

## Course Description

Theology, God-talk, is often defined as “faith seeking understanding.” We will read a variety of spiritual autobiographies to explore questions about the faith journey, such as:

* What is faith? How do individuals come to identify and understand themselves as having “faith”? Why do individuals come to name themselves in terms of one form of religious faith instead of some other form?
* What experiences are central to an individual’s faith journey? How do individuals reflect on and process those experiences? How do the challenges of seeking love, or facing suffering and death, or connecting traditional religious and modern ideas (especially about women) play into a person’s faith journey? How does religious worship shape a person’s faith journey?
* How do individuals connect their story to larger stories, like the stories of their family, time, place, culture, race, religion, gender, class, nation, etc. (perhaps in some cases these are plurals, like “cultures”)? How does a person’s context (see list above) shape what they experience and how they name and process their experiences?
* How do people understand God? What are some different concepts of God? How is one’s concept of God challenged and changed by one’s experience, reflection, worship, etc.?

We will explore why these different authors chose to tell the story (narrative) of their faith journey, and how they offer their experience as a theological teaching tool to others. The course seeks to consider a variety of spiritual autobiographies, originating in different contexts (though especially within the last century in the United States) and ending up in different religious traditions. We will explore especially how individuals reflect on and refine their concept of God through their life experiences. We will read selections of the book considered to be the first spiritual autobiography, Augustine’s *Confessions*. We will experience and explore the potential of “comparative theology,” theology that “is “faith seeking understanding” in the context of dialogue with those of different faiths. We will seek to promote values of shared dialogue, understanding, interfaith encounter, and peace-building.

## Course Materials:

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|  | **http://img2.imagesbn.com/p/9781565481541_p_v_s114x166_e404.jpg** |  |
| **Acts of Faith, by Eboo Patel**   |  |  | | --- | --- | | **ISBN: 9780807006221** |  | | **Publication Date: 07/27/2010** |  | | |  | | --- | | [**CONFESSIONS | Edition: 97**](http://email.facultyenlight.com/wf/click?upn=BvKiuX3CsZRQivXTPHmMdLK0A9m4QQwWsY7XDxQy4o7kgqVSKZIYgruMA9Y9haxahBI67W3-2BNIcx-2BEgDLegISg-3D-3D_lqTqeQWMUYQb7B1NAtQ58xcojn3W1R5DhAOWjzxfpVnmGMNiUfkTi75FmL6RuWoYPbQ5HtKjopIJpLmI7gU2HFLq1vCX-2BYy4gjIBJq790cRbP8l7zjK-2B63bddCGWRHw6z6F-2F1W4haRTUQjN0fdxLcrsCd3A9eo6hHTafOoRL8IUFAsk-2FKfd6K5VOa-2BNTdgCFNWKbXM46pY6sYWK99GozSXIn9AsAObA-2FS28phIdJWko-3D) | | Author: ST.AUGUSTINE | | ISBN: 9781565481541 | | Publication Date: 10/28/2002 | | Publisher: NEW CITY | | **Autobiography of Malcolm X**, by Malcolm X, as told to Alex Haley.   |  |  | | --- | --- | | ISBN: 9780345350688 |  | |
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| |  |  | | --- | --- | | [**EVERYTHING HAPPENS FOR A REASON | Edition: 18**](https://na01.safelinks.protection.outlook.com/?url=http%3A%2F%2Femail.facultyenlight.com%2Fwf%2Fclick%3Fupn%3DBvKiuX3CsZRQivXTPHmMdLK0A9m4QQwWsY7XDxQy4o7WMJT6inscEVMLO8IoWEPJsbIeyasjPEi99h9NEzabLA-3D-3D_lqTqeQWMUYQb7B1NAtQ58xcojn3W1R5DhAOWjzxfpVkDn8fc0IgCbr4ktcyU-2FqEI3Trf-2FzgIKFEccTET20RYQaFKICoSSOycHSACQVtFvZU3IWPDSbQY6mI9LYESUjEbFc3fP-2BS39d-2FXsKiXD5GbTfbfa6pz7kecfMA2CwDAug-2FPqh9uPg4RP0-2BPQg95PY9pHLGcCHpsVCaz-2B0nOM90T2zCFB5cOsyjQZ-2FwUusHPUHU-3D&data=02|01|janicethompson@kings.edu|e7d7a0ea56f248e193f308d5fa51996c|93faac0947da4186be23130043bb3418|0|0|636690150739655718&sdata=9W5k4gbKNe7ayWo8QfsSrYWmvHWK0wx48nQQlVWOoEI%3D&reserved=0) | | | Author: BOWLER |  | | ISBN: 9780399592065 |  | |  | |  |  | | --- | --- | |  |  | |  |  |   **Your Bookstore says:**  **Save up to 53% on these new and used textbooks.**  We Price Match Amazon and BN.com!\* |

