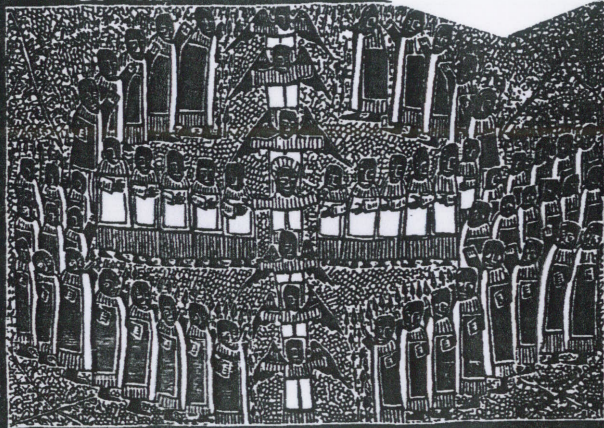




# CULTURAL HERMENEUTICS – Ideology, Power and Text Interpretation

## SYLLABUS



## FALL 2009

**PROFESSORS:**

Brian K. Blount & Mark Lewis Taylor

**CLASSES:**

Tuesday 2:10 - 4:00 pm

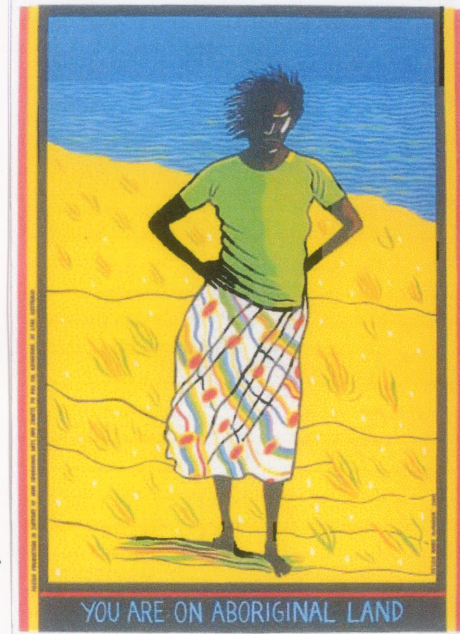
Thursday 2:10 - 4:00 pm

Office Hours: for both Drs. Blount and Taylor, by appointment. (Please contact either one by email.)

## COURSE EMPHASIS AND GOALS

This course will emphasize:

- how cultural perspective influences the interpretation of biblical and theological sources.
- that all biblical and theological scholarship is contextually determined, even that which is based on historical critical methods.
- that both biblical and theological interpretation are influenced by contextual variables which determine the investigative conclusions reached. These variables will be carefully examined.
- that what gives the historical critical methods their interpretive power is the ideological presumption that their methods produce a scientifically neutral investigation.



and therefore,

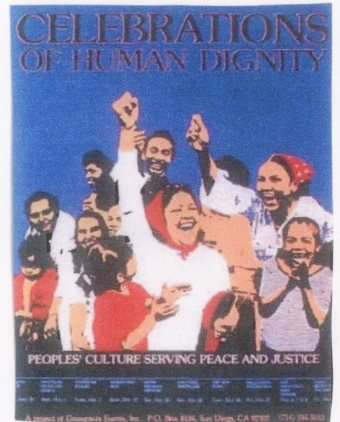
- that other kinds of biblical and theological reflection are marginalized.
- that the political and cultural determinations of context should be celebrated.
- that interpreters can enhance their own findings by considering more appreciatively how the biblical and theological material is understood from other perspectives.

It is the ultimate intention of the course that the class members learn how contextual variables can influence biblical and theological interpretation and how those same variables can help determine what an investigator believes to be the meaning of a text. This contextual approach will help the student recognize that a vast meaning potential resides within each text. Our analyses will demonstrate how researchers from unique backgrounds access different segments of that meaning potential, thereby arriving at unique conclusions regarding text meaning.

The procedure will be to consider the ways in which the legacies of Rudolf Bultmann and Hans-Georg Gadamer, the Negro spirituals, the peasant community at Solentiname, Black preachers, fundamentalist, womanist, Asian and Asian-American, Latino/a, disabled and gay/bi/lesbian communities interpret biblical texts. This work will introduce the principles that will be important in fulfilling the course requirements given below. Our work will (1) demonstrate those contextual factors which are most influential in their interpretive process, and (2) determine how those factors operate.

