



## TESP 4: The Christian Tradition

Fulfills RTC 1 Core Requirement

Winter 2017

MWF 11:45am-12:50pm

Professor: Dr. Diana C. Gibson

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Office: Kenna 317

Office Hours: Mondays & Wednesdays 10:30-11:30am, or by appointment

### Course Description

We 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 - 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, another faith, or no particular spiritual tradition.

Class Format: lecture, discussion, film & small group presentations.

### 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.

### Required Course Reading

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 on Camino

### Core Curriculum Learning 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]

### Assessment/Assignments

**Intellectual Engagement** requires active course participation that is consistent, engaged, prepared, thoughtful and respectful - **15%** *This will indirectly support all course goals as well as RTC learning objectives.*

Four essay 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 or, if due date is not a class day, the next time the class meets. Prompts will be provided.

1. **Spiritual autobiography** (3-4 pages) - **10%**: Explore how student's own assumptions and worldview influence her/his approach to the study of religion, and identify particular questions or issues of concern to the student - *Assesses Course Goal 4 and RTC objective 1.2.*
2. **Scripture Paper** (3-4 pages) - **10%**: Choose one biblical text from list instructor 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.*
3. **Sunday Worship Service Reflection** (3-4 pages) – **10%**: Visit a Sunday Worship Service at a Christian denomination other than the one that has been most influential in student's life and write a reflection and analysis paper. *Assesses Course Goal 4.*
4. **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.*

**Quizzes** - given without notice at beginning of class - **10%** (lowest grade on a quiz will be dropped). *Indirectly assesses all Course Goals and RTC objectives*

**Small Group Presentation** on current issue or topic about which there is debate within the Christian tradition - **10%** *Assesses Course Goals 3 & 4 and RTC objective 1.2.*

**Final Exam** -**15%** *Assesses all course goals and RTC objectives.*

## Course Policies

1. Class Preparation: You are expected to read all required material, take consistent notes, and arrive in class ready to discuss, raise questions, offer insights, and answer questions in a manner that reflects your thoughtful reading.
2. Class Discussion: You are expected to participate in all-class and small group discussions through *active listening* and *respectful response*. Respectful, engaged discourse will be the rule for the class. Questions and exchange of ideas must always be for the purpose of enhancing our understanding and learning. *Disagreements and differences are encouraged*, however disrespectful comments will immediately lower your final grade. *Texting, talking (side conversations) or napping during class are all signs of disrespect* and will automatically lower your final grade. Students are expected to remain in the classroom throughout the class period. (Please tend to personal needs before coming to class.) Thoughtful and consistent participation in class discussions is *required* to attain an “A” grade in this class. If you are having trouble finding ways to participate in this learning environment, please see me and I will be glad to discuss this with you.
3. Technology: No electronic or mobile device use is allowed in class except with permission from the instructor. Cell phones should be stored away (NOT on your desk or lap) to avoid temptation or misunderstandings!
4. Academic Honesty: Santa Clara University is implementing an Academic Integrity pledge designed to deepen the understanding of and commitment to honesty and academic integrity. The Academic Integrity Pledge 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."* I ask that you affirm this pledge and apply these principles to your work in this class.  
Santa Clara University insists on honesty and integrity from all members of its community. Students are expected to do their own work and to cite any sources they use. A student who commits any offense against academic honesty and integrity will be reported to the Office of Student Life and may receive a failing grade without a possibility of withdrawal. An offense may also dictate suspension or dismissal from the University. In particular, it is each student's responsibility to understand the serious nature of plagiarism and the consequences of such activity. Please be certain to cite your sources very carefully in your papers. If you have any questions about what constitutes plagiarism, please do not hesitate to ask me.
5. Attendance: You are expected to arrive in class on time and attend every class session. *Frequent tardiness or missing more than three class periods will result in lowering your final grade.* Students are responsible for obtaining class content, missed notes, updated assignments and any other news from other students or the instructor *outside* of regular scheduled class time. If illness or family emergency requires you to miss more than three class periods, you must meet with instructor to discuss and arrange make-up work. More than six absences (1/5 of the class periods) *will result in a failing grade* unless reasons and make-up plans are approved by the professor.
6. Late Work: All papers are due at the beginning of class on the dates indicated, and into the Camino drop box on the due date. The grade for late work will be lowered, usually by 1/3 of letter grade for each calendar day that paper is late. Exceptions will be granted only for *very good reasons*, and must be negotiated with instructor *before the due date*.
7. Spelling and Grammar: Spelling, grammar and sentence structure definitely affect the grade on your papers. Please *proofread your work carefully*. Follow the Writing Style Guidelines on our Canvas Course page. Visit the Writing Center at the HUB for drop-in tutoring. Schedule and location for drop in times can be found at [scu.edu/provost/writingcenter](http://scu.edu/provost/writingcenter).

