

# Liberation Theologies

## (Rel 316/PJCS 316/WoSt 316)

Course Syllabus  
May Term 2009

**“The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord’s favor.”**

--Jesus, Luke 4:18-19, reading Isaiah 61:1-2a

**“Any message that is not related to the liberation of the poor in a society is not Christ’s message. Any theology that is indifferent to the theme of liberation is not Christian theology.”**

--James H. Cone, *A Black Theology of Liberation*

**“Feminist theology maintains that theology always serves certain interests and therefore has to reflect and critically evaluate its primary motives and allegiance. Consequently, theology has to abandon its so-called objectivity and has to become partisan. Only when theology is on the side of the outcast and oppressed, as was Jesus, can it become incarnational and Christian.”**

--Elisabeth Schüssler Fiorenza, “Feminist Theology as a Critical Theology of Liberation”

**“Liberation theology provides the most convincing refutation of modern atheism, because it has demonstrated, through its actions, that God is no longer a source of alienation in history, but the fountainhead of social commitment.”**

--Leonardo Boff and Clodovis Boff, *Introducing Liberation Theology*

**Monday through Friday, 8:15 to 9:30 a.m., 10:30 a.m. to noon, Wyse 211**

**Keith Graber Miller, Professor**

**Wyse 304, extension 7436 or 574.534-3891 or 574.202.7436, or email keithgm**

**Office Hours: 1 to 3 p.m. each afternoon**

### Course Description

Liberation Theologies focuses on three contemporary theologies of liberation (Latin American Liberation Theology, North American Black Theology, and North American Feminist Theology) as they have developed in the Americas. The course examines similarities and differences among these three theologies – in conversation with Womanist, Latina, and other Liberation theologies – as each addresses specific theological questions raised by the people of God in actual contemporary situations of exploitation and oppression. The course also has a praxis component in which students move outward into the community.

## Purposes and Perspectives

### **The course is intended to help students:**

1. Develop an accurate knowledge base about Latin American, Black, and Feminist theologies, in conversation with Womanist and Latina theologies.
2. Develop awareness of the infrastructure of various forms of oppression based on race, gender, or economic class.
3. Understand the particular articulation of theologies within the context of oppression, and discuss the relationships of those theological understandings with other academic disciplines such as history, sociology, anthropology, and economics.
4. Develop a beginning ability to discuss hermeneutical issues for each of these forms of liberation theology.
5. Engage the texts and ideas of the course in an introspective way, and learn to express this in discussion and writing.
6. Identify theological understandings of *salvation* in each of the forms of liberation theology, and reflect upon the nature of *hope* for people who live in oppressive and exploitive environments.
7. Interact with theological material in a way that is personal, reflective and integrative, learning to describe (through both reading and experience) the relationship of praxis to theological reflection.
8. Develop a regard for Christian faith as active and dynamic, promoting peace and justice.

### **These objectives are integrally related to the center of Goshen College's core values, and they especially correlate with the following hoped-for developments:**

1. A reflective faith that nurtures spiritual growth in individual and corporate contexts.
2. An active faith that informs life's choices, from the personal to the professional.
3. An extensive foundation of knowledge, skills, and dispositions derived from a liberal arts curriculum that is required for systematic study, critical thinking, and problem solving.
4. A leadership ability that empowers self and others.
5. A personal integrity that fosters the ability to resolve conflict and to promote justice.
6. An intercultural openness with the ability to function effectively with people of other worldviews.

## Primary Course Texts

Boff, Leonardo, and Clodovis Boff. *Introducing Liberation Theology*. Maryknoll, N.Y.: Orbis Press, 2004.

Cone, James H. *A Black Theology of Liberation*, Twentieth Anniversary Edition. Maryknoll: Orbis Books, 1990.

Graber Miller, Keith, ed. *Liberation Theologies Reader*. Goshen, Ind.: Professor's Publishing, 2009.

Petrella, Ivan. *Beyond Liberation Theology: A Polemic*. London: SCM Press, 2008.

