

CONTENTS

Last Revised
2019 July 11

Section numbers

- | | |
|---------------------------------------|--|
| 0. Mottoes | 6. Course Methods |
| 1. Instructor and Contact Information | 7. Assignments/Milestones—
Grade Components and Scale |
| 2. Course Description | 8. The Learning Agreement |
| 3. Course Goal and Outcomes | 9. Textbooks and Resources |
| 4. Place in Degree Fulfillment | 10. Calendar; Moodle supplements |
| 5. Main Course Questions | |



CENTRAL BAPTIST THEOLOGICAL SEMINARY

MINISTRY IN A PLURALISTIC WORLD

beginning May 7 Tuesday 6-9:45 pm for twelve weeks

C-RP511 Easter Term, 2019

1. INSTRUCTOR

THE REV. VERN BARNET, DMN.

Vern Barnett founded the Greater Kansas City Interfaith Council in 1989 and has remained active in interfaith activities ever since. At the University of Chicago Divinity School, he studied with Mircea Eliade, then considered the foremost scholar of religious phenomenology. Barnett was ordained in 1970 as a Unitarian Universalist minister and served parishes in Rockford, IL; Meadville, PA; and Overland Park, KS. He is an active Episcopalian layman.

Following 9/11, he chaired the Jackson County survey of the 5-county area to assess and recommend ways to improve understanding of religious diversity. He has been honored by Buddhist, Christian, Jewish, Hindu, Muslim, Sikh, interfaith, and civic groups.

From 1994 to 2012, he wrote the weekly "Faith and Beliefs" column for The Kansas City Star. He was one of four editors of the 740-page *The Essential Guide to Religious Traditions and Spirituality for Health Care Providers* (originally published in 2013 by Radcliffe). His *Thanks for Noticing: The Interpretation of Desire* appeared in 2015.

He has previously taught as an adjunct instructor at the Saint Paul School of Theology, Ottawa University, Avila University, the Unity Institute Ministerial School, and the Central Baptist Theological Seminary. The bio sketch on wikipedia.org appears by entering his name. A fuller résumé is found at www.cres.org/vern.

0. MOTTOES

• He who knows one religion knows none. —*Max Müller*

• The plurality of religious traditions and cultures has come to characterize every part of the world today.

—*Diana L. Eck*

• Without a global revolution in the sphere of human consciousness, nothing will change for the better in the sphere of our being as humans, and the catastrophe toward which this world is headed — be it ecological, social, demographic or a general breakdown of civilization — will be unavoidable. —*Václav Havel*

• I am convinced that men hate each other because they fear each other. They fear each other because they don't know each other, and they don't know each other because they don't communicate with each other, and they don't communicate with each other because they are separated from each other. — *Martin Luther King, Jr*

• Whatever the historical context in which he is placed, *homo religiosus* always believes that there is an absolute reality, the sacred, which transcends this world but manifests itself in this world, thereby sanctifying it and making it real. —*Mircea Eliade, The Sacred and the Profane* (1957/1959), p.202.

• The History of Religions is not merely an historical discipline, as for example, are archeology and numismatics. It is equally a total hermeneutics being called to decipher and explicate every kind of encounter with the sacred, from prehistory to our own day. —*Mircea Eliade, The Quest: History and Meaning in Religion* (1969), p.58

• To try to grasp the essence of such a [religious] phenomenon by means of physiology, psychology, sociology, economics, linguistics, art or any other study is false; it misses the one unique and irreducible element in it — the element of the sacred. . . . It would be as futile as thinking you could explain *Madame Bovary* by a list of social, economic and political facts; however true, they do not affect it a work of literature. —*Mircea Eliade, Patterns in Comparative Religion* (1958/1963), p.xiii.

Contact Information

- Best contact method: email: vbarnet@cbts.edu
For papers, use only vbarnet@cbts.edu
- To alert me to an urgent CBTS email,
CC: vern@cres.org — but only if urgent.
- Expect a response weekdays within 24 hours.
- Mail: Vern Barnet, PO Box 45414,
Kansas City, MO 64171
- Desk phone (best number) 816 753 1633;
recorded messages accepted.
- Filphone (no emails, no texts) 816 679 1633

2. COURSE DESCRIPTION

This course prepares the student to exercise Christian ministry in contexts and among populations that include many lived religions, including persons claiming no religion.