8. Disability Accommodation Policy: If you have a documented disability for which accommodations may be required in this class, please contact Disabilities Resources, Benson 216, [www.scu.edu/disabilities](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 initiate a conversation with me about your accommodations during my office hours within the first two weeks of class. Students who are pregnant and parenting may also be eligible for accommodations. Accommodations will only be provided after I have verification of your accommodations as approved by Disabilities Resources, and with sufficient lead time for me to arrange testing or other accommodations. For more information you may contact Disabilities Resources at [408-554-4109](tel:408-554-4109).

**Feedback:** Students will receive regular feedback from the instructor through comments on papers and are welcome to schedule meetings to discuss further. Students will assess their own experience of the course in a mid-quarter survey and in the standard end-of-term narrative evaluation. I have an open door policy anytime I am in my office, and am happy to make an appointment for other times as needed.

### **Grading Scale**

A (94-100) = Outstanding. Awesome. Takes my breath away!

A- (90-93) = Amazingly good. I want to stand up and cheer.

B+ (87-89) = Very good. I want to clap, but I'm still in my seat.

B (83-86) = Good, solid work. I'm impressed.

B- (80-82) = Good work, but I'm not excited.

C+ (77-79) = Above average. No complaints.

C (73-76) = Average. You've completed the assignment.

C- (70-72) = You have mostly completed the assignment, but not thoroughly. Something is lacking, or perhaps your grammar or composition needs work.

D (61-69) = I'll give it back to you and give you another chance, but only once, and that is if it is not a presentation or the final exam.

F (60 & below) = Failure. Let's not even go there.

# **The Christian Tradition (TESP 4)**

## **Winter 2016**

### **Class Schedule**

**Week 1 – Jesus: *Introducing the Main Character***

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

“Go and tell John what you have seen and heard: the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, the poor have good news brought to them. And blessed is anyone who takes no offense at me.”

- Jesus of Nazareth, Luke 7:22-23

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

What did the historical Jesus do and say in the late 20’s of that first common-era century that made some people say, “He is a criminal; we must execute him,” and others say, “He is divine; we must follow him”? How could people look at the same Jesus and judge so divergently? [How can one] explain the Jesus who was historically an object of condemnation for some and of adoration for others?

- John Dominic Crossan, *Jesus at 2000*

#### **Monday, January 9: Class Overview, Introduction of Terms**

#### **Wednesday, January 11 – 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: *Carefully* read your assigned Bible passage *several times*, then identify 3 observations about Jesus from that passage. Before Wednesday morning at 10am, 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, January 13 – READ FOR CLASS:**

*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*

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

- Paul Tillich

Faith lives in the same apartment building as doubt. When Faith was out of town visiting her uncle in the hospital, Doubt fed the cat and watered the asparagus fern. Faith is comfortable with Doubt because she grew up with him. Their mothers are cousins.

- J. Ruth Gendler, *The Book of Qualities*

**Monday, January 16 – Martin Luther King, Jr. Holiday**

READ TO MARK THIS DAY: Rev. Dr. Martin Luther King, Jr.'s "Letter from a Birmingham Jail" (On Camino)

**Wednesday, January 18 – READ FOR CLASS:**

Borg, *Heart*, Chapter 2

**Friday, January 20 – READ FOR CLASS:**

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. (James Martin is a Jesuit priest and the author of *My Life With the Saints*.)