* We will read many other shorter texts, occasionally I provide copies, but normally I post the text to Moodle. If you miss the class where readings are distributed, I leave extra copies on the bookshelf outside my office door (Hafey 400), and post electronic copies to Moodle.

## Course Objectives/Learning Goals:

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| **By the end of the course you should…** |
| 1. Be able to explain key theological ideas, such as: |
| 1. Faith seeking understanding, including different examples of this process. 2. Different kinds of faith experience, different ways of naming such experience. 3. Different “*Sitz im Leben*,” or different “settings in life,” or different “worldviews” that shape an individual’s experience and perspective. 4. Different concepts of God (and including being able to separate questions of what God is like from questions of whether or not God exists) 5. How the individual experiences relationship to God 6. How the individual experiences relationship to others 7. How individuals think and reason about faith and experience |
| 1. Application and Analysis: Be able to apply your learning, such as by analyzing: |
| * 1. Similarities and differences between spiritual autobiographies   2. Different ways of categorizing individual’s faith experiences   3. The interaction between experience and faith   4. The interaction between faith and reason   5. How context shapes the individual’s experience and their naming of their experience   6. How the individual’s spiritual autobiography has influenced others.   7. The characteristics of the genre of “spiritual autobiography” |
| 1. Engage in constructive theological practice: |
| 1. Be able to evaluate, defend, or construct a spiritual autobiography. |
| 1. Human Dimension: |
| 1. Be able thoughtfully to connect your own life experience, questions and reflections on faith with those of others. 2. Experience the human dimension of theology, the different ways people have experienced faith. 3. Gain a sense of how people in different contexts are engaged in the work of theology—thinking and talking about God—and how this can be done respectfully and peacefully. |
| 1. Caring: |
| 1. Care about and be interested in the different experiences and theological commitments of others, especially from having encountered the longings and struggles of so many human persons across history and culture, 2. Converse about theological ideas and questions in a way that helps to overcome divisions and misunderstandings. |
| 1. Learning how to Learn: |
| 1. Be able to ask good questions and to seek good answers through thoughtful conversation, new experiences, and high-quality research. 2. Be able to trust in your own competence in critical thinking skills, careful reading and writing skills, and excellent discussion skills. |