## COURSE REQUIREMENTS

1. Regular attendance at all class lectures.
2. A Midterm Paper due October 27. This first paper, 4-5 pages long, will be a report on your own style/procedure of interpreting texts. Summarize the approach and procedure you follow when interpreting a biblical text for yourself and/or some other person or group (a congregation, a bible-study, for giving a sermon, for critique in a literary group, etc.). Reflect on your context of interpretation in relation to the issues of context raised in this course. [Roughly 40 percent of course grade]
3. A Final Paper due at end of term, as set by your institution. This second paper, 8-10 pages long, invites you to select a historically identifiable community. Then specify what are the key contextual variables which influence the ways in which this community might interpret biblical and theological texts. Delineate as carefully as possible how these variables might affect the kind of meaning that is derived from the text. [Roughly 40 percent of course grade]



2.



3.

The goal of all requirements is to enable students to recognize and analyze how contextual variables influence not only traditional historical-critical and recent political-liberation researchers, but also how they shape and influence variables in students' own work as well.



4.

## AGENDA

### UNIT 1 – INTRODUCING “CULTURAL HERMENEUTICS”

#### Sept 22 (Tu) Space Matters (Introducing the Course) (lecturer: Dr. Blount)

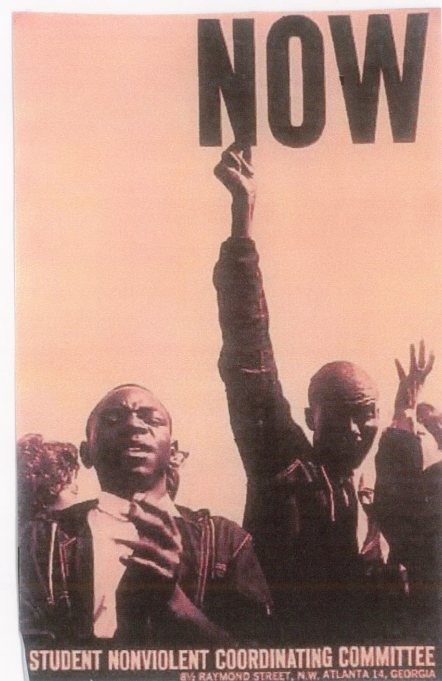
- Blount, *Cultural Interpretation*, vii-ix, 1-23.
- Beckford, “Introduction,” *Jesus Dub*, 1-12.

Recommended: “If You Get MY Meaning: Introducing Cultural Exegesis,” in *Exegese und Methodendiskussion* pp. 77-97.

-Dussel, *A Philosophy of Liberation*, chapter 1.

#### Sept 24 (Th) Hermeneutics – What Is It? (lecturer: Dr. Taylor)

- Taylor, *Remembering Esperanza*, 46-56.
- Horsley, *Jesus and Empire*, 1-14
- Beckford, “Theorizing the Politics of Sound,” *Jesus Dub*, 15-27.



5.

### UNIT 2 - HERMENEUTICS OF GADAMER AND BULTMANN

#### Sept 29 (Tu) Bultmann and Demythologization (lecturer: Dr. Blount)

- Blount, 27-34.
- Bultmann, *Jesus and the Word*, 3-15
- Bultmann, “The Problem of Hermeneutics,” *Essays*, pp. 234-61.
- Bultmann, “Is Exegesis Without Presuppositions Possible?” *Existence and Faith*, 289-97.

Recommended:

Bultmann, *Jesus Christ and Mythology*, 11-59.



6.

**Oct 1 (Th) Gadamer and the Hermeneutical Circle**  
**(lecturer: Dr. Taylor)**

- Gadamer, *Truth and Method*, 101-34, 265-300.



**UNIT 3 - HERMENEUTICS BEYOND BULTMANN AND GADAMER**

**Oct 6 (Tu) Beyond Bultmann to Political Theology**  
**(lecturer: Dr. Blount)**

- Blount, 34-9.
- Soelle, 1-9, 41-53, 55-69.
- Rowland and Corner, 69-74.

**Recommended:**

Kelley, "In the Shadow of Heidegger: Bultmann, Race and the Quest for Christian Origins," in Kelley, *Racializing Jesus*, 129-64.

