

STH 800: International Conflict and the Ministry of Reconciliation

Instructors: Raymond Helmick, S. J., Rodney Petersen

Teaching Assistant: Trelawney Grenfell-Muir

With additional BTI and other guests

Boston University School of Theology, B-22

Monday 2:00-5:00 Spring Term, 2011-2012

Petersen Office Hours: Wednesday 12:00-2:00 PM (or by appointment)

Helmick Office Hours: by appointment

Grenfell-Muir Office Hours: Monday 11:00-1:30 (or by appointment)

“Peace was also an issue at the time of the Reformation. The Reformer Philipp Melanchthon, who died 450 years ago, was seen as a naive dreamer. His vision, dismissed by many at the time, was "education for all". For Melanchthon, education always meant education for peace. He understood it as the capacity to use reason to seek agreement in conflicts. Peace education is a basic element in a creative approach to peace. Children can learn to resolve conflicts without using violence. But they will do so only if adults make a determined effort to show them how.” – by Margot Kassmann

I. Course Objectives

International Conflict and the Ministry of Reconciliation is about developing a public theology appropriate to domestic and international needs in the 21st century. It is part of religion and conflict transformation, that is, it takes shape as we learn to engage conflict well in an effort to give witness to the “beloved community” of which the church is a part. International conflict and the ministry of reconciliation is also a way of defining areas of relevance for public theology, recognizing that life in our immediate communities is inseparable from the larger world in which we live.

Churches and communities of faith are not only local and parochial bodies but are parts of wider communities of faith and practice. They function in the public square as much as within the bounds of particular traditions. They raise the question of not only how to be faithful, but also how to live faithfully in a world of difference. Churches and communities of faith have their own agendas, but they are also drawn into conflict as faith is hijacked for other purposes. In recognition of particular areas of conflict in today’s world, this course seeks to lay out principles essential to the building of a culture of reconciliation.

A. The first set of classes sets a direction for religious actors in the midst of contemporary conflict and interfaith realities, movement from forgiveness and reconciliation to restoration and restorative justice. Our guiding question will be: *“How do we develop a theology of reconciliation that is inclusive of a theology of religions?”*

B. The next set of classes focus on the theological vision of the ecumenical Christian community, its sense of mission (*Missio Dei*) in a secular world where cooperation and networking become essential for public policy, transformative service and human flourishing. A guiding question will be: *“How does a theology of reconciliation narrate the world?”*

C. A third section of the course concerns areas of focal social attention before the international community: peace in communities, with the earth, in the marketplace and among peoples. Our question might be: *“How does religious peace-building, inform our approach to areas of contemporary conflict?”*

D. The fourth division of this course focuses upon the nature of the international regime within which we live. Our question might be: *How do international norms, the expectations of human rights and a moral imagination affect the way we do our work?*

In other words, a ministry of reconciliation is grounded in forgiveness, makes itself felt through principles of restorative justice and eventuates in community, at the heart of which is humility and moral imagination.

II. Course Procedure

This course is scheduled for three hours on each Monday of the semester, following the BU calendar, from 2:00 to 5:00 p.m. (with a break after the first half of the class period).

- The class will include presentations from the instructors, class discussions of assigned readings, including participants’ responses to online questions posted each week. Each class will end with reflection on particular “take away” skills germane to class material.
- Students are asked to devise and participate in opening rituals that are transformative and relate to the class day’s general theme.
- Several “field trips” or additional opportunities for practical instruction are planned in connection with this course. This will enable observation and reflection on the work of people involved in areas of religion, conflict transformation and community building.
- Participants in this course are encouraged to consider joining the BTI seminar-workshop which will focus on issues of trade, translation, and religious diversity along the “Silk Road,” May 24 – June 11 (academic credit available).

III. Requirements and Grading

Students are expected to do the required reading and to participate in weekly classes, including careful preparation for exercises and possible role plays. Participants are asked to answer one of the questions posted to the course Blackboard site each week and write three (3) brief papers for this class.