## Course Policies:

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| **Beyond the Classroom:** |
| Please feel free to stop in during my office hours or make an appointment to see me (email is usually the best way to arrange a time).  My job is not limited to the classroom and I really enjoy meeting and working with students. You are welcome whatever the reason. I want you to do your best and to have a great college experience. |
| Classroom Culture and Community: |
| My ideal is that we all look forward to coming to class and will enjoy each session together. To make this possible, I think we need to treat each other and our class texts/authors with patience, empathy, honesty, and respect.  We do not always have to agree, but we need to be able to listen carefully to each other, especially to different viewpoints. I think it takes both courage and humility to explore new perspectives and ideas and to seek to understand challenging texts and ideas. The efforts of one teacher don’t go even half as far towards creating a great class as the energy of a whole room full of engaged students do. I encourage you to ask, listen, wonder, imagine, and explore. I look forward to another wonderful class. |
| **Attendance:** |
| I want to make sure we cover not just important content in class but also practice key skills through activities. Coming to class and participating is important. There is no penalty for 3 missed class, but beyond that, I will deduct 1 point for the next missed class, 2 for the next, 3 points for next, and 4 points each for any further missed classes (from your total points for the class).  If attendance becomes a problem, talk to me so that we can address the issue. I will make exceptions to the policy for serious circumstances, we just have to document them and work together to make a plan to make up missed work. |
| **Lateness & Inattention:** |
| I take attendance at the beginning of class. If you come in late, you must remember to ask me to correct my records so that you are not recorded as absent.  Patterns of lateness will be noted and treated as partial absences.  Obvious periods of extended inattention, especially repeated cases (such as texting or dozing off or regularly taking breaks during class time), may be treated as partial absences. |
| **Disabilities:** |
| Learning disabilities or physical disabilities will be accommodated.  Please speak with me about what needs to be done to help make the class the best possible learning environment for you. |
| **Plagiarism:** |
| **Submitting work that is not your own as if it were your own work (and all forms of cheating) is a serious offence.  If you are having trouble completing an assignment on time, please discuss options with me. The minimum penalty for plagiarism is a 0 on the assignment and a violation of academic integrity report will be filed.  Repeat offences will have steeper penalties.  Consult your student handbook for further information.** |
| **Grade Scale:** |
| The following conversion chart will be used to calculate grades:  A=94—100; A-=90—93;  B+=86—89; B=82—85; B-=78—81;  C+=74—77; C=70—73; C-=66—69;  D=60—65;   F=below 60 |

## Course Requirements:

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| **Reflections: 30%:** |
| **These section includes two types of regular reflections, one written and one oral. For both of these, the goal is for you to stay involved, regularly thinking, writing, and talking about the books we read (and, when you choose, about your own life). For these, you are graded primarily for completing each task, you are not judged by how well you do (unless you simply aren’t taking it seriously at all, or are a distraction to others).**   * **Online reflection Journal: You will need to write 1 short journal entry (at least 200 words) in your online journal every week. You will get some class time for this about every 2 weeks. Journal entries should reflect on the reading and your own life (questions, thoughts, experiences). Remember, “you are graded primarily for completing each task, you are not judged by how well you do.” I recommend starting an easy to access file, like on Google Docs, and dating each entry, maintaining a record. You will upload (copy/paste) an entry into Moodle each week. You can handwrite entries into a notebook, but then you must photograph them and upload the photo into the journal by the deadline. Journals will not be shared with the class. \*\* Note: This is my second semester using this approach. Responses were very positive. I will seek your input, and make improvements if needed.** * **Class Discussion Grades: I will organize the class into 5-6 small groups (and will reorganize groups 3-4 times during the semester). Each group will take turns playing a different role in classroom discussion (e.g., developing discussion questions, quoting important passages, connecting different readings by theme, etc.). One of the group roles will be in-class journal writing time, so every 5-6 class periods you will get class time to write in your journal. Remember, “you are graded primarily for completing each task, you are not judged by how well you do.” Occasionally, I might use a quiz instead of the discussion format (especially if I grow concerned that some are not reading, or if a topic is particularly important—on quizzes “how well you do” will matter). I understand that it can be difficult to speak in front of a whole class. I seek to lessen the difficulty of this by working first in small groups, and by trying to help the class get to know everyone in the class better. Being able to contribute your ideas orally to a group is a valuable skill, and worth practicing. If you earn 80% of the discussion points offered, I could that as 100%. I hope to also add some online discussions as alternative ways to share your ideas, and other ways to offer extra reflection writing opportunities for those who might be shy to speak often. If you have having any concerns, speak to me. My goal is to help you comfortably achieve this goal.** * **Extra Credit: Within some of the limits of Moodle’s gradebook, I will try to offer a way to add a few points to your weaker areas, within the same grade categories.** |
| **Small Assignments 40%:** |
| Short essays:   * There will be three 4-page (double-spaced) essays, due about once a month. These will develop and expand particularly good reflections from your journals. Each essay will have two parts, one part analyzing a class reading, and one part reflecting on your life (ideally, these two parts will be connected). You will choose one to revise into a final project. The grades of these essays will be averaged together. |
| Final Project 25%: |
| * **You will be able build and redraft one of the small assignments into the final project. The final project will involve elements of both writing your own spiritual autobiography, and offering analysis of a theological issue in a spiritual autobiography. Final Projects will be due on the Monday of final exam week (with opportunities for 1-2 day extensions, if agreed on in advance). A first draft will be due about 2 weeks before that, and you will sign up to meet with me to discuss and revise your work before the final due date.** |
| **Attendance and Participation 5%:** |
| I will keep track of attendance, and this is the first place where I will take off points if I you are missing classes (but—remember—I can take off much more than 5 percentage points for serious attendance issues). Here are some tips I recommend for successful participation:   * Come to class having read the reading assigned for that day. * Bring the day’s readings with you, (mark them up!). * Bring and use an organized method for notes and handouts. * Participate in small and large group discussions, * When silent individual writing exercises take place, use them as intended. |