**Oct 8 (Th) Beyond Gadamer to Political Theology**  
**(lecturer: Dr. Taylor)**

- Gadamer, *Truth and Method*, 300-11, 362-79, 383-89.
- Taylor, *Remembering Esperanza*, 56-66.

**Recommended:**

David Tracy, "Interpretation, Conversation, Argument," in his *Plurality and Ambiguity*, 1-27.



## UNIT 4 - AFRICAN-AMERICAN HERMENEUTICS

### Oct 13 (Tu) African-American Hermeneutics: Culture, Scripture, Theology (lecturer: Dr. Blount)

- Morrison, Toni, "Black Matters," in her *Playing in the Dark*, 3-28.
- Wimbush, Vincent, "Reading Darkness, Reading Scripture," in Wimbush, ed. *African Americans and the Bible*, 1-30.
- Blount, 55-86.

#### Recommended:

- Felder, *Stony the Road We Trod*, 1-9.
- Smith, Theophus, *Conjuring Culture: Biblical Formations of Black America* (Press, 1994), vii-ix, 3-12, 81-107, 183-203, 206-18.



### Oct 15 (Th) African-American Hermeneutics: Culture, Scripture, Theology (lecturer: Prof. Taylor)

- W.E.B. Du Bois, "Of the Sorrow Songs," *The Souls of Black Folk*, ch. XIV.
- Pinn, Anthony B., "Blues, Rap, and Nitty-Gritty Hermeneutics," in *Why Lord? Suffering and Evil in Black Theology* (New York: Continuum, 1995), 113-38.

#### Recommended:

- Bailey, Randall C., "Is that any Name for a Nice Hebrew Boy? Exodus 2:1-10: The De-Africanization of an Israelite Hero," in Copher, Grant & Bailey, *The Bible and Liberation*, 25-36.
- Jones, Amos, Jr., "Paul's Message of Freedom," in Gottwald and Horsley, *The Bible and Liberation*, 40-56.
- Myers, "The Hermeneutical Dilemma of the African-American Biblical Student," *Stony the Road*, 40-56.
- Reid, Stephen Breck, "The Theology of the Book of Daniel and the Political Theory of W. E. B. DuBois," *Recovery*, 37-49.

## UNIT 5 - FEMINIST HERMENEUTICS

### Oct 20 (Tu) Cultural and Political Traditions (lecturer: Dr. Blount)



- Code, Lorraine, "Why Feminists Don't Read Gadamer," in Code, editor, *Feminist Interpretations of Hans-Georg Gadamer* (University Park, PA: University Press, 2003) 1-36.
- Sakenfeld, "Feminist Uses of Biblical Materials," in Letty M. Russell, ed. *Feminist Interpretation of the Bible* (Philadelphia: The Westminster Press, 1985), 55-64.
- Morrison, Toni, "Romancing the Shadow," in Morrison, *Playing in the Dark*, pp. 29-59.

### Oct 22 (Th) Biblical and Theological Hermeneutics (lecturer: Dr. Taylor)

- Ruether, Rosemary Radford, "Feminist Interpretation: A Method of Correlation," *Feminist Interpretation*, 111-24.
- Russell, Letty M., "Authority and the Challenge of Feminist Interpretation," *Feminist Interpretation*, 137-46.
- Blount, 205-11.

[ FALL BREAK ]

## UNIT 6 - WOMANIST HERMENEUTICS

### Nov 3 (Tu) Cultural and Political Traditions (lecturer: Dr. Blount)

- Morrison, Toni, "Disturbing Nurses and the Kindness of Sharks," in *Playing in the Dark*, 63-91.
- Grant, Jacquelyn, *White Women's Christ and Black Women's Jesus*, Atlanta: Scholars



Press, 1989), pp. 195-231.

- McDowell, Deborah E., "New Directions for Black Feminist Criticism," in Showalter, *Feminist Criticism*, 186-99.
- Beckford, "Dub Hermeneutics," in *Jesus Dub*, 81-92.

Recommended:

McDowell, Deborah E., "New Directions for Black Feminist Criticism," in Showalter, *Feminist Criticism*, 186-99.