A. Weekly Question: After the initial meeting of the class, students are to answer one of the questions posted on the course blackboard site (~250 – 300 words) by the Saturday night before successive class meetings. We encourage you to engage each other in Blackboard discussions of the readings, and to pose questions of your own as well.

B. Three Brief Papers:

1. First “Impressions” Paper (c. 5 pp. double-spaced with endnotes and bibliography as appropriate): How do you understand the role of religion in conflict? What are some of the elements of a theology of reconciliation that might be helpful in transforming conflict toward positive social ends? Some of your guiding questions might be: “What is the proper role of religion in working for peace in the world? What is your personal theology of religions, and what are its strengths and

weaknesses in fostering peace among religions? How do Forgiveness, Restorative Justice, and/or Non-violence factor in to your beliefs?" (*Due on February 27.*)

2. "Case Study" Paper (c. 5 pp. double-spaced with endnotes and bibliography as appropriate). This paper should develop a case study of the role of religion in relation to a particular conflict.
 - a) This may be a conflict within a particular religious community, including conflicts such as the proper role of religion in the public sphere (for example: the Arab Spring, the Hijab controversy in France or Turkey, the role of religion in education).
 - b) It may be a conflict related to how a religious community is engaging one of the four identified areas of conflict: peace in the community, peace in the marketplace, peace with the Earth, peace among the peoples.

Your case study should offer a brief narrative of the conflict, a summary of the main points of contention to date, and a proposal for how to work through the issues under consideration and with the parties in dispute. It is expected that you will cite class readings. (*Due no later than April 23.*)

3. Final "Summary" Paper (c. 10 pp. double-spaced with endnotes and bibliography as appropriate). This paper, based upon gleanings from the entire course, should represent your own thinking on what constitutes a "reconciliation politics." This might be applied to a specific situation or setting. (*Due on May 7.*)

Additional Notes: Some students may want to base their papers on class "field trips" or thematically in relation to the Silk Road seminar-workshop. This is also permissible in consultation with class instructors and teaching assistant.

Grading: Class Participation, includes responses to weekly postings (35%); First Impressions Paper (15%); Case Study Paper (15%); Final Summary Paper (35%).

IV. Field Experience

Several opportunities for "field work" are planned. While you are encouraged to attend each, class participants are asked to attend at least two of the following:

1. **Costas Consultation in Global Mission:** "American Culture and the Missionary Enterprise: Acknowledging the 200th Anniversary of the Judson Mission and the American Board of Commissioners for Foreign Mission, February 5 – 20, 2012 (See schedule posted at www.bostontheological.org).
2. **Symposium: "The Abrahamic Faiths Along the Silk Road", March 3, 8AM-9PM, EDS**
3. **10th annual Ecumenical Advocacy Days, March 23-26, 2012, in Washington.** See for directions = <http://advocacydays.org/>
4. **Israel and Palestine De-briefing:** March 21, 7-8:30 PM, Berenson Hall, Hebrew College
5. **Class Field Trip to the United Nations** and attached denominational offices: Friday, March 30.
**** Please make every effort to attend this event ****

6. **Interfaith Conference:** “Educating Jewish, Christian, and Muslim Leaders for Service in a Multi-Religious World – The American Context”: April 14-16 on the campuses of Andover Newton Theological School and Hebrew College. (See BTI website.)

Post-Class Opportunities

1. **Interfaith Peace-building Consultation of Educators**, May 21-23, 2012.
2. **BTI Seminar-Workshop:** The “Silk Road,” May 24 - June, 11, 2012. (See separate flyer and BTI website.)
3. **Optional: Study Opportunity:** The Center for Law and Policy, Lahore, Pakistan, June 15 – 29, 2012.

V. Class Schedule

A. Building Cultures of Reconciliation: A Theological Question

[There will be no class on Monday, January 16, MLK Day.]