This is a seminar; students discuss the assigned readings, contribute their insights from their life experiences to each other, and share activities such as role-playing and field projects. The instructor provides resources, guides the discussion, comments and sometimes lectures.

“Pluralism.”— The term *pluralism* in the name of this course refers to the many varied perspectives on religion found in today’s cultures. Some scholars also use the term in a narrow, technical sense which students will encounter in the course of study.

3. COURSE GOAL and OUTCOMES

GOALS.— The learner will appreciate people of faith traditions other than one’s own, respect the convictions and practices of those persons, and develop relationships that nurture genuine sharing and cooperation among these communities. The student also will learn to lead a Christian faith community in ways that model and foster understanding, relationship, and cooperation with individuals and groups of other faith traditions.

OUTCOMES.— The learner will:

<1>. Articulate the relevance of spiritual practice to modern life, including global issues that pose significant challenges to humanity’s common future.

<2>. Demonstrate a healthy sense of one’s place within the broad spectrum of religious history.

<3>. Articulate the role of religious components of his/her faith (including sacred language and writings, myth, metaphor, narrative history, theological suppositions, etc.) as sources of personal and cultural conflict and strategies for minimizing or resolving the distrust and tensions and for building more positive and cohesive relationships with persons of other faith traditions.

<4>. Demonstrate sympathetic appreciation of the breadth and depth of spiritual experience, appropriate awareness of the diversity within and among religious communities, and basic skills to enter dialog with persons of other faith traditions.

<5>. Participate in the shared community of multi-faith (pluralist) ideas and integrate the intellectual, theological, personal, and emotional aspects of those experiences.

These outcomes include both knowledge and skills.

4. THIS COURSE IN CONTEXT OF THE CBTS DEGREE FULFILLMENT

- Pillar: Contextualization
 - The Contextualization pillar relates to being humanly sensitive and professionally competent. The contextualization pillar complements the interpretation pillar by “helping students become aware of the influence of contexts on religious meanings and in religious practices.”
 - GOAL. To cultivate competencies Christian leaders need for managing the ongoing vitality and relevance of faith traditions amid varied settings
 - OUTCOMES. Students completing this course are expected to show these outcomes from the Contextualization Pillar, specifically:
 - 1. Demonstrate consciousness of the particularities that shape faith and practice in a given contextual setting
 - 2. Participate appropriately in the encounter of contexts
 - 3. Engage human processes with intentionality to produce social and systemic change
- Students taking this course are presumed to have these

outcomes already from the Formation Pillar, specifically:

- 1. Craft a “rule for life” for spiritual, personal, and professional development.
 - 2. Demonstrate habits of mind and practice for thinking, being, and doing the work of ministry.
 - 5. Apply moral theories to situations of valuational conflict in life and ministry.
- Students taking this course are presumed to have these outcomes already from the Performance Pillar, specifically:
 - 2. Communicate clearly and with integrity in ways that are appropriate to particular audiences.
 - Thread: Society—Religious Pluralism / Global/Cross Cultural
 - Prerequisites:
 - C-CH501 Christian Heritage I
 - C-CH502 Christian Heritage II
 - Successors:
 - C-MS511 Missional imagination
 - C-LD521 Foundations of Leadership and Innovation
 - C-LD522 Practice of Leadership and Innovation

5. MAIN COURSE QUESTIONS

The course is arranged in a sequence of three questions, each of which is detailed with four sub-questions. The calendar lesson plans list the basic assignments and resources for exploring each question.

A. What do we presume about other faiths — and our own? — The first third of the course prepares the student with categories and intellectual tools, and challenges the student to articulate one’s spiritual practice using them. <1, 2, 3>

B. What do we need to know about other faiths? — This middle third of the course focuses on gaining knowledge of the world’s religious complexion and one’s locale’s, and one’s place in it; to talk about these effectively. <1, 2, 3>

C. How can we best minister in today’s multi-faith context? — The final third of the course develops formational and practice opportunities <4, 5>

Perhaps for the student, a key resulting question is this: ***Can I be both committed to my own faith and open to others? — and if so or if not, what does that mean for my ministry?***