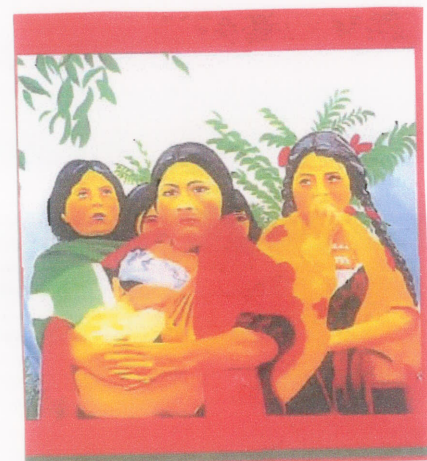
**Nov 5 (Th) Biblical and Theological Hermeneutics**  
(lecturer: Dr. Taylor)

- Cannon, Katie Geneva, "The Emergence of Black Feminist Consciousness," *Feminist Interpretation*, 30-40.
- Weems, Renita J., "Reading Her Way through the Struggle: African American Women and the Bible," *Stony the Road We Trod*, 57-77.

**UNIT 7 – LATIN AMERICAN & LATINO/A HERMENEUTICS**

**Nov 10 (Tu) Cultural and Political Traditions**  
(lecturer: Dr. Blount)

- Maria Pilar Aquino, "Theological Method in U.S. Latino/a Theology: Toward an Intercultural Theology for the Third Millennium" in Espín and Díaz, 6-41.
- Cardenal, Ernesto, *The Gospel in Solentiname*. Vol. IV. Trans. by Donald P. Walsh (Maryknoll, NY: Orbis Books, 1982), pp. vii-x, 31-7, 82-91, 121-36, 186-201, 201-11, 218-30, 246-56, 271-75. (From the Cardenal block of readings, you only need to select and read any two of the page segments listed here.)





**Nov. 12 (Th) Biblical and Theological Hermeneutics**  
**(lecturer: Dr. Taylor)**

▪ Garcia, Sixto J., "Sources and Loci of Hispanic Theology," in *Mestizo Christianity*, 105-23.

**Recommended:**

Elizondo, Virgilio P. "Mestizaje as a Locus of Theological Reflection," in Arturo J. Bañuelas, *Mestizo Christianity*, 5-27.

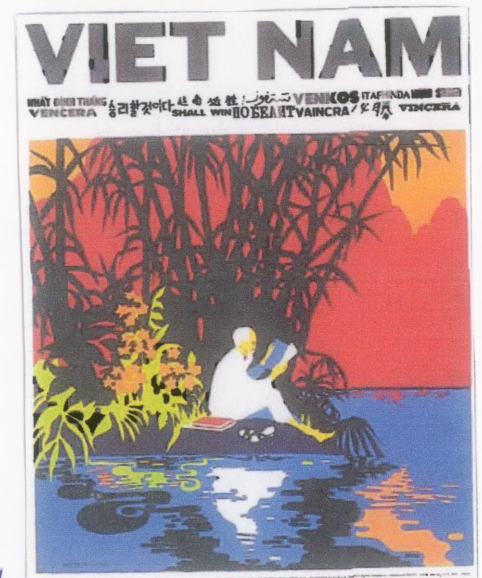


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**UNIT 8 – ASIAN & ASIAN-AMERICAN  
HERMENEUTICS**

**Nov 17 (Tu) Cultural and Political Traditions**  
**(lecturer: Dr. Taylor)**

- Tat-Siong Benny Liew, "What Is Asian-American Biblical Hermeneutics? Medi(t)ations on and for a Conversation," and "Reading with Yin Yang Eyes: Negotiating the Ideological Dilemma of a Chinese American Biblical Hermeneutics," in Liew, *What Is Asian-American Hermeneutics?* Pages 1-17, 18-33.
- Kwok Pui-lan, *Introducing Asian Feminist Theology*, 12-24.
- Wonhee Anne Joh, *Heart of the Cross*, xiii-xxvi, 1-18.



16.

**Recommended:**

- Fumitaka Matsuoka, "Reformation of Identities and Values within Asian North American Communities," in Fernandez and Segovia, 119-28.
- Kwok, "Making the Connections: Postcolonial Studies and Feminist Biblical Interpretation," in *Postcolonial Imagination and Feminist Theology*, 77-99.

**Nov 19 (Th) Biblical and Theological Hermeneutics**  
**(lecturer: Dr. Taylor, with Dr. Blount in Dialogue)**

- Kwok, *Introducing Asian Feminist Theology*, 38-64.