Class One: January 23

Public Theology

- Introductions
- Course Syllabus
- Public Truth and Public Theology

Required Reading:

- Susan Thistlethwaite, *Dreaming of Eden. American Religion and Politics in a Wired World* (Palgrave Macmillan, 2010): 1-53, 199-220.
- Rodney Petersen, “Global Citizenship, Religion, and World Order,” In *Theology in Global Context. Essays in Honor of Robert Cummings Neville*. Amos Yong & Peter G. Heltzel, eds. (New York: T & T Clark International, 2004): 43-58.
- Michael Nelson, “Warrior Nation,” NYT: October 24, 2010
- Dale White, *Making a Just Peace: Human Rights & Domination Systems* (Nashville: Abingdon Press, 1998): 20-30.

Recommended Reading:

- Andrew Bacevitch, ed., *The Long War. A New History of U.S. National Security Policy since World War II* (New York: Columbia University Press, 2007): See Arnold A. Offner, “Liberation or Dominance? The Ideology of U.S. National Security Policy,” pp. 1-52.
- Walter Wink, *The Powers That Be: Theology for a New Millennium* (Galilee Trade, 1999): pp. 1-62.
- Miroslav Volf, *Exclusion and Embrace. A Theological Exploration of Identity, Otherness, and Reconciliation* (Nashville: Abingdon Press, 1996): 13-98.

- Geiko Müller-Fahrenholz, *America's Battle for God: A European Christian Looks at Civil Religion* (Grand Rapids: Eerdmans, 2007): 1-71.

Read selectively on issues of Just Peace as directed: Rodney Petersen and Marian Simion, eds., *Overcoming Violence: Religion, Conflict and Peace-building* (Newton: Boston Theological Institute, 2010):

Class Two: January 30

Building Community & the Ministry of Reconciliation: Forgiveness, Restorative Justice and Non-violence

- Forgiveness
- Restorative Justice
- Non-violence

Required Reading:

- Michael Henderson, *No Enemy to Conquer. Forgiveness in an Unforgiving World* (Waco, TX: Baylor University Press, 2009):1-34.
- Howard Zehr, *The Little Book of Restorative Justice* (Intercourse, PA: Good Books, 2002), pp. 3-63.
- Gene Sharp, "From Dictatorship to Democracy," 93 pp. available at: <http://www.aeinstein.org/organizations/org/FDTD.pdf>

Recommended Reading:

- Raymond Helmick, S. J. and Rodney Petersen, eds., *Forgiveness and Reconciliation: Religion, Public Policy and Conflict Transformation*. Philadelphia: Templeton , 2002). See articles by Petersen, Helmick, Botcharova and Dawson.
- Thomas Porter, *Spirit and Art of Conflict Transformation*, Chapter 9: Addressing Harm, pp.119-130 Howard Zehr, *Changing Lenses. A New Focus for Crime and Justice* (Scottsdale, PA: Herald Press, 1990)
- Michael L. Hadley, *The Spiritual Roots of Restorative Justice* (Albany: State University of New York, 2001). Read selected chapters on the contributions and perspectives of different religious traditions to restorative justice
- Daniel Van Ness and Karen Heetderks Strong, *Restoring Justice* (Cincinnati, OH: Anderson Publishing Co., 1997).
- Everett Worthington, *A Just Forgiveness. Responsible Healing without Excusing Injustice* (Downers Grove: InterVarsity Press, 2009):See "What Can We Do?", pp. 216-230.