6. COURSE METHODS

To answer these questions and achieve the expected outcomes, we explore these questions in multiple ways, including using scholarly, sacred, and popular texts, current news and reports, non-graded review quizzes drafted by students, class discussion, and comments and short lectures by the instructor. Each of the 12 questions may be particularly useful in achieving the outcome whose number appears in <angle brackets>. Roughly a quarter of the student’s course grade arises from each of the following:

- Classroom synchronous discussions, reviewing previous material and the new assignment. You will want to download and print the documents on Moodle to study and for class time use. Students are invited to help draft review quizzes.
- Forum entries using Moodle reflecting on the previous class session and particularly addressing the syllabus question designated for that session, with responses to other students’ entries.
- A term reflection paper expressly showing how the student has achieved the course goals and expected outcomes.
- A fieldwork project planned early in the course and reported to the class during the last class session, documented in writing.

Often the designated questions will promote four stages of learning: *initiation, interaction, investigation, and internalization*.

Assessment is detailed below.

Do not be misled by what might appear to be a logical sequence of questions. Features of the course — such as one’s growing understanding of one’s own faith in one’s personal life, what one knows today about another religion, one’s developing skills in communication, and ability to work with others — interpenetrate and mutually characterize each other. This means questions considered early in the course sequence may be reconsidered in the light of further study. Further, the reading, especially in the first third of the course, may not be directly related to the topic questions.

7. ASSIGNMENTS and MILESTONES — GRADING COMPONENTS and SCALE

Specific milestones are listed with the calendar below, keyed to the 12 questions

- addressed in class,
- in the Moodle Forum,
- in the term paper, and
- the learning from the field project/activity/practicum.

• **12x2=24 points** — *Class and on-line participation and acuity.*— Each student is assessed on the student's preparation for, and keen and appropriate participation in, the class discussion.

Rarely a student must miss all or part of a class session. Since the class depends mostly on synchronous participation, no credit can be given for absence. However, a recording of the missed session can be requested so the student will have some access to material that may be useful for the final exam, for the weekly Forum posting, and even more importantly, for the practice of ministry in a pluralistic world.

• **11x2=22 points** — *Weekly forum contribution.*— After each class (except the last class) before **Saturday**, the student posts a reflection of about 400 words directly and visibly on the Moodle Forum (not as an attachment). Each entry should answer the topic question for that class and mention something you found worthy of further thought or research (and what you did about it), something a classmate said you want to give thanks for, an objection you wish to register, or any other comment arising from the class. Late posts may not receive full credit.

Before the next class session, please read and post comments on the posts of at least two other students. You may follow one particular classmate throughout the course and for the second rotate among them so you do not comment on anyone in the rotating pool more than twice. If you wish to rotate both of your responsive posts, please circle the class before repeating.

Students' comments to classmates may be extensive or simply notes like

- *I hadn't thought of that!*
- *Thanks for writing so well.*
- *Glad you raised this point!*
- *Have you considered . . . ?*
- *I feel exactly the same way.*

- *This is a real problem for me.*
- *We need to discuss this in class.*
- *My experience leads me another way.*
- *What would you do in this situation . . . ?*
- *Please expand on what you said about*
- *Here's a resource you might find helpful*

Your instructor reads Forum posts so as to be better prepared for the next session. If a student's work is absent, no points are awarded. If work is inadequate, the instructor will notify the student. Otherwise, a pass equals 2 points.

• **27 points** — *Term paper.*— At the end of the term, exhibiting a full experience with the course material (both skills and knowledge), the student (as a person and as a minister) demonstrates how the outcomes and goals in Syllabus §3 have been met using material in answering the course three main questions (A, B, C) and the twelve session questions (1-12) under §10. A concisely-written paper may run 5-10 pages (2500-5000 words).

• **27 points** — *Field project report.*— Using the circumstances of the student's locality, the student reports a significant interfaith relationship or project. An 5-minute oral report is presented at the last class session. A concisely-written paper may run 5-10 pages (2500-5000 words), due following the last class.