**DUE TODAY: Spiritual Autobiography**

Week 3 – Bible: Meeting Tent, Metaphor, and Mega-stories

Question: Does the Bible matter?

Your words were found, and I ate them,  
and your words became to me a joy  
and the delight of my heart  
- Jeremiah 15:16

We indeed read the Bible, but we can also say that the Bible “reads us.”  
- Gustavo Gutierrez, *We drink from our own wells*

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”

**Monday, January 23 – READ FOR CLASS:**

Borg, *Heart*, Chapter 3

CAMINO: Letter to Dr. Laura

**Wednesday, January 25 – 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

1. Matthew 6:7-15 – then page 32 (The Lord’s Prayer)
2. Luke 9:10-17 – then page 42 (The Multiplication of the Loaves)
3. Luke 10:25-37 – then page 38 (The Good Samaritan)
4. Luke 16:19-31 – then page 36 (The Rich Epicure and Poor Lazarus)

ASSIGNMENT: 1) Read assigned scripture text first, reading through 2 or 3 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 a 2<sup>nd</sup> post on Camino noting the differences between your understanding of the text and what the community in Nicaragua heard it say.

**Friday, January 27 – READ FOR CLASS:**

*Tattoos*, Chapter 3: Compassion

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

The Lord is merciful and gracious,  
slow to anger and abounding in steadfast love.  
Psalm 103:8 (Ex 34:6, Ps 145:8, etc.)

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, January 30 - READ FOR CLASS:**

Borg, *Heart*, chapter 4 (61-78)

SCRIPTURE: Assigned scripture passages:

1) Exodus 3:1-12

2) Psalm 82:1-4, 6-7

3) Psalm 89:14 & 103:8

4) Psalm 146:5-9

5) Isaiah 11:6-9

6) Isaiah 58:6-9a (A “fast” can be understood as a religious ritual; substitute the word “worship” for “fast”. For CV assignment below, identify what God expects of us.)

7) Micah 4:2-4

8) Luke 1:46-48, 52-55

9) Matthew 5:43-48

ASSIGNMENT: *Carefully* read your assigned Bible passage *several times* and identify 3 key points that would appear on God’s CV (curriculum vitae) based on this passage. Before 10am Monday morning, 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, February 1 - 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, February 3 – READ FOR CLASS**

*Tattoos*, Chapter 1: God, I Guess

**DUE TODAY: Scripture paper**



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

Question: Do I matter?

**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)

A humble person is one who like the humble Mary says, “The Powerful One has done great things in me.” Each of us has an individual greatness. God would not be our author if we were something worthless. You and I and all of us are worth very much, because we are creatures of God... And so the church values human beings and contends for their rights, for their freedom, for their dignity. That is an authentic church endeavor. .... The church values human beings and cannot tolerate that an image of God be trampled.

- Archbishop Oscar Romero

**Monday, February 6 - 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 God 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: Bring reading notes to class identifying at least six different (even contracting) ideas about church.

**Wednesday, February 8 – READ FOR CLASS:**

CAMINO: Henri Nouwen, “Being the Beloved” in *Life of the Beloved*, pages 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

3) John 1:12-13

5) John 15:15

2) Mark 1:9-11

4) John 15:12-14

6) John 15:16-17

ASSIGNMENT: *Carefully* read your assigned Bible passage *several times* and identify 3 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, February 10 – 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*

The overriding consideration is that the resurrection happened not just to anyone but to the Crucified One. ... Jesus had been found guilty by human judges, who did away with him as a danger to religious tradition and the stability of the state. God now overturns the judgment of those judges and says there is another, divine judgment to be made about this crucified criminal, namely, that he is the Son of God. – Elizabeth Johnson, *Consider Jesus*

**Monday, February 13 - 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, February 15 - READ FOR CLASS:**

CAMINO: Elizabeth Johnson, *Considering 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, February 17 – READ FOR CLASS:**

*Tattoos*, Chapter 3: Compassion (again) and Chapter 7: Gladness

Week 7 – **The Reign of God: A World of Justice, Compassion and Peace**

Question: Can 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

I say Yes to the church that stresses liberty to the captives; I say No to the church that denies “the cry of the poor” by accepting social structures that violate the poor.