**American Culture and the Missionary Enterprise:
Acknowledging the 200th Anniversary of the Judson Mission and the American Board of
Commissioners for Foreign Mission, February 5 – 20, 2012**
(Events are independently hosted; General information can be found at www.bostontheological.org)

Class Three: February 6

Living with Difference: A Theology of Religions

- Implications for Public Theology
- Different Religious Realities
- The Psycho-Dynamics of Faith

Required Reading:

- Raymond Helmick, S.J., *Living Catholic Faith in a Contentious Age* (New York: Continuum, 2010): chapters One and Four, pp. 1-24, 63-84, 121-144.
- Paul Knitter, *Introducing Theologies of Religions* (Maryknoll: Orbis Books, 2002): pp. 1-14, 19, 22, 27-29, 33-34, 36, 39-40, 56-60; 63, 70-72, 78; 87-93; 104-106; 112-113, 117-120; 131-134, 146-148; 164-169; 173-178; 192-202; 225-226; 240-242
- Walter Brueggemann, "Vision for a New Church and a New Century," Part 2: "Holiness Become Generosity," *Union Seminary Quarterly Review*, Vol. 54: 2000. pp 45-64.

Recommended Reading:

- Raymond Helmick, S. J., "Seeing the Image of God in Others: Key to the Transformation of Conflicts," BTI International Conference, Soongsil University, Seoul, South Korea, June 2008.
- Miroslav Volf, *Exclusion and Embrace. A Theological Exploration of Identity, Otherness, and Reconciliation* (Nashville: Abingdon Press, 1996): 99-165.

Class Four: February 13

Forging Identity in a Multi-faith World

- *The Praesupponendum* ("Presupposition") of Faith
- Humility as an Interfaith Virtue
- Systematic and Narrative Theologies

Required Reading:

- Raymond Helmick, SJ, "The Moral Imagination..." in Petersen and Simion, *Overcoming Violence*, pp. 24-32.
- Catherine Cornille, *The Im-Possibility of Interreligious Dialogue* (The Crossroad Publishing Company, 2008), pp. chapter on Humility.
- Robert Borg, "Pentecostals, Postmodernism, and the Shack," in Martin William Mittelstadt and Geoffrey William Sutton, eds., *Forgiveness, Reconciliation, and Restoration* (Eugene, OR: Pickwick Publications, 2010), pp. 25-42.
- Donna Hicks, "The Role of Identity Reconstruction in Promoting Reconciliation," in Raymond Helmick, SJ and Rodney Petersen, eds., *Forgiveness and Reconciliation: Religion, Public Policy and Conflict Transformation* (Philadelphia: Templeton Foundation Press, 2002): 129-150.

Recommended Reading:

- Joseph C. Hough, *Christian Revelation and Religious Pluralism*, (*Union Seminary Quarterly Review*, Vol. 56:3-4, 2002) with responses by John Cobb, Jr. and Diana Eck, pp. 65-94, 167-178.

- Norman Thomas, "Christianity and Other Faiths," in *Missions and Unity. Lessons from History, 1792-2010* (Eugene, OR: Cascade Books, 2010): pp. 241-263.
- "What Works? Evaluating Interfaith Dialogue Programs," *Special Report of the United States Institute of Peace*. Special Report 123. (Washington, D. C.: USIP, July 2004): pp. 1-11.

[There will be no class Monday, February 20; President's Day Holiday]

B. "Ecumenism in Transition: A Paradigm Shift"

Class Five: February 27

International Relations & Religion: Secularization as Framework for Reconciliation Between Practitioners in IR and Religion

- An Ecumenical Paradigm Shift
- Secularization as a Framework
- Secularization and Reconciliation

Required Reading:

- Norman Thomas, "One World: The Secular Vision," in *Missions and Unity. Lessons from History, 1792-2010* (Eugene, OR: Cascade Books, 2010): pp. 221-240.
- Peter L. Berger. "The Desecularization of the World: A Global Overview," in Peter L. Berger, ed., *The Desecularization of the World: Resurgent Religion and World Politics* (Washington, D.C.: Ethics and Public Policy Center, 1999): 1-18.
- Scott M. Thomas. "Taking Religious and Cultural Pluralism Seriously: the Global Resurgence of Religion and the Transformation of International Society," in *Millennium 2000* Vol. 29, No. 3: 815-841.
- Daniele Hervieu-Leger. "The Twofold Limit of the Notion of Secularization," in Peter L. Berger, ed., *The Desecularization of the World: Resurgent Religion and World Politics* (Washington, D.C.: Ethics and Public Policy Center, 1999): 112-125.
- Nikki R. Keddie. "Secularism and Its Discontents," in *Daedalus*, Vol. 132, No. 3 (Summer 2003): 14-31.