Grading Scale

Using the point system in section 12 above, and the Populi method of assigning points to letters, course grades are awarded as follows:

- **94-100** = (A) Exceeds expectations for achievement of learning outcomes for this course; creative; original.
- **90-93** = (A-) Meets expectations discernibly better than expected for achievement of learning outcomes for this course; excellent.
- **89-87** = (B+) Meets expectation marginally better than expected for achievement of learning outcomes for this course; good.
- **83-86** = (B) Meets expectations for achievement of learning outcomes for this course; satisfactory.
- **80-82** = (B-) Meets expectations *with concerns* — only minimally achieves the learning outcomes for this course and evidences the identified deficiencies; marginally acceptable.
- **below 80** = (F) Does not meet expectation — fails to meet the learning outcomes for this course and the level for graduate work.

8. THE LEARNING AGREEMENT

a. The current academic catalog policies are incorporated in this course.

b. This syllabus constitutes an agreement for this 3-credit class. However, since each group of students is different, and the world around us is changing, the course is subject to adjustment, and *student comment on the course design is welcomed so that it can be improved for this class and future instruction.*

c. Graduate students energetically take charge of their own learning by questioning, challenging, investigating, and integrating what they learn into their lives. Theological education in our time favors process learning.

d. Students will observe the *student handbook*. Of course students are expected to honor each other's experiences with appropriate confidentiality. Original work is expected except when acknowledged. In emergency situations, late work may be accommodated if obligations to fellow students can be met.

e. Harassment and disrespect are not vocational, academic, or spiritual values, and cannot find a place in the School's environment. Care must also be given to those outside the School who become part of the field work for the course.

f. If in the case of any disability or for any other reason, the student is uncomfortable in responding to any request from the instructor or fellow student, the student may simply say, "I pass" or otherwise indicate the student does not wish to respond as requested. After class or by email, the student may inform or remind the instructor of the disability or other reason why the particular request was declined.

g. Gifts to the instructor are inappropriate and cannot be accepted.

h. Written material (not Moodle posts) should appear in professional style. Handbooks such as these provide guidance —

- Kate L. Turabian's *A Manual for Writers of Term Papers, Theses, and Dissertations*, 7th ed., Chicago and London: The University of Chicago Press, 2007. ISBN: 0-226-82337-7, ebook ASIN is BOOBXQ41GO.
- William Strunk and E. B. White. *Elements of Style*. Latest edition. New York, et. al.: Longman, ISBN-13: 978-0205632640 (for 2008 edition).

8a. Class Sessions and Study

Using Zoom, twelve class meetings of 3.75 hours are scheduled **Tuesdays May 7 through July 23** between 6 pm and 9:45 pm unless another time is unanimously selected. Additional small group sessions may be arranged as part of the 11.25 hours expected preparation and study time each week. The term requirements must be met by **July 25**.

8b. Class Session Format

Most class discussions will flow something like this:

0. An opening prayer prepared by the instructor.
1. An opening round of personal updates and on study concerns, a problem, a discovery, or such.
2. A quiz to review learning from the previous session drafted by students. It is not graded.
3. Volunteer(s) to draft next week's quiz.
4. Unfinished business.
5. Sharing of news items illuminating the context for ministry.
6. Discussion of any assigned book reading.
7. Review of the multiple assignments listed in this syllabus and updated on Moodle.
8. Field work reports.
9. Review of the next week's assignments.
10. A closing round of what each student found interesting, disagreeable, delightful, something provoking more thought, thanks to a classmate for a brilliant insight, a suggestion for the instructor, and such — or even a tentative response to the topic question.
11. A closing prayer by a student volunteer.
12. Friendly sign-off.

As part of the learning experience, the instructor may ask students to lead or moderate some of the activities.

8c. What "Discuss" Means

Of each chapter or handout, students are asked to be able to summarize the contents in a sentence or two and to discuss one or more points the student found to be —

- new information or viewpoint
- praiseworthy, questionable, or disagreeable point
- item requiring more explanation
- item worthy of more consideration
- how an item affects the student's perspective
- and such.