17.

- Joh, *Heart of the Cross*, 19-30, 91-105.

Recommended:

- Eleazar S. Fernandez, "Exodus Toward Egypt: Struggle to Realize the Promised Land In America," in Fernandez and Segovia, 167-81.
- Kwok, "Political Theology: Voices of Women from the Third World," in *Postcolonial Imagination and Feminist Theology*, 150-67.



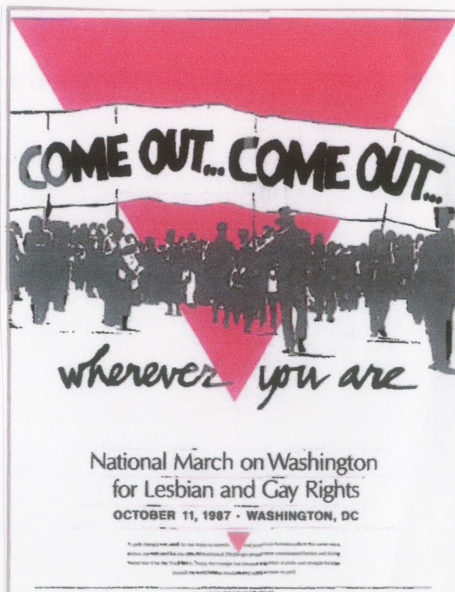
## UNIT 9 – GAY/BI-/LESBIAN HERMENEUTICS

### Dec 1 (Tu) Cultural and Political Traditions (lecturer: Dr. Blount)

- Douglas, Kelly Brown, "Homophobia and Heterosexism in the Black Church and Community," in Douglas, *Sexuality and the Black Church: A Womanist Perspective*, 87-108.
- Goss, "Overthrowing Heterotextuality - a Biblical Stonewall," in *Queering Christ: Beyond Jesus Acted Up*, 204-20.



### Dec 3 (Th) Biblical and Theological Traditions (lecturer: Dr. Taylor)



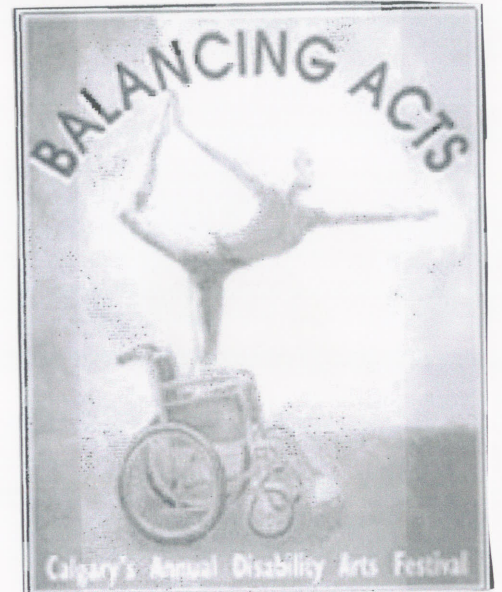
- Robert Goss and Mona West, "Introduction," and Virginia Ramey Mollenkott, "Reading the Bible from Low and Outside: Lesbians and Gay People as God's Tricksters," in Goss and West, *Taking Back the Word*, 3-9, and 13-21.
- Blount, "Reading and Understanding the New Testament on Homosexuality," in Seow, 28-38.
- Taylor, "But Isn't It a Sin? In Seow, 74-85.

## ***UNIT 10– HERMENEUTICS IN DISABLED COMMUNITIES***

### **Dec. 8 (Tu) Cultural and Political Traditions**

**(lecturer: Dr. Blount)**

- Eiesland, "Coming to Terms," in *The Disabled God*, 19-29.
- Rosemarie Garland Thomson, "Theorizing Disability: Feminist Theory, the Body and the Disabled Figure," in Thomson, *Extraordinary Bodies*, 19-30.
- Lennard J. Davis, "The End of Identity Politics and the Beginning of Dismodernism: On Disability as an Unstable Category," in Davis, *Bending Over Backwards*, 9-32.
- Thomson, Rosemary Garland, "Disability, Identity and Representation: An Introduction," in Thomson, *Extraordinary Bodies*, 5-18.
- Thomson, "Disabled Women as Powerful Women in Poetry, Morrison, and Lorde," in Thomson, *Extraordinary Bodies*, 103-125.