**Course Schedule\***

**\*Schedule is Tentative, and Subject to Change**

**\*Notification of changes will be provided in writing**

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| **Date** | Readings | Topic/Content Map | Ideas and questions for reflection (in writing journals & discussion) | **Assignments** |
| **August**  **M. 1/14** | **Introduction and Syllabus** | **Part 1: Faith and identity,** personal identity and group identities (and issues of exclusion and violence) |  | By the end of the course, you will have written part of your own spiritual autobiography, & an accompanying analysis paper |
| **W. 1/16** | *I Could Tell You Stories*, Selection, Patria Hampl  (Moodle) | Writing autobiography or memoir, the difference between memory and narrative, touchstones and meaning. | \*\*In this column I’ll try to offer some thoughts and questions to help you start thinking and writing ideas you might be able to use later. These are suggestions, which you should use at least occasionally, but you are welcome to come up with your own ways to reflect on the reading or on your life. | **Journal entries &  discussion participation.**  You are expected to write one journal entry/week, and I’ll check journals every 4 weeks. About once every two weeks you will get class time to write.  I count discussion participation points. If you earn 80% of the points offered, you earn 100% on discussion. |
| **F. 1/18** | *Acts of Faith (AOF)*, by Eboo Patel  Ch. 1: The Crossroads of the Identity Crisis, 1-18,  Ch. 2: Growing up American, Growing up Other, 19-36 | A search for identity, of intersecting identities (Muslim, Indian, American). The journey begins, new perspectives are gained. | Autobiographical/You: Have you experienced feeling like an “Other” (excluded)? Does your approach to faith/meaning connect you or separate you from others?  Analytical/Text: How is Patel telling his story to make his argument? | Journal 1.1 due by 6 p.m.  ***The topic for the first essay will be “searching,” so the reflections are written to try to help you develop ideas for that essay.*** |
| M. 1/21 | *Nostra Aetate*, Documents of Vatican II, 1965  (Moodle and handout) | The Catholic Church (cautiously) opens the door to dialogue with other religions. |  |  |
| **W. 1/23** | AOF, Ch. 3: Identity Politics, 37-58 | A change of perspective brings new insights. |  |  |
| **F. 1/25** | AOF, Ch. 4: Real World Activism, 59-77 |  | You: Important mentors or peers in your life? Does religion have roots and windows in your experience?  Text: If one (like Patel) believes differences are good, and service is good, how is that connected to what one does and doesn’t believe about God? | Journal 1.2 due by 6 p.m. |
| **M. 1/28** | AOF, Ch. 5: An American in India, 77-100  Ch. 6, 104-111, only  Ch. 7, 137-149, only  Ch. 8, 151-155 only, | In India, (Ch. 5) change of perspective brings new insights. Then, take a quick glance at other chapters as the pieces (Islam, service, youth, pluralism, love), all start to fall into place. | You: Write about a time when your perspective changed. Help your reader see, touch, feel, some of the changes you experienced.  Text: What does Patel appreciate about India and about the U.S., especially in terms of pluralism? |  |
| **W. 1/30** | *Angry Conversations with God*, by Susan E. Isaacs  Ch. 2: The Nice Jesus on Every Wall,  Ch. 3: My Two Dads  (on Moodle) | A new perspective—as she names it, a “middle class white girl.” Analyze Isaacs ideas about God (she offers some of this analysis herself). How are her early ideas about God related to her experience? | You: How do your earliest memories of home shape your ideas about God?  Text: What is wrong with the way Isaacs thinks of God and “the Nice Jesus”? What are some different ways to think? |  |