9. TEXTBOOKS and RESOURCES

The instructor will explain why each resource item is important to the scope of the course and how it is best used given the limitations of time so the student can better prioritize one's own learning. Many supplementary materials are listed are not planned for use in this course but as resources for the student's future ministry. Portions of texts not listed as required in **9a** may be introduced to the student through hand-outs or described by the instructor, and students are responsible for encountering them as well. The reason for an unusually long list of supplementary resources is that studying today's context for ministry requires many viewpoints to see its diverse fluid characteristics. Students also may contribute resources to our study. *Kindle varies page numbers from print.*

9a. Required Texts for This Course

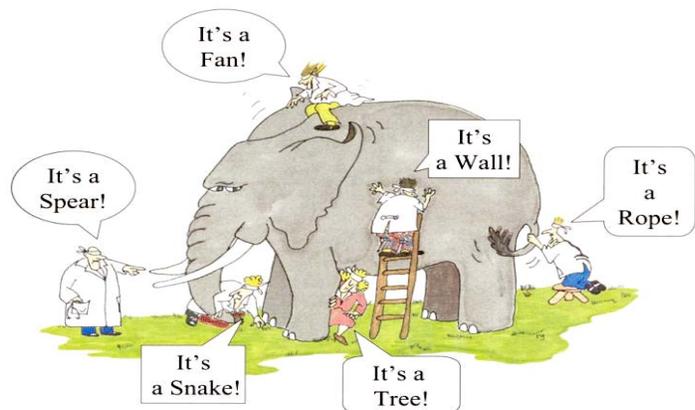
- Daniel S. Brown, Jr., ed. *Interfaith Dialogue in Practice: Christian, Muslim, Jew*. Rockhurst University Press, 2012. ISBN-10: 1886761329 Paperback \$25.94-\$30, used from \$7 on Amazon. Read chapters 4 and 5.
- Diana L. Eck. *A New Religious America: How a "Christian Country" Has Become the World's Most Religiously Diverse Nation*. HarperSan-Francisco, 2001. ISBN-10: 0060621591; Paperback (2002) \$10.43, used from \$1.25 on Amazon, also Kindle. Read chapters 1, 2, 6, and 7.
- Bud Heckman, ed. *InterActive Faith: The Essential Interreligious Community-Building Handbook*. Skylight Paths, 2008. ISBN 13:978-1-59473-237-9 Hardcover \$16.94 new on Amazon; paper, used, and Kindle also available.
- Richard P. Olson. *Side by Side: Being Christian in a Multifaith World*. Judson Press, 2018.

ISBN 9780817017903 Paperback \$16.99 on Amazon, and Kindle also available.

- Stephen Prothero. *God Is Not One: The Eight Rival Religions That Run the World—and Why Their Differences Matter*. HarperOne, 2010. ISBN 978-0-06-157127-5 Paperback from \$8.88, used from \$2.87, also Kindle on Amazon.

9b. Recommended Books

- Catherine L. Albanese. *America: Religions and Religion*, 5th Edition. Wadsworth, 2012. ISBN-10: 1133050026. \$149.95 to \$57.85 on Amazon.
- Diana Butler Bass. *Christianity After Religion: The End of Church and the Birth of a New Spiritual Awakening*. HarperCollins, 2012. ISBN 978-0-06-209828-3. Hard \$17.91 to used paper \$2.75 on Amazon.
- Georges Bataille. *Theory of Religion*, tr. Robert Hurley. Zone Books, 1992. ISBN-10: 0942299094, Hardcover from \$25.59, Paperback \$19.59, used from \$5.69.
- Robert N. Bellah. *Religion in Human Evolution: From the Paleolithic to the Axial Age*. Belknap Press, 2011. ISBN-10: 0674061438, Kindle \$20.37, Hardcover \$37.59, Used from \$15.00 on Amazon.
- Peter L. Berger. *The Sacred Canopy: Elements of a Sociological Theory of Religion*. Anchor; Reprint edition, 1990. (Originally published 1967.) ISBN-10: 0385073054 Paperback \$14.31, Kindle \$9.99 on Amazon.