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### **Dec 10 (Th) Biblical and Theological Hermeneutics**

**(lecturer: Dr. Blount, with Dr. Taylor in dialogue)**

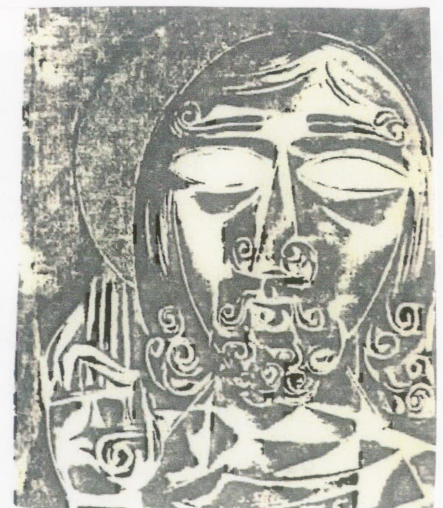
- Eiesland, "Carnal Sins" and "The Disabled God," in Eiesland, *The Disabled God*, 69-106.



22.



23.



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## BIBLIOGRAPHY

All the following texts are on reserve in Luce Library. Texts preceded by an asterisk (\*) are also available in the TBA.

Bañuelas, Arturo J. *Mestizo Christianity: Theology from the Latino Perspective*. Maryknoll, Orbis Books, 1995,

\* Beckford, Robert. *Jesus Dub: Theology, Music and Social Change*. New York: and London: Routledge, 2006.

\*Blount, Brian. *Cultural Hermeneutics: Reorienting New Testament Criticism*. Fortress, 2009.

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\_\_\_\_\_. *Jesus and the Word*. Translated by Louise Pettibone Smith and Erminie Huntress. New York: Charles Scribners' Sons, 1934.

\_\_\_\_\_. *Jesus Christ and Mythology*. New York: Charles Scriber= Sons, 1958.

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TN: Abingdon, 1994.

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\*Fiorenza, Elisabeth Schüssler. *Jesus and the Politics of Interpretation*. Continuum, 2000.

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Johnson, James Weldon and J. Rosamond Johnson. *The Books of American Negro Spirituals*. New York: Da Capo Press, Inc., 1977. First printed in separate editions by Viking Press as *The Book of American Negro Spirituals*, in 1925, and *The Second Book of Negro Spirituals*, in 1926.

Kelley, Shawn. *Racializing Jesus: Race, Ideology and the Formation of Modern Biblical Scholarship*. New York and London: Routledge, 2002.

\*Liew, Tat-siong Benny. *What Is Asian-American Biblical Hermeneutics?* Honolulu: University of Hawaii Press, 2008.

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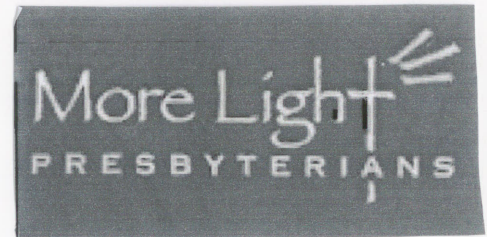
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## KEY TO ART WORK IN SYLLABUS

*Images have been selected to show diversity in imaging Jesus and in organizing a discipleship of solidarity with marginalized and excluded peoples.*