| **F. 2/1** | *Angry Conversations with God*,  Ch. 10: Bottoms Up |  | You: Have you ever settled for something that was good for you in some ways, but bad in others? How did you find your way out?  Text: Is sin like addiction? | Journal 1.3 due by 6 p.m. |
| **M. 2/4** | *The Confessions*, by St. Augustine,   * Book I, (ONLY up to and including section 10 paragraph 15), and * Book II, about half (we will finish discussing Book II next class). | The first “Spiritual Autobiography.”  Themes of creation, individual and community, and sin | Text: What is God like? How can a person know?  You: Write your own string of questions about God. Read them. What is similar and different between yours and Augustine’s? |  |
| **W. 2/6** | *The Confessions, Book II* |  | Text/You: Is sin like addiction? (What is going on with God when humans “sin”?) |  |
| **F. 2/8** | *The Confessions*, Selections from Book III-V:  Book/Chapter III   * 1.1 -- 3.6  (up to and including "The wreckers") * 5.9-6.10 first paragraph only of 6.10   Book/Chapter IV   * 1.1-2.3 ("Augustine sells rhetorical skills" and "He begins to cohabit.") * 4.7-9.14 ("Death of a friend at Thagaste" and "Consolation of other friends at Carthage.") | Friends, teachers, and the problem of evil | Text: How is Augustine sorting out what is and isn’t good in his life? (How does he view God as connected to this search, both during the search and after?)  You: Does his presentation of his life make sense compared to yours? When have you thought or wondered about God’s presence (or absence) in your life? | Journal 1.4 due by 6 p.m. |
| **M. 2/11** | *The Confessions*, Selections from Book V-VII,  Book/Chapter V   * 6.10-7-13 "Augustine is disappointed in Faustus") * 8.15 ("Monica's opposition; Augustine departs by stealth") * 12.23- end of chapter ("He arrives to Milan and meets Ambrose")   Book/Chapter VI (6)   * 6.9-6.10 ("Hollowness of his secular ambitions; the drunken beggar") * 13.23-end of chapter (16.26) ("Projected marriage," "Dream of an ideal community," "Dismissal of Augustine's common-law wife…")   Book/Chapter VII   * 11.17-16.22 ("New light on the problem of evil") | Friends, teachers, and the problem of evil | Continued… | *Writing for 2nd journals begins* |
| **W. 2/13** | *The Confessions*,  Book VIII,  (can skim/skip first sections, to section 5:10, read 5:10- to the end, carefully). | Conversion and vision | You: Did you ever have the feeling that you finally found what you were looking for? What happened?  Text: Why did it take so long? What had to happen to change? |  |
| **F. 2/15** | Writing and Discussion Day | No New Reading |  | Journal 2.1 due by 6 p.m. |
| **M. 2/18** | “Jew, Go Back to the Grave,” from Hasidic Tales of the Holocaust | In Confessions, Augustine presented finding faith and religion as finding his group of true friends. But let’s keep in mind that faith group members have used this same faith to exclude, even harm or kill. | You: Have you ever experienced a time of indifference to the wellbeing of others, or even hatred of others? Have you ever experienced a set of assumptions, like racism or anti-Semitism that people act on unthinkingly?  Text: What ideas within Christianity can be good for our neighbors? Which ideas are dangerous and need changing? | **Short Essay 1 Due: “Searching”** |
| **W. 2/20** | *Autobiography of Malcolm X* (AMX)  Ch. 1: Nightmare, | Malcolm X will help us to reflect on how issues of grouping people can be connected to issues of race as well as religion. | You: Do you have any deep childhood memories that stick with you? Memories of safety, home, comfort, love? Or memories of trauma, loss, suffering, fear?  Text: the trauma, the context |  |