## Learning Experiences

In order to get the most out of this course, your participation in the following experiences is essential:

1. Attending and participating in all class sessions and discussions. This course will not work without your active involvement in reflecting on the issues before us. Such involvement necessitates your presence and engagement. In discussions, you are encouraged to be honest, tactful, sensitive and forthright. It is not likely that we all will agree on all issues, but each person should be heard. Whenever possible, I will post Powerpoint slides from lectures on Moodle before class sessions. When this is not possible, the slides will appear after class sessions. You are encouraged to take notes beyond what is on the Powerpoint slides, including notes on class discussions.

Sometimes we will break out into smaller group discussions, though we also will have a goodly amount of full-class discussion. The overriding purpose of discussion is to help you integrate course content by means of action/reflection. Consider the following questions as you discuss and integrate: What does this course's content have to do with oppression and theological responses to oppression? How does this course and its intellectual content interact with my personal life, goals, and direction? What is the response or action that is called for by this course's content?

We also will have American Sign Language interpreters in the class on Tuesdays and Thursdays, so we'll need to get adjusted to the presence of these folks. This is part of a May Term ASL course, and we're happy to accommodate these students.

2. Reading the texts and other assigned materials before class, and (if necessary for accountability) taking occasional, unannounced reading quizzes. To insightfully participate – and to learn – you will need to read the assigned chapters and articles. You will note that some days have extensive readings. Although we will not always discuss every reading in class, these were carefully selected for their insights. If you don't have time to read them before class on a given day, at least skim them for their key themes.
4. Participating in a Daily Post-Class Moodle Discussion Group. Each day you will need to respond to the day's session, with a discussion entry that is no less than 200 and no more than 400 words long, posting your responses by 8 p.m. on that day. You may reflect on the day's readings, respond to something Keith or one of your colleagues said in class, react to something that emerged in your group discussion, or comment on anything else related to the course content. The on-line discussion group should represent your perceptions and emotions as you read materials for class, and process

and interact with your learnings. Please be as specific and as concise as possible within the 200- to 400-word limit for each entry.

Although the discussion postings will not be graded, you will need to turn in an appropriate number of entries (in addition to noted percentages on other learning experiences) to receive particular grades. To receive an A, you will need to post 12 or 13 entries; to receive a B, you will need to post 10 or 11 entries; to receive a C, you will need to post 9 or 10 entries; and to receive a D, you will need to post 7 or 8 entries. In other words, a student who receives a 94 percent cumulative score and completes 11 Moodle posts will receive a B. The same student with a 94 percent average who completes 13 posts will receive an A.

5. Completing a Guided Biblical Reflection and Discussion. Most liberation theologians are concerned that their writings, studies, and praxis remain grounded within the scriptural and spiritual heritage out of which they have emerged. Each student will prepare one Guided Biblical Reflection and Discussion for a small-group session. Sessions for this purpose are scheduled for May 4, May 5, May 8, and May 12. The Guided Biblical Reflection needs to consider a specific scriptural text in dialogue with a contemporary situation of oppression or exploitation in the Americas. The student will introduce textual material from the Bible and place that text in dialogue with an actual situation/issue/or event of oppression. Beginning with a biblical story or biblical text of liberation, the guided discussion needs to address an application to a current situation. For example, Delores Williams works with the biblical story of Hagar to explore issues of racial oppression and exploitation for today's African-American women. James Cone works with the story of the Exodus to explore a theology for today's Black communities in North America. You might use Mary's Magnificat to think about homelessness in the United States, or the Hebrew Scriptures' story of Tamar to think about sexual violence in women's lives, or Christian Scriptures' story of the Good Samaritan to think about disappearances in Latin America.

You may utilize the work of any author (with appropriate crediting of the source) in locating a scripture to use. The text becomes the beginning place for the development of your own study and application. Raise your own questions and issues, then, as you interact with the text. Draw out discussion from your peers during this half-hour experience. As you prepare, consider the following questions: What do you/we know about the text and its own context? To whom was it originally addressed? What does the text actually say? Have people misread or misinterpreted the text, and if so, where and for what purposes? To whom might the text be addressed today and in what specific socio-cultural situation of exploitation or oppression? What does the text have to offer to people who are living in experiences of oppression: to the oppressed ones, to the oppressor, to those who witness oppression (bystanders and onlookers)? How does this text actually speak to your own personal understandings of God, the people of God, oppression, salvation, liberation, or hope?