1. "You Are On Aboriginal Land," From 1981-1988 five editions of this poster were produced and used by movements in Australia and worldwide. By Marie McMahon, silkscreen 46 x 66. © 1999 Artist Rights Society (ARS), NY/VISCOPY, Sydney, Redback Graphix 1981 Australia. (Photocopied from *Perpetual Calendar: Political Posters of the 20<sup>th</sup> Century*. [Hereafter, cited as *Perpetual Calendar*]. Produced by Syracuse Cultural Workers and Center for the Study of Political Graphics, Box 6367, Syracuse, NY 13217 USA. (315) 474-1132. [www.syr culturalworkers.org](http://www.syr culturalworkers.org). Email: [scw@syr culturalworkers.org](mailto:scw@syr culturalworkers.org). Copyright 1999 by SCW.
2. 1981 poster from the movement for a Grassroots Cultural Center, which continues to present occasional events. "Celebrations of Human Dignity," Lincoln Cushing/Insurgent Squeegee, silkscreen, 1980. Grassroots Cultural Center. (from *Perpetual Calendar, cited above*).
3. AUp With Haitian Peasants! symbol, for the Mouvman Peyizan Papay Education and Development Fund (MPP-EDF), from *The Peasant*, Winter 1994.
4. Cartoon sketch accompanying essay by William Safire, "Hermen Eutic's Original Intent," *The New York Times Magazine*, September 16, 1987, page 10.
5. "Now," poster of the Student Nonviolent Coordinating Committee (SNCC), showing members singing freedom songs at a 1962 demonstration in Wash. D.C. SNCC, founded in 1960 by Ella Baker, was instrumental in organizing the march in Selma, Alabama, and the Mississippi Freedom Democratic Party. Poster by Danny Lyon/Magnum Photos, photography © 1962, Offset, SNCC, early 1960s, Atlanta, GA. (photocopied from *Perpetual Calendar, cited above*.)
6. "No Olvidemos! A Julius y Ethel Rosenberg"/"We Won't Forget Julius and Ethel Rosenberg! Assassinated by the U.S. Government of War of the U.S. Because they Loved and Believed in Peace." During the McCarthy era, on June 19, 1953, the Rosenberg's were electrocuted at Sing Sing "for espionage by judgment of a civil court," orphaning their two sons, 6 and 10 years old. Angel Brach and Celia Caleron, woodcut, 1953. Taller de Gráfica Popular, Mexico City, Mexico. (photocopied from *Perpetual Calendar, cited above*)
7. The Cameroon artist, Englebort Mwing, created this image in the apse of a chapel in Douala, Cameroon. In the original version, three colors were used that have special meaning in West Africa: black stands for suffering, white for the dead, and red for the living. In the semi-circular apse Christ stretches his arms not only upward but also to the fore, so that he encompasses the whole world that he views from the cross. Cover image, from Anton Wessels, *Images of Jesus: How Jesus is Perceived and Portrayed in Non-European Cultures* (Grand Rapids, MI: Eerdmans, 1990).

8. "Sisterhood is Blooming," sold the world over, this poster was produced by the Women's Graphics Collective, a workgroup of the Chicago Women's Liberation Union. By Estelle Carol, Silkscreen © 1972. Women's Graphics Collective, Chicago, Illinois. (Photocopied from *Perpetual Calendar*, cited above.)
9. "Jesus of the People" (Courtesy of Janet McKenzie). Photo found in Anne M. Clifford, *Introducing Feminist Theology* (Orbis, 2002), 119.
10. "Guardians" poster of Ann Altman, Oil pastels. SCW ©1999. The poster carried an inscription from a poem by Diane Ackerman: "...I swear I will not dishonor my soul with hatred, but offer myself humbly as a guardian of nature, as a healer of misery, as a messenger of wonder, as an architect of peace...". Photocopied from *Perpetual Calendar*.
11. Photo of Mercy Amba Oduyoye, native of Ghana, has served as visiting lecturer at Sell Oak Colleges, England, Harvard University, Princeton Theological Seminary, and at the University of Ibadan in Nigeria. She is currently an independent scholar living in Ghana, and the author of *Hearing and Knowing: Theological Reflections on Christianity in Africa*, and, more recently, *Introducing African's Theology*. Photo from Clifford, page 123.
12. Photo of Elisabeth Schüssler Fiorenza, author of *But She Said, Bread Not Stone, The Politics of Jesus, Jesus: Miriam's Child/Sophia's Prophet*, and other books and essays. Harvard Divinity School professor of biblical studies, and first woman to serve as President of the Society of Biblical literature. Photograph is from Clifford, page 62.
13. Nobel Prize Laureate, Toni Morrison, from the cover of her book, *Playing in the Dark*, published by Harvard University Press.
14. Cover graphic from the book, *The Bridge Project: Building a Race and Immigration Dialogue in the Global Economy: Popular Education Resources for Immigrant and Refugee Community Organizers*. Winner of the 2004 Gustavus Myers Outstanding Book Award. See more and how to order from the National Network for Immigrant and Refugee Rights, at [www.nnirr.org/projects/projects\\_bridge.html](http://www.nnirr.org/projects/projects_bridge.html).
15. Store logo for *Libreria Soluna*, Calle Real de Guadalupe, 13-B, San Cristóbal de Las Casas, Chiapas, México. (Store where Mark Taylor bought a lot of books.)
16. "Viet Nam Shall Win" poster, by René Mederos, silkscreen, 1971, Cuba. Offset, The Glad Day Press, Ithaca, NY 1972. Ho Chi Minh's words on poster, "Nothing is more precious than independence and freedom." By 1967 the US had 500,000 troops in southern Viet Nam, was regularly bombing the north. The war's toll: Viet Nam – 2,000,090 dead, 3,000,000 wounded, 13,000,000 refugees, 200,000 MIAs; US – 58,000 dead, 304,000 wounded, 1,900 MIAs. 100,000 Vietnam War veterans have committed suicide since returning home to the US. (Information and photocopy from *Perpetual Calendar*, cited above).