| **F. 2/22** | AMX,  Ch. 2: Mascot, Selection, p. 37-40,  Ch. 3: Homeboy | Growing up | Keep thinking about judgment, pride and shame, where they come from, in the family, in society, in religion. What is healthy and what is not? | Journal 2.2 due by 6 p.m. |
| **M. 2/25** | AMX,  Ch. 6: Detroit Red, p. 104-110 (skim for NY time)  Ch. 7: Hustler, p. 111-117  Ch. 9: Caught |  | Continued… compare Malcolm and Augustine’s different contexts. How does your context shape your experience of what you can and can’t hope for or trust? |  |
| **W. 2/27** | Ch. 10: Satan  Ch. 11: Saved: 172-181 only | Discovering the Nation of Islam | Text: Discuss Malcolm’s (first) conversion experience, especially in terms of truth and myth, and humility and pride.  You: Write about a conversion or change of perception in your experience. |  |
| **F. 3/1** | Ch. 13: Minister Malcolm X (selections: I'd recommend reading all or most of it.  But, if you need pages to skip, skip **222-230)**.  Ch. 16: Out (selections: I think the whole thing is interesting (!), but if it is too much, **read most of the first half, up to 308)**. | New life, new challenges. | Text/You: How might your context shape how you respond to Malcolm? (Have you ever been judged by someone whose experience was different that yours?) | Optional/Extra Credit Journal Entry due by 6 p.m. |
| **3/2-3/10** | Spring Break | No Class! | Rest! |  |
| **M. 3/11** | Ch. 17: Mecca | A pilgrimage of transformation | Text: Discuss Malcolm’s (second) conversion.  You: Write about a conversion or change of perception in your experience. |  |
| **W. 3/13** | Ch. 19: 1965,  Epilogue, Selection, p. 423-444 | Future directions | Text/You: Endings and non-endings. We expect a certain kind of ending from a story, a resolution, but lives, like Malcolm’s, are messier that stories. What would be a theme to your story? How would it end? |  |
| **F. 3/15** | *The Noble Struggle of Amina Wadud* (film), | What about culture? A modern Muslim woman explores traditional religious rules about women. | Text: As an African American Muslim, Wadud says her context shapes her interpretation of Islam. How?  You: Do you feel different from stories of meaning you inherited? | Journal 2.3 Due by 6 p.m. |
| **M. 3/18** | Mini-Bible Intro Unit  Genesis 1-3 (Bible, Old Testament)   * (Online link on Moodle, bring access to class) | The creation story (or “stories?”) in the Jewish-Christian tradition | Why isn’t the world completely good? How can sin and evil exist, if God is the Creator? Is God all good? How are we supposed to read (and live with) these stories? | Lecture style class  (Quiz at end of unit instead of discussion points). |
| **W. 3/20** | Genesis 12, 18, 21-22, | Some central biblical stories of faith, in terms of journey, hope, danger, and sacrifice, with a little peek at Abraham and Hajar in Islam. | Abraham is often presented as a model of the spiritual journey, of faithfulness, of hospitality (shared by the 3 “Abrahamic faiths”) but the Biblical (Jewish and Christian) story of Abraham contains struggle and difficulty too. | Lecture style class |
| **F. 3/22** | Lamentations 1, Isaiah 40,  Gospel According to Mark, chapters 1-5. | A glance at the prophetic tradition; a starting look at Jesus. | How do we find words for our pain and hurt? How do we try to respond to events that seem hopeless? How do we keep looking for God when it feels like we lost God or God has gone missing? How do we re-orient to hope? | Journal 2.4 due by 6 p.m.  Lecture style class |