- Joseph Campbell. *The Hero with a Thousand Faces*. New World Library; Third edition, 2008. ISBN-10: 1577315936, paperback \$15.60 from Amazon. (First edition published by Princeton University Press, 1949).
- Wendy Doniger (O’Flaherty). *Other People’s Myths: The Cave of Echoes*. Macmillan, 1988. ASIN: B01B9917PW, \$128.07, used paper from \$15.18 on Amazon.
- Mircea Eliade. *The Sacred and The Profane: The Nature of Religion*. Publisher: Harcourt Brace Jovanovich, 1987. (Original English publication, 1957.) ISBN-10: 015679201X. Hardcover \$250.00, Paperback \$7.99 - \$9.84, Kindle from \$9.35 on Amazon.
- S. Mark Heim. *Salvations: Truth and Difference in Religion*. Orbis Books, 1995. ISBN-10: 1570750408 Paperback \$23.32, used from \$1.40 on Amazon.
- Bradley L. Herling. *A Beginner’s Guide to the Study of Religion*, 2nd Edition. Bloomsbury Academic, 2015. ISBN-10: 1472512774. Paperback from \$24.22 on Amazon.
- Anton Jacobs. “Religious Awe & Critical Thought.” Text of remarks April 7, 2013 for The Community of Reason, the University of Missouri - Kansas City. <http://www.communityofreasonkc.org/essays-in-science-and-philosophy/religious-awe-critical-thought-by-anton-k-jacobs/>



“We’re a proud old Canaanite family and don’t go in for publicity. I’d like you to keep our name out of the Bible.”

- Steven Jeffers, Michael E. Nelson, Vern Barnett, Michael C. Brannigan. *The Essential Guide to Religious Traditions and Spirituality for Health Care Providers*. CRC Press, 2012. ISBN-10: 1846195608. Hardcover \$188.95, Kindle 179.50 on Amazon. The instructor will provide relevant pages (7-16) without charge.
- Elizabeth A. Johnson. *Quest for the Living God: Mapping Frontiers in the Theology of God*, Chapter 8 “Generous God of the Religions.” Continuum, 2007. ISBN-10: 1441174621, Paperback \$22.51, used from \$2.99, also on Kindle \$14.01 on Amazon.
- Veli-Matti Kärkkäinen. *An Introduction to the Theology of Religions: Biblical, Historical & Contemporary Perspectives*. InterVarsity Press, 2003. ISBN-10: 083082572X. Used from \$5.98 Amazon.
- Paul F. Knitter. *Introducing Theologies of Religions*. Orbis Books, 2002. ISBN-10: 1570754195. Paperback \$16.09 on Amazon.
- Tomoko Masuzawa. *The Invention of World Religions: Or, How European Universalism Was Preserved in the Language of Pluralism*. The University of Chicago Press, 2005. ISBN-10: 0226509885, Hardcover \$675.00, Paperback \$29.76, Kindle \$16.74 from Amazon.
- Stuart M. Matlins, ed., Arthur J. Magida, ed. *How to Be a Perfect Stranger: The Essential Religious Etiquette Handbook*, 4th Edition. SkyLight Paths, 2006. ISBN-10: 159473140332, Paperback from \$9.48, used from \$6.25 on Amazon.
- Philip Novak. *The World’s Wisdom: Sacred Texts of the World’s Religions*. HarperOne, 1994. ISBN-10: 1269365355, Paperback \$10.70, used from \$1.25 on Amazon.
- Robert D. Putnam and David E. Campbell. *American Grace: How Religion Divides and Unites Us*. Simon & Schuster, 2012. ISBN-10: 9781416566731 Amazon from \$2.50.
- Alan Race. *Christians and Religious Pluralism: Patterns in the Christian Theology of Religions*. Orbis Books, 1983. ISBN-10: 0883441012. Amazon from \$8.00.

- Roger Schmidt. *Exploring Religion*, 2nd Edition. Cengage Learning, 1988. ISBN-10: 0534088740. \$25.00 to \$5.49 on Amazon.

- Ninian Smart. *Reasons and Faiths: An Investigation of Religious Discourse, Christian and Non-Christian*. Routledge & Kegan Paul, 1958, reissued in 1965. ASIN: B000LOEXN. from \$14.99 on Amazon.

- Wilfred Cantwell Smith. *Towards a World Theology: Faith and the Comparative History of Religion*. Westminster Press, 1981. ISBN-10: 0664213804, from \$26.17 on Amazon.

- Owen C. Thomas. *Attitudes Toward Other Religions: Some Christian Interpretations*. S.C.M. Press, 1969. ASIN: B000FJ49WG. Used from \$17.49 on Amazon.