Groups will determine who will present on which week. Within a day following your presentation, you will report on your Guided Biblical Reflection and Discussion by submitting to me a typed version of: the complete text of the passage you used; the ways in which you responded to the questions in the paragraph above to exegete the passage (include the notes or text you used when presenting this material to your group); the questions that emerged for you as you studied the biblical material in light of today's context; and your learnings as you completed the project.

6. Completing and Reporting on a Praxis-Encounter. The Praxis-Encounter should help you examine theology through your own experiences as you encounter oppressive environments or situations of exploitation and injustice. You will seek out a Praxis-Encounter that will allow you to directly encounter people whose lives are negatively affected by unjust social policies or social and personal status in the world that causes others to discriminate against them for reasons of race, class, gender, or disabilities. As you do the Praxis-Encounter, ask: What does religious faith and/or theology bring to my understanding of this situation? What can I learn from this person or these people? How do they perceive their situation and the causes of their oppression?

You are asked to design an activity of no less than 6 hours of duration in which you actively seek to encounter another person or group of people whose lives reflect race, gender, class, or disability issues. Options include: living among the homeless in South Bend or Chicago some night; assisting with and sleeping alongside the homeless in Goshen through participating with the Interfaith Hospitality Network; tutoring an Hispanic adult in English; volunteering to work serving lunches at The Window in Goshen; or any other activity that places you alongside those oppressed in our community. This is less a “service” activity than an “encounter” activity, so it must involve extensive conversation with those you meet.

You will need to submit a proposal of your specific plan for fulfilling the Praxis-Encounter requirement by Friday, May 1. Your 6- to 7-page reports of the Praxis-Encounter are due within two days after your encounters, but no later than Monday, May 18. The reports should include the following: a specific description of what you did to meet this class requirement; a more general (researched) description of the oppressive situation you were examining; a description of the nature of the particular oppressive situation in which you immersed yourself; a discussion of your own understandings of the people whom you met or interacted with during the 6 hours; theological reflections about your observations (e.g., How does God fit into this situation? What can the Bible or the Christian Church teach us about ways to understand this situation? What action in the world would help make this situation more humane for the people who live inside the oppression or exploitation? Where is joy or hope found in this situation and are there practical ways to increase that joy or hope?); identification of some questions that were raised for you by this activity; and analysis of your learnings from the Praxis-Encounter. The general description of the oppressive situation and the theological reflection can/should draw on printed sources, with appropriate Turabian or Chicago Manual of Style footnoting.

7. Participating with two or three of your peers in a Topical Group Presentation. These group presentations will cover some aspect of course material on a given day and will take place throughout the term, with groups of four students making oral presentations on issues related to Liberation Theologies. Two of these are related to Liberation Theology topics that we will not develop beyond the group presentations (Gay and Lesbian Liberation Theology, and American Indian Liberation Theology), and the others are integrated into one of the course’s three foundational liberationist perspectives. Topics and times are identified in the class schedule. Please choose your group and topic as soon as possible or I will assign them. The student group will lead most of the class discussion in the assigned session, with each person presenting about nine to 10 minutes (a total of 35 to 45 minutes for the entire group, including discussion). Three or four class members will be assigned to each group and each student will prepare a different section of the presentation.

Usually presentations will have an historical component (the historical context of oppression for gay and lesbian people, or American Indian peoples, or of Malcolm and Martin's early years, or of the development of Nicaragua, for instance); further development of the situation or lives and their transformations or contributions; some present-day context and current news on the topic (e.g., ongoing influence); some other contemporary parallels that might be found in U.S. culture or other countries; and some analyses of tensions, strengths, and weaknesses of this reality/person/movement. Keith will help groups determine appropriate sub-categories for their topics. Each group member turns in her or his presentation notes and Powerpoint slides, outline, and bibliography for an individual grade. Half of the grade will be a common grade for the whole group.