| **M. 3/25** | The Gospel According to Mark (Bible, New Testament), chapters 8-16, Gospel of Luke 1-3 (if not already behind!). | The Christian story of Jesus |  | Lecture style class  Online quiz will open to test the main ideas of this mini-bible intro unit. |
| **W. 3/27** | G-Dog – in class film | Fr. Greg Boyle helps former gang members in L.A., so he tries to address the context. | If Christians claim that God is love, then isn’t love the way to act in the world? | **Essay 2 Due: A Story of Change (address context and expectations)**  Questions to answer on film. |
| **F. 3/29** | *Everything Happens for A Reason, and Other Lies I’ve Loved*, by Kate Bowler   * Preface * Chapter 1: Diagnosis * (skip, or skim if you wish/can, Chapter 2-3). * Chapter 4: Seasons | A professor who studies “the Prosperity Gospel” (an American-televangelist version of Christianity) reflects on her stage IV cancer diagnosis, compared to the communities she studies. | Text/You: Bowler objects to clichéd statements about God and suffering. Why? What do these claims imply about God? How do we connect the specific, sometimes tragic, details of our lives to big narratives (like religious belief) about the good and hope? | Journal 3.1 due by 6 p.m. |
| **M. 4/1** | Chapter 5: Surrender |  | Bowler tries to express her love for life and the people in it (and her new focus on the most important things), and her grief? How would you express your love? Your grief?  What about her word, “surrender”? What happens when we don’t have control? |  |
| **W. 4/3** | Chapter 6: Christmas Cheer  Chapter 7: Certainty |  | Think about rituals and times when families and communities come together – describe important ones in your life? (notice quote on formulas – p. 124), and “God may be universal, but I am not” (125). |  |
| **F. 4/5** | Chapter 8: Restoration  Chapter 9: Ordinary Time  Appendix 1  Appendix 2 |  | Bowler criticizes Prosperity Gospel churches for their too positive reading of the Christian story, their inability to address sorrow, grief, fear. Are people afraid of these topics? So that we tend to hide these experiences? Is there room for sorrow? What about time and the way we live our lives through time? | Journal 3.2 due by 6 p.m. |
| **M. 4/8** | “Reading the Body,” from *Attending Others: A Doctor’s Education in Bodies and Words*, by Brian Volck |  |  |  |
| **W. 4/10** | From Bipolar Faith: A Black Woman’s Journey with Depression and Faith, by Monica Coleman |  |  |  |
| **F. 4/12** | Selected essays, such as:  “God gave me a gay son and I did not always think it a blessing,” by Thomas A. Nelson, from *ND Magazine* |  |  | Journal 3.3 Due by 6 p.m. |
| **M. 4/15** | Discussion of Spiritual Autobiographies from Previous Students |  |  | **Essay 3 Due: Connect/Disconnect**  How do other big stories out there, like religious stories on what is and is not meaningful, help you connect (or push you to disconnect) from what you experience in your own life? |
| **W. 4/17** | Discussion of Spiritual Autobiographies from Previous Students |  |  |  |
| **4/18-4/22** | Easter Break: | No Class |  |  |
| **W. 4/24** | No Class, meet with JT to discuss your autobiography draft. |  |  | **F: Final Project Rough Draft Due, (revising and expanding one of the 3 papers), must meet with JT** |
| **F. 4/26** | No Class, meet with JT to discuss your autobiography draft. |  |  | Optional/Extra Credit Journal Entry due by 6 p.m. |
| **M. 4/29** | Selected Readings, Thematic Discussion |  |  |  |
| **W. 5/1** | Selected Readings, Thematic Discussion |  |  |  |
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| **Exam week** | **Final Project due by Monday of exam week.** There will be an opportunity to sign up for 1-2 day extensions. |  |  |  |