Recommended Reading:

- Kelley, Dean M. *Why Conservative Churches are Growing* (New York: Harper and Row, 1972)
- Samuel P. Huntington. "The Clash of Civilizations?" in *Foreign Affairs*, Vol. 72, No. 3 (Summer 1993): 22-49.
- Monica Duffy Toft, Daniel Philpott, Timothy Shah, *God's Century. Resurgent Religion and Global Politics* (New York: WW Norton, 2011)
- Sacks, Jonathan. *The Dignity of Difference: How to avoid the clash of civilizations*. New York: Continuum, 2002.

Class Six: March 5

Mission in the 21st Century

- The Ecumenical Movement into the 21st Century
- Mission History
- Mission as Prophetic Witness and Reconciliation

Required Reading:

- Dana Robert, "Reconciliation as Mission," *Focus* (BUSTh, Winter 2011): pp. 33-37 available at http://www.bu.edu/sth/files/2011/02/WInter_11_Focus_FINAL1.pdf
- Articles from *The Changing Contours of World Mission and Christianity*, ed. by Todd Johnson, Rodney Petersen, Gina Bellafatto and Travis Myers (Eugene, OR: Wipf and Stock, 2012).
- Robert J. Schreiter, "Reconciliation and Forgiveness in Twenty-first Century Mission," in *Fullness of Life for All. Challenges for Mission in Early 21st Century*, ed. by Inus Daneel, Charles Van Engen and Hendrik Vroom (Amsterdam: Rodopi, 2003): 191-200.

Recommended Reading:

- Wesley Granberg-Michaelson, *The Future of Ecumenism in the 21st Century* (New York: WCC, 2005).
- Michael Kinnamon, *The Vision of the Ecumenical Movement and How It Has Been Impoverished by Its Friends* (St. Louis, MO: Chalice, 2003).
- Charleston, Steven (2011) *Overcoming Violence*, "A Field of Broken Dreams: Theological Education and the Mission of Reconciliation," pp. 20-23.
- Potter, Philip, and Thomas Wieser, *Seeking and Serving the Truth: the First Hundred Years of the World Student Christian Federation* (Geneva, Switzerland: WCC Publications, 1997).
- Bryan Stone, *Evangelism after Christendom. The Theology and Practice of Christian Witness* (Grand Rapids: Baker Books, 2007): 111-170.
- Alan Kreider, *Missio Dei. Exploring God's Work in the World. Peace Church, Mission Church: Friends or Foes?* (Elkhart, IN: Mennonite Mission Network, 2004): 17 pp.

[BU Spring Break: March 10 – 17, 2012]

C. Mission as Reconciliation

Churches and communities of faith are not simply local bodies but are parts of wider communities of faith and practice. They function in the public square as much as within the bounds of particular tradition and practice. They raise the question of not only how to be faithful, but also how to live faithfully in a world of difference. Churches and communities of faith have their own agendas, but they are also drawn into conflict as faith is easily hijacked for other purposes. Any theology and ministry of reconciliation must address these four areas: *Peace in the Community*, *Peace with the Earth*, *Peace in the Marketplace* and *Peace Among Peoples*. These areas track studies being encouraged by the WCC's Decade to Overcome Violence: www.overcomingviolence.org and were raised up in the recent International Ecumenical Peace Convocation (Jamaica, 2011). They were oriented around the concept of "Just Peace" which we shall do as well.

Educational material with reference to religion and human rights in conflict settings has been produced by Etoile Productions (Professor John Michalczyk, Director), in part through a BC/BTI collaboration. This material can be accessed and used. Several clips may be shown in class.