8. Writing a Midterm Exam and a Final Exam. We'll determine the nature of the exams in class.

### Guidelines for Written Assignments

1. All written assignments (Guided Biblical Reflection, Praxis-Encounter Report, Group Presentation Notes), as well as proposals for these assignments, must be typed. The Praxis-Encounter Report should be double-spaced, and the Guided Biblical Reflection may be double-spaced or single-spaced. No electronic copies will be accepted. All written assignments must be turned in in hard copies, and are due at the beginning of class on the day assigned.
2. For source identification on your papers, you should use single-spaced footnotes rather than in-text citations, using Turabian/Chicago Manual of Style guidelines. For information on how to do such footnotes, go to the Good Library homepage, click on "Writing and Citing" under "Research Help," and then on "Turabian" or "Chicago" (<http://www.goshen.edu/library/turabianstyle.php>). Praxis Encounter papers should include a bibliography or works-cited page.
3. Wherever possible, in papers as well as class discussion, you will need to use inclusive language for people and for God.
4. You can access a number of journal abstracts or full-text, previously published articles off of Good Library's connections to various search engines. Try, for instance, going to the Good Library homepage, then Books and Periodicals, then Ebsco, then the ATLA Religion Database. Take advantage of this opportunity to find your way around the Web and to use legitimate sources. The Web also includes a variety of illegitimate articles – ones not juried by peer scholars – so you should take care in your research for your Group Presentations and Praxis-Encounter Papers. In other words, don't do a simple Google search to access information for your work. Citations off the Web, even from legitimate sites, are not *sufficient* for your Group Presentations or Praxis Encounter Papers.
5. I have zero tolerance for plagiarism or other academic dishonesty. Papers may not be plagiarized in whole or in part from texts, from your own paper for another course, or from another student's work. Flagrantly plagiarizing a paper for Liberation Theologies will result in a failing grade for the course.

## Accommodations for Disabilities

Goshen College wants – and as your professor, I want – to help all students be as academically successful as possible. If you have a disability and require accommodations, please contact me within the first day or two of class so that your learning needs may be appropriately met. You also can contact directly Lois Martin at the Academic Support Center in the Good Library, extension 7576 or [lmartin@goshen.edu](mailto:lmartin@goshen.edu).

## Grading

1. All assignments must be completed satisfactorily before any credit is granted for the course. An "incomplete" grade for the course is given only if arrangements have been made in advance. To receive credit for the course, students registered on a CR/NC basis *must earn the equivalent of a C or better, must complete at least nine reflective Moodle posts, and must pass at least one exam* (with a D or better), regardless of their cumulative score.
2. Attendance is expected for all classes. Your final course grade will be reduced by 2 percent for each unexcused absence (an "absence" is *either* of the two morning periods; in other words, you would have two unexcused absences if you missed an entire morning's sessions). Excused absences must be approved in advance by the professor, except in emergency situations.
3. Late assignments and papers will be graded down by one letter grade, and no papers will be accepted more than two days late. Moodle discussion postings must be done by 8 p.m. each day. Quizzes may not be made up.
4. The final grade is based on a 94-100 %(A)/85-92 %(B)/75-84 %(C)/65-74 %(D) scale, and will be determined by combining scores from the various assignments, using the following approximate measures:

Class Participation and Engagement	150 points
Guided Biblical Reflection and Report	40 points
Praxis Encounter and Report	100 points
Group Presentation	150 points
Midterm Exam	100 points
Final Exam	150 points
Daily Moodle Postings	Not graded, but essential

## Postscript: Meaningful Engagement

Liberation Theologies will necessitate some basic open-mindedness, and perhaps the willingness to alter some of your previous notions of Jesus, the Christian tradition, or your theological understandings. In some ways this is not a "safe" class, if "safety" means we will never be challenged to think, believe, and perhaps respond in new ways. In another sense the course is remarkably "safe": we all should feel free to express our convictions, concerns, and questions in a "community of faith and learning" which respects the views of others. As we deal with various issues, we will no doubt face our own conflicts; it would be most helpful if those tensions were handled sensitively and openly in the classroom. If you have additional questions about something I or your colleagues said in class, it may be best to talk with me or them directly to be sure you haven't misunderstood the remarks. If you are unsure what I said or what I meant, and you would feel more comfortable in a quiet conversation rather than in the classroom, feel free to drop by my office (Wyse 304) or call me at ext. 7436. You also may call me at home (534.3891) before 9 p.m.