9c. Sample On-line Resources

- www.worldreligions.ca — Encounter World Religions Centre, an interfaith organization near Toronto offering concentrated experiences at various faith sites.
- www.theinterfaithobserver.org — a national periodic electronic magazine
- www.pluralism.org — the site for Harvard’s Pluralism Project
- www.cres.org/pubs/HistoryofIFC.htm — a local “case study” of an interfaith organization and organizational models
- <http://www.sacred-texts.com/> — a multi-faith resource including some secular literature like the plays of Shakespeare and the Greek tragedians

- PDF becomes the most popular religion



9d. Cultural Sources

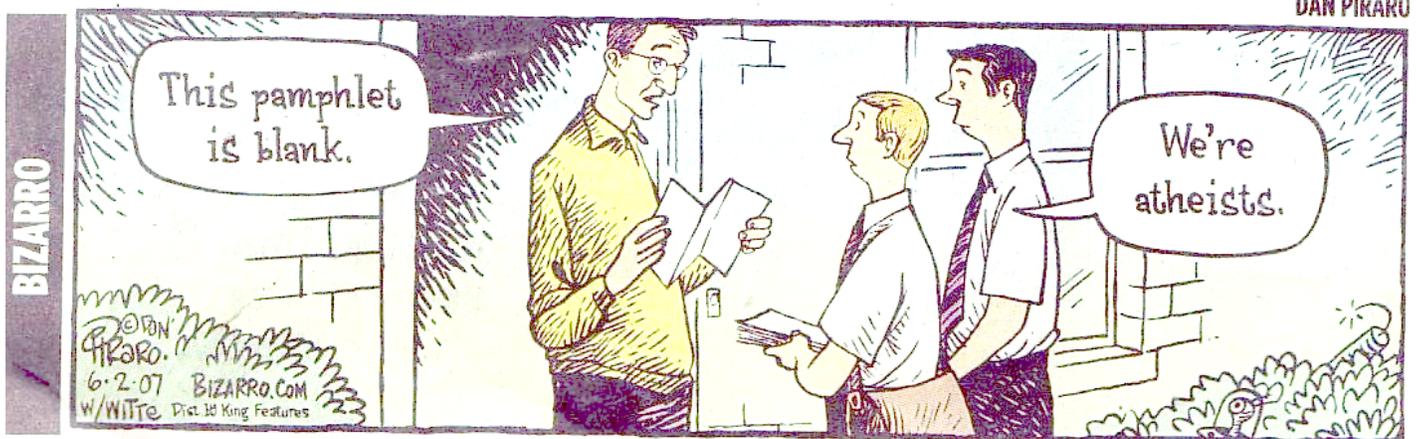
News sources and community events with obvious religious significance may command class attention as they may relate to course goals. An important daily blog by Kansas City expert religious observer and opinion writer Bill Tammeus is <https://billtammeus.typepad.com/>. Art, music, and other cultural offerings may provide experiences to help the student approach and understand materials in this course of study.

For example, in Kansas City, the Nelson-Atkins Museum of Art currently often offers special exhibitions of interest for class members in addition to its permanent collection of art from many cultures, past and present.

Various interfaith programs are held throughout the year in Kansas City. The Interfaith Council’s weekly email blasts announce many of these. Its website is <https://www.kcinterfaith.org/>. Students elsewhere may check in their own localities.

9e. Lectures, Hand-Outs, and Guests

The instructor may introduce topics with brief lectures. He will provide handouts through Moodle. Expert guests may visit the class or be made available to students for consultation.



10. ACTIVITY CALENDAR

Schedule for text readings due by session:

- A2:** Heckman Introduction and Part 1
A3: Heckman Part 2
A4: Heckman Part 3 and Appendices
B1: Prothero p1-130 **B2:** 131-241 **B3:** 243-340
C1: Eck (1,2,6,7) **C2:** Olson **C3:** Brown (4,5)

Session flow is described in §8b.

Each week presents two milestones as the student explores the session question (1) in class and (2) in the Forum reflection paper.

The term paper and the field work are major milestones.

Resources and activities below are posted on Moodle.

A. WHAT DO WE PRESUME ABOUT OTHER FAITHS — AND OUR OWN?

The first third of the course prepares the student with categories and intellectual tools, and challenges the student to articulate one's spiritual practice using them. <1, 2, 3>

May 7 — 1. How do I describe myself and the world about me religiously?