17. Photo of slot box truck taking Japanese-American children to internment center, April 5, 1942. Original caption: "San Pedro, California. Trucks were jammed high with suitcases, blankets, household equipment, garden tools, as well as children, each bearing registration tags as the last Redondo Beach residents of Japanese ancestry were moved to assembly center at Arcadia, California." Photo by Clem Albers, Courtesy of National Archives. For more information on the thousands of Japanese-Americans interred, go to <http://americanhistory.si.edu/perfectunion/collection/search.asp?Page=1&Keywords=japanese+internment&CampID=&ThemeID=&View=> .
18. The duo, "Blue Scholars," Hip Hop musicians: "Aka Geo" (left), second son of Filipino-American, working-class immigrants, now works for Isangmahal arts collective and Anakbayan student sector; and "Aka Saba," Persian-American and economics major. As the group Blue Scholars, they have two major cds, *The Long March* (2005) and *Blue Scholars* (2005).
19. Robert E. Goss, being arrested for civil disobedience action. He is the author of *Jesus Acted Up: A Gay and Lesbian Manifesto* (New York: Harper Collins, 1993), and *Queering Christ: Beyond Jesus Acted Up* (Cleveland: The Pilgrim Press, 2002). Goss has his doctorate from Harvard in comparative literature. Now Chair of the Department of Religious Studies at Webster University.
20. "Come Out...Come Out Wherever You Are!", poster first appearing in Spring 1987, helped make the 1987 March a huge success. Amy E. Bartell, design; Susie Gaynes, concept; Jan Phillips, photograph; Karen Kerney, hand lettering. Offset, Syracuse Cultural Workers © 1986, Syracuse, NY. (photocopied from *Perpetual Calendar*, see above).
21. "Balancing Acts," art poster for Calgary's Fourth Annual Disability Arts Festival," December 2004. For the sponsoring organization, go to [www.stage-left.org](http://www.stage-left.org).
22. "The Brazilian sculptor Guido Rocha depicted his own experience of torture (and that of others) in this sculpture of the tortured Jesus. As he himself uttered a cry of pain, Rocha remembered the Christ who cried out on the cross, and this Golgotha-cry became for him THE great promise: here was a human being who, while enduring the fiercest torments, still remained fully human; who fulfilled his mission of love; who was a human being for his fellow humans right into the hour of truth. There was no break between his message and his life and death. Accordingly, to this Brazilian artist, the barely tolerable face of the dying Christ, seemingly possessed by demonic spirits, is not an image of aversion and revulsion, but a sign of hope." From Wessels, page 8.
23. The sculptor of the crucified one by the Peruvian artist, Edilberto Merida, strongly resembles the figure of an executed guerilla warrior. This depiction became especially well-known after it was used on the dust jacket of the American edition of *A Theology of Liberation*, the book by Gustavo Gutierrez. From Wessels, page 70.

24. A depiction of Jesus by A. Alphons. Head, shoulders and especially the gesturing right hand are reminiscent of the preaching Buddha. The curled form of the hair and nose are taken from the folk art of India. According to the painter, the extra large eyes which have neither pupil nor iris have been represented like this because spiritual eyes are hard to render. © From Wessels, page 136.
  25. NRCAT, National Religious Campaign Against Torture, founded and coordinated by PTS professor George Hunsinger. Go to <http://www.nrcat.org/>.
  31. Logo for the “More Light Presbyterians” of the PC(USA). MLP’s mission statement reads: “Following the risen Christ and . . .”. Go to [www.mlp.org](http://www.mlp.org).
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