# Tentative Course Outline

Liberation Theologies (Rel 316/PJCS 316/WoSt 316)  
May Term 2009

Readings that are to be read thoroughly, and over which you *may* be tested, are identified with “Read.” Materials that you may want to skim for basic familiarity with key ideas and themes are identified with “Skim.” For deeper examination of any of the themes, or for assistance in preparing your group presentation, see also the “Recommended” readings. On a test, you would not be responsible for “Skim” or “Recommended” readings unless the material is brought into the class session. “Read” and “Skim” materials should be read/skimmed *before* the class session on which they are listed. Readings may be altered at various points throughout the term.

## *A. North American Black Theologies*

### **(W) April 29 (11:05 to 12:30 a.m.): Introduction to Class Members and to Liberation Theologies (Black, Latin American, Feminist)**

Read: Syllabus  
Boff and Boff, *Introducing Liberation Theology*, pp. 1-10  
Petrella, *Beyond Liberation Theology*, pp. ix-x, 1-4  
Skim: Petrella, *Beyond Liberation Theology*, pp. 5-44

### **(TR) April 30 (8:15 a.m.): The Origins of Modern Racism, and Multiple Voices of Resistance**

Read: West, *Race Matters*, pp. 1-20 (*Reader*)  
hooks, *Killing Rage: Ending Racism*, pp. 8-20 (*Reader*)  
Wallis, “America’s Original Sin,” pp. 197-214 (*Reader*)  
Conant, “Rebranding Hate in the Age of Obama,” *Newsweek* (4 May 2009) (*Reader*)  
Petrella, *Beyond Liberation Theology*, pp. 45-61

### **(TR) April 30 (10:30 a.m.): The Origins of Black Theology**

Read: “The Black Manifesto” and “Black Theology,” in Cone and Wilmore, eds., *Black Theology: A Documentary History*, pp. 27-39 (*Reader*)  
Hopkins, “Black Theology,” in *Handbook of U.S. Theologies of Liberation*, pp. 185-195 (*Reader*)

### **(F) May 1 (8:15 a.m.): Conflicting Ideologies of Hope: Martin Luther King, Jr., and Malcolm X**

*Group Presentation on Martin and Malcolm*  
Skim: Cone, *Martin and Malcolm and America*, pp. 58-119 (*Reader*)  
Read: Cone, *A Black Theology of Liberation*, Afterword  
Malcolm X, *Malcolm X Speaks*, pp. 157-177 (*Reader*)  
Rec.: Cone, *Black Theology and Black Power*, pp. 5-30 (Library Reserve)  
Cone, *Risks of Faith*, pp. 53-107 (Library Reserve)

**(F) May 1 (10:30 a.m.): Excursus: Biblical Narratives as Sources of Inspiration and Liberation (Models for Guided Biblical Reflections)**

*Praxis-Encounter Proposals Due*

*Discussion Groups: Scheduling Guided Biblical Reflections*

Read: De La Torre, "Scripture," pp. 85-100 (*Reader*)

Tamez, "The Woman Who Complicated the History of Salvation," pp. 5-17  
(*Reader*)

Berryman, "Prelude in Solentiname," pp. 7-15 (*Reader*)

**(M) May 4 (8:15 a.m.): Liberation as the Context of Black Theologies**

Read: Cone, *A Black Theology of Liberation*, pp. v-xx and chapters 1, 2, 3 (Cone)  
and chapter 9 (McAfee Brown)

Petrella, *Beyond Liberation Theology*, pp. 78-92

Rec.: Cone, *Black Theology and Black Power*, pp. 135-152 (Library Reserve)

Cone, *Risks of Faith*, pp. 130-145 (Library Reserve)

Harding, "The Religion of Black Power," in Cone and Wilmore, *Black Theology: A Documentary History*, pp. 40-65 (Library Reserve)

Cone, *For My People*, pp. 31-48 (Library Reserve)