■ Introductions

- Review of Syllabus
- 1.2 Terms for religious discourse including the 4 C's of religion

May 14 — 2. How can I best study other faiths?

▶ HECKMAN: Intro, Part 1

- 1.2 Terms Reconsidered
- 2.2 "Interfaith Works"
- 2.3 Sample Muslim Digest
- 2.4 Sample Hindu Notices
- 2.5 Sample Interfaith Notices
- 2.6 Congressional Faith Survey
- 2.7 Scholarly Study of Religion
- 2.8 Play in Religion
- Students may be interested in supplementary material on Moodle

May 21 — 3. What is my "Theology of Religions"? at this point in the course?

▶ HECKMAN: Part 2

- 3.2 "Theologies of Religion"
- 3.2a Knitter models
- 3.3 Eck on "Pluralism"
- 3.4 Performatory Language

May 28 — 4. How do various faiths address humanity's problems?

▶ HECKMAN: Part 3 and Append.

- 4.2 "Awe is the Cure" — Three Families of Faith
- 4.3 Spirituality and Religion
- 4.4 Epitomizing Texts
- [● 4.5 Three Amigos]

B. WHAT DO WE NEED TO KNOW ABOUT OTHER FAITHS?

This middle third of the course focuses on gaining knowledge of the world's religious complexion, and one's locale's, and one's place in it; and learning to talk about these effectively. <1, 2, 3>

June 4 — 5. What are the basics of other faiths?

- Remarks on Novak, collections of world scriptures
- ▶ PROTHERO: Islam, Christianity, Confucianism scriptures
- 5.2 US Founders on Islam
- 5.3 Bhagavad Gita excerpt
- 5.4 Gita Brook production
- 5.5 4Q Eliot excerpt

June 11 — 6. How do faiths compare and contrast?

▶ PROTHERO: Hinduism, Buddhism, Yoruba

- 6.2 H Smith, koan in Japan
- 6.3 "Lost Son" in Buddhism and Christianity
- 6.4 Comparing religions; futures

June 18 — 7. How do I reckon with the secular world and the "nones"?

▶ PROTHERO: Judaism, Daoism, Atheism, Conclusion

- 7.2 No Sin?
- 7.3 Pew on the Nones
- 7.4 REMARKS: ASIAN ART

June 25 — 8. What aspects of others' faiths are useful for me today?

- 8.2 Monotheisms
- 8.3 "Sacred in Art" interview
- 8.4 Sacred Art tour
- 8.5 "Civil Religion" Wuthnow
- 8.6 Case study: Public Policy and the Decalogue

C. HOW CAN ONE BEST MINISTER IN OUR MULTI-FAITH CONTEXT?

The final third of the course develops formational and practice exercises and opportunities, including summation reflection and field work / practicum with class presentation. <4, 5>

July 2 — 9. What are the keys to interfaith engagement?

▶ ECK: 1,2,6,7

- 9.2 Interfaith conversations
- 9.3 Public prayers
- 9.4 Case: The Sunday after 9/11
- 9.5 Case: Morning of 2002 Sept 11
- 9.6 Case: Planning a Conference
- 9.6a Islam Conference guidance
- 9.7 EA Johnson on "Dialogues"

July 9 — 10. How do I discover my community's complexion and opportunities?

▶ OLSON

- 10.2 Case: Mayor's Prayer Bkfst
- 10.3 Approaching Interfaith Talk
- 10.4 Include Freethinkers?
- 10.5 Students' Interfaith Prayers

July 16 — 11. How do boundary issues arise and get negotiated?

▶ BROWN: 4,5

- 11.2 Stealing Another's Faith
- 11.3 Rite or mutilation?
- 11.4 Serrano crucifix
- 11.5 McJesus
- 11.6 RCatholic view of abortion
- 11.7 When does personhood begin?
- 11.8 Abortion stories
- 11.9 Students discuss their choice of a work of art.

July 23 — 12. Can I be committed to my own faith while open to other traditions?

- 12.2 Religion in Human Evolution
- Field project presentations
- Course review for term paper: religious orientation to today's environment of many paths