chapter 7, pages 126-146 (You may skip "Early Christian Perceptions of Empire" from mid p. 136-138. Resume reading the rest of the chapter at "The Political Meaning of the Cross.")

Wednesday, May 17

READ FOR CLASS:

- Tattoos, Chapter 6: "Jurisdiction"
- Scripture Readings:

1) Mark 1:14-15	4) Luke 13:18-21
2) Mark 12:28-34	5) Luke 18:15-17
3) Luke 17:20-21	

ASSIGNMENT: ***In lieu of notecards:*** Carefully read your assigned Bible passage several times and identify three observations about the reign of God based on this text and other readings for this week. Post on discussion forum on Camino by

noon Wednesday and bring a copy to class.

OPTIONAL READING (on CAMINO): Michael J. Himes, *We Hold These Truths*, pages 16-23 on "Religion" and "Politics" may be a helpful read, but not required.

Friday, May 19

READ FOR CLASS:

- CAMINO: *Cloud of Witnesses*, "Sanctuary" (135-146); "Dom Helder Camara" (207-215); and "Four U.S. Martyrs" (285-292)

WEEK 8: Liberation Theology: Christianity Through the Eyes of Those on the Margins

Question: What can we learn about Jesus from marginalized persons?

I give you thanks, Father, because the poor and the humble have understood, not the proud and the powerful.

- Jesus (Matt. 11:25) as paraphrased by Archbishop Oscar Romero

A church that doesn't provoke any crisis, a gospel that doesn't unsettle, a word of God that doesn't get under anyone's skin, a word of God that doesn't touch the real sin of the society in which it is being proclaimed, what gospel is that?

- Archbishop Oscar Romero

When I ask people for bread to feed the poor, they think I am a saint; when I ask them why the poor are hungry, they think I am a communist.

- Brazilian Bishop Dom Helder Camara

Monday, May 22

READ FOR CLASS:

- CAMINO: *Cloud of Witnesses*, "Jon Sobrino" (21-28)
- SCRIPTURE Readings: Luke 4:16-21; Matthew 25:31-46

Wednesday, May 24 – Film: "Romero"

- OPTIONAL READING (on Camino): Sobrino, "Jesus of Galilee from the Salvadoran Context: Compassion, Hope & Following the Light of the Cross"
- OPTIONAL READING (on Camino): Brown, Introduction to *Gustavo Gutierrez: An Introduction to Liberation Theology*

Friday, May 26 – Film: "Romero"

WEEK 9: Christianity & the World: In the World but Not of the World

Question: What does Christianity have to say to the world, to Christians and to those of other faiths, too?

God has told you, O mortal, what is good;
and what does the Lord require of you
but to do justice, and to love kindness,
and to walk humbly with your God? - Micah 6:8

The righteous will say, "Lord, when did we see you hungry and feed you... a stranger and welcome you... sick or in prison and visit you?"
... And the king will answer them, "Truly I tell you, just as you did it to one of the least of these, you did it to me."
- Jesus, Matthew 25:37-40

To put it simply, the living God is not a Christian. Rather, the incalculable mystery, which the Christian scripture dares to call love (I John 4:8 and 16) is not constrained in loving but freely pours out affection to all and each one.
- Elizabeth Johnson, *The Quest for the Living God*

Monday, May 29 -- NO CLASS (Memorial Day)

Wednesday, May 31 – SMALL GROUP PRESENTATIONS

Friday, June 2 – SMALL GROUP PRESENTATIONS

WEEK 10: Kinship: *Learning that we belong to each other*

Question: What have you learned this quarter?

"No daylight to separate us. Only kinship. Inching ourselves closer to creating a community of kinship such that God might recognize it. Soon we imagine, with God, this circle of compassion. Then we imagine no one standing outside of that circle, moving ourselves closer to the margins so that the margins themselves will be erased. We stand there with those whose dignity has been denied. We locate ourselves with the poor and the powerless and the voiceless. At the edges, we join the easily despised and the readily left out. We stand with the demonized so that the demonizing will stop. We situate ourselves right next to the disposable so that the day will come when we stop throwing people away."

- Gregory J. Boyle, S.J., *Tattoos on the Heart*

Monday, June 5

READ FOR CLASS:

- CAMINO: Elizabeth Johnson, *Quest for the Living God*, pp. 174-179 ("A Bountiful God")
- SCRIPTURE: Acts 17:22-28

Wednesday, June 7

DUE TODAY: Jesus Paper (turn in on Camino AND bring hard copy to class)

Friday, June 9

READ FOR CLASS:

- *Tattoos*, Chapter 9: "Kinship"
- Borg, *Heart*, Chapter 1

FINAL: MONDAY, June 12, 1:30 p.m.

* HAVE A GREAT SUMMER! *