**(M) May 4 (10:30 a.m.): The Blackness of God**

*Discussion Groups: Guided Biblical Reflection*

Read: Cone, *A Black Theology of Liberation*, chapter 4

**(T) May 5 (8:15 a.m.): Christ in Black Theologies**

Read: Cone, *A Black Theology of Liberation*, chapter 6

Cleage, Jr., "The Black Messiah," pp. 101-106 (*Reader*)

**(T) May 5 (10:30 a.m.): The Human Experience, Church and Eschatology in Black Theologies**

*Discussion Groups: Guided Biblical Reflection*

Read: Cone, *A Black Theology of Liberation*, chapters 5 and 7 (Cone) and chapter 8 (Wilmore)

Rec.: Cone, *For My People*, pp. 99-21 (Library Reserve)

Kelly Miller Smith Institute, in Cone and Wilmore, *Black Theology: A Documentary History*, pp. 160-174 (Library Reserve)

**(W) May 3: No Class**

**(TR) May 7 (8:15 a.m.): Gay and Lesbian Theologies of Liberation**

*Group Presentation on Gay and Lesbian Theologies of Liberation*

Read: Spencer, "Lesbian and Gay Theologies," in *Handbook of U.S. Theologies of Liberation*, pp. 264-272 (*Reader*)

## *B. Latin American Theologies of Liberation*

### **(TR) May 7 (10:30 a.m.): Roots of Oppression in Latin America and Introduction to Latin American (and Latino/a) Liberation Theologies**

- Read: Golden, et. al., "The Conquest and Its Consequences," pp. 48-57 (*Reader*)  
Boff and Boff, *Introducing Liberation Theology*, pp. 66-89  
Petrella, *Beyond Liberation Theology*, pp. 61-77  
Cone, *A Black Theology of Liberation*, chapter 10 (Richard)  
Leif Utne, "Economic Hit Man," *Utne Reader* (Jan-Feb 2005), pp. 37-43 (*Reader*)  
Skim: Boff and Boff, *Introducing Liberation Theology*, pp. 11-21

### **(F) May 8 (8:15 a.m.): American Indian Theologies of Liberation**

- Group Presentation on American Indian Theologies of Liberation*  
Read: Tinker, "American Indian Traditions," pp. 230-246 in *Handbook of U.S. Theologies of Liberation* (*Reader*)

### **(F) May 8 (10:30 a.m.): The Hermeneutics of Suspicion**

- Discussion Groups: Guided Biblical Reflection*  
Read: Boff and Boff, *Introducing Liberation Theology*, pp. 22-42  
Rutschman, "Anabaptism and Liberation Theology," in *Freedom and Discipleship*, pp. 51-65 (*Reader*)  
Rev: De La Torre, "Scripture," pp. 85-100 in *Handbook of U.S. Theologies of Liberation* (*Reader*)

### **(M) May 11 (8:15 a.m.): Ideology and Theology: Can Theology and the Church Remain Neutral?**

- Read: Boff and Boff, *Introducing Liberation Theology*, pp. 43-65  
Esquivel, *The Certainty of Spring*, Selections (*Reader*)  
Rec: Gutiérrez, *The Power of the Poor in History*, pp. 169-221 (Library Reserve)  
Friere, *Pedagogy of the Oppressed*, pp. 27-56 (Library Reserve)

### **(M) May 11 (10 a.m.): Midterm Exam**

### **(T) May 12 (8:15 a.m.): Civil War, Women, and Children**

- Group Presentation on Nicaraguan Revolution (or El Salvador or Guatemala)*  
Read: Julia Esquivel, "They Have Threatened Us with Resurrection," pp. 58-65 (*Reader*)  
Gutiérrez and Boff in Elsa Tamez, ed. *Against Machismo*, pp. 39-48 and 96-105 (*Reader*)  
Rec: María Pilar Aquino, *Our Cry for Life*, pp. 9-25 (Library Reserve)