I say Yes to the church that celebrates God’s liberating power with bread and wine; I say No to those who do not affirm that accepting food and drink at Christ’s Table means ensuring food and drink on all other tables.

I say Yes to the need for the church to take sides; I say No to the church when it claims that political or economic neutrality is possible.

– Robert McAfee Brown, *Saying Yes and Saying No*

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

**Monday, February 20:** No class due to Presidents’ Day Holiday

**DUE Tuesday, February 21: Sunday Worship Reflection Paper**

Submit on Camino by 11:45am and bring hard copy to class on Wednesday

**Wednesday, February 22 - 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.”)

**Friday, February 24 - 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: Carefully read your assigned Bible passage several times and identify 3 observations about the reign of God based on this text and other readings for this week.

Post on discussion forum on Camino by 6am Friday 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.

Week 8 – **Liberation Theology:** *Christianity through other eyes*  
Question: What can *we* learn about Jesus from the poor and oppressed?

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

Sources must be read in a context, a location. What is the best context from which to read the texts about Jesus of Nazareth?

- "The Third World is the place of the gospel."
- Being consciously and actively immersed in the reality of El Salvador during the 1970s and 1980s has greatly enhanced my understanding of Jesus.
- The reality of El Salvador helps one understand Jesus' Galilee. The nature of Galilee's historical sin and grace is better understood through the *real* sin and grace of El Salvador, not only our thoughts *about* that sin and grace.
- [The martyrs of El Salvador] provide a privileged place from which to reread the texts about Jesus of Galilee and to better understand his life, praxis and destiny.
- When reality "breaks in," the manifestation of God has a special quality. It shakes things up and forces us to think, to do theology.

The conclusion is that it is not enough "to be among concepts," if one wants to grasp intellectually who Jesus is. Instead, it is necessary today "to be among realities," analogous to how Jesus was among the realities of his day. – Jon Sobrino, S.J. 2009

**Monday, February 27 - READ FOR CLASS:**

CAMINO: *Cloud of Witnesses*, "Jon Sobrino" (21-28) and "Four U.S. Martyrs" (285-292)

SCRIPTURE Readings: Luke 4:16-21; Matthew 25:31-46

OPTIONAL READING (on Camino): *Cloud of Witnesses*, "Sanctuary" (135-146); "Dom Helder Camara" (207-215)

**Wednesday, March 1 – 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, *Gustavo Gutierrez: An Introduction to Liberation Theology*

**Friday, March 3 - 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

"I simply argue that the cross be raised again at the center of the marketplace. For Jesus was not crucified in a church between two candles but on a cross between two thieves, on the town garbage heap, on a crossroads so cosmopolitan they had to write his title in three languages: Greek, Hebrew, Aramaic. It was the kind of place where thieves curse, cynics talk smut, and soldiers gambled. That is where he died and that is what he died about. And that is where the church should be and what church people should be about." - George McCloud, who founded the nondenominational Iona Community in Glasgow in the 1930's

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, March 6 - READ FOR CLASS:**

CAMINO: Elizabeth Johnson, *Quest for the Living God*, pp. 174 ("A Bountiful God") – 179

SCRIPTURE: Acts 17:22-28

**Wednesday, March 8 – SMALL GROUP PRESENTATIONS**

**Friday, March 10 – 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, March 13** – READ FOR CLASS:

*Tattoos*, Chapter 9: Kinship

**Wednesday, March 15** – FINAL EXAM

**Friday, March 17** – READ FOR CLASS:

Borg, *Heart*, Chapter 1

**❖ JESUS PAPER DUE BY WEDNESDAY, MARCH 22, 12noon**

(You are welcome to turn it in earlier, however!)

**❖ NO FINAL DURING FINALS WEEK.**

**❖ *HAVE A GREAT SPRING BREAK!***