**(T) May 12 (10:30 a.m.): Structural and Revolutionary Violence**

*Discussion Groups: Guided Biblical Reflection*

- Read: Arnold Snyder, "The Relevance of Anabaptist Nonviolence for Nicaragua Today," in *Freedom and Discipleship*, pp. 112-127 (Reader)  
John H. Yoder, "Withdrawal and Diaspora: The Two Faces of Liberation,"  
In *Freedom and Discipleship*, pp. 76-84 (Reader)
- Skim: Mark Lewis Taylor, "Transnational Corporations and Institutionalized Violence," pp. 101-124 (Reader)
- Rec.: Friere, *Pedagogy of the Oppressed*, pp. 119-186 (Library Reserve)  
Miguez Bonino, *Doing Theology in a Revolutionary Situation*, pp. 105-131 (Library Reserve)

**(W) May 13: No Class**

**(TR) May 14 (8:15 a.m.): Oscar Romero and the Nonviolent Search for Justice**

- Read: Martín-Baró, "Oscar Romero Voice of the Downtrodden," in  
*Archbishop Oscar Romero: Voice of the Voiceless*, pp. 1-21 (Reader)  
Romero, "Last Homily of Archbishop Romero," pp. 191-193 (Reader)
- Rec: Romero, *The Violence of Love*, pp. 185-206 (Library Reserve)

**(TR) May 14 (10:15 a.m.): Viewing of "Romero"**

*C. Feminist, Latina, and Womanist Theologies/Theologies*

**(F) May 15 (8:15 a.m.): Feminist, Womanist, and Latina Theologies**

- Read: Cone, *A Black Theology of Liberation*, chapter 11 (Radford Ruether), chapter 13 (Williams)  
Williams, "Womanist Theology," pp. 179-186 in *Weaving the Visions* (Reader)  
Petrella, *Beyond Liberation Theology*, pp. 93-112
- Rec: Cone and Wilmore, *Black Theology: A Documentary History*, pp. 257-351 (Library Reserve)

**(F) May 15 (10:30 a.m.): Women and/in the Bible**

- Read: Schüssler Fiorenza, "In Search of Women's Heritage" pp. 29-38 in *Weaving the Visions* (Reader)  
Radford Ruether, "Sexism and God-Language," pp. 151-162 in *Weaving the Visions* (Reader)

**(M) May 18 (8:15 a.m.): Jesus Christa: Images of Christ as a Woman**

*Praxis Encounter Papers Due (final day)*

- Read: Walker, "God Is Inside You ...," pp. 101-104 in *Weaving the Visions* (Reader)  
McFague, "God as Mother," pp. 139-150 in *Weaving the Visions* (Reader)  
Heyward, "Christ," pp. 16-30 in *Handbook of U.S. Theologies of Liberation* (Reader)

**(M) May 18 (10:30 a.m.): On Patriarchy, Liberation, and the Reign of God**

*View portions of "Whale Rider"*

*Oral Reports on Praxis Encounters*

Read: Wildung Harrison, "The Power of Anger in the Work of Love," pp. 214-225 in *Weaving the Visions (Reader)*

Rec: Diana L. Hayes, "My Hope Is In the Lord," in Emile Townes, ed. *Embracing the Spirit*, pp. 9-28 (Library Reserve)

**(T) May 19 (8:15 a.m.): Men's Violence Against Women**

*Group Presentation on Men's Violence Against Women*

Read: Brooks Thistlethwaite, "Every Two Minutes," pp. 302-313 in *Weaving the Visions (Reader)*

Mary Anne Hildebrand, "Domestic Violence: A Challenge to Mennonite Faith and Peace Theology," pp. 73-80 (*Reader*)

Skim: Karen Lebacqz, "Love Your Enemy," in *Feminist Theological Ethics*, pp. 244-261 (*Reader*)

**(T) May 19 (10:30 a.m.): Sacrifice and Servanthood, Women's Anger and Women's Hope**

Read: Barbara Hilkert Andolsen, "Agape in Feminist Ethics," pp. 146-159 (*Reader*)  
Jacquelyn Grant, "The Sin of Servanthood and the Deliverance of Discipleship,"  
In *Moral Issues and Christian Response*, pp. 264-273 (*Reader*)

**(W) May 20 (8:15 a.m.): The Future of Liberation and Liberation Theologies, Closing Reflections and Review**

Read: Boff and Boff, *Introducing Liberation Theology*, pp. 88-95  
Petrella, *Beyond Liberation Theology*, pp. 113-152

**(W) May 20 (10:00 a.m.): Final Exam**