Out of the Ashes: Northern Ireland's Fragile Peace
Prelude to Kosovo: War and Peace in Bosnia and Croatia
Unexpected Openings: Northern Ireland's Prisoners
South Africa: Beyond a Miracle
Different Drummers: Daring to Make Peace in the MidEast
Killing Silence: Taking on the Mafia in Sicily

Students are also welcome to check films out from the BUSTh library for individual viewing. Films may be purchased from the distributor as listed on the BTI web site or through the BTI: www.bostontheological.org.

Brief summaries of each film are found in Appendix B of *The Antioch Agenda* (2007): See on line on the BTI website....

Class Seven: March 19

Peace in the Community: Prisons and Rehabilitation

(George Walters-Sleyon)

- Just Peace Practices and the Community
- Racism in Global Perspective
- Racism in America
- The Prison Industrial Complex

Required Reading:

- George Walters-Sleyon, *Locked Up, Locked Down*, Bloomington: Xlibris, 2010.
- Michelle Alexander and Cornell West, *The New Jim Crow: Mass Incarceration in the Age of Colorblindness*, New York: The New Press, 2012.
- Rodney Petersen, "Mission in the Context of Racism, Restorative Justice and Reconciliation," in *The Antioch Agenda*, ed. by Jeyaraj, Pazmiño and Petersen (New Delhi: ISPCK, 2007): 261-286.

Recommended Reading:

- The Celling of America
- Kenneth Johnson, "Five Theses on the Globalization of Thug Life and 21st Century Missions," in *The Antioch Agenda*, ed. by Jeyaraj, Pazmiño and Petersen (New Delhi: ISPCK): 201 – 222.
- Donald Shriver, *Honest Patriots: Loving a Country Enough to Remember its Misdeeds* (New York: Oxford, 2005): 63-126, 127-206 (chapters on South Africa and American slavery).

Class Eight: March 26

Peace with the Earth

(Tallessyn Grenfell-Lee)

- Sacraments, Rituals, and Kinship with the Whole Earth
- Ecocide, Violence, and Conflict
- Christianity, Churches, and the Creation
- Just Peace Practices and the Earth

Required Reading:

- Ruether, Rosemary Radford: Integrating Ecofeminism, Globalization, and World Religions, 1-38 (Ch 1: Corporate Globalization and the Deepening of Earth's Impoverishment); 75-81 (Ch 2: The Greening of World Religions, Section: Christianity); 91-94 (Ch 3: Ecofeminist Thea/ologies and Ethics (Introduction)).
- Nash, James A.: Loving Nature: Ecological Integrity and Human Responsibility, pp. 68-92 (Chapter 3: The Ecological Complaint Against Christianity); 217-221 (Chapter 8, Section: Linking Justice, Peace, and Ecology).
- Gottleib, Greener Faith, pp 3-18 (Ch 1: Religion and the Human Meaning of Environmental Crisis)
- Lappe, Frances Moore and Anna Lappe; Hope's Edge, 167-193 (Chapter 7: Walking to Nairobi).
- Boff, Leonardo: Cry of the Earth, Cry of the Poor, pp. 110-114 (Ch. 5: Liberation Theology and Ecology, Sections: The Most Threatened Beings in Creation: The Poor; Liberation and Ecology: The Bridge between North and South; Sons and Daughters of the Rainbow)
- Hart, John, Sacramental Commons, 223-233 (Ch 12: Spirit, Commons, and Community)
- Jung, L. Shannon, "Sharing Food: Christian Practices for Enjoyment", chapter 8: The Master Practice of the Lord's Supper 128-142

Recommended Reading:

- Shiva, Vandana: Stolen Harvest: The Hijacking of the World's Food Supply, 57-75 (Ch 4: Mad Cows and Sacred Cows).
- The Quest for Environmental Justice: Human Rights and the Politics of Pollution (Robert D. Bullard, ed.):
- · Living and Dying in Louisiana's Cancer Alley (Beverly Wright; 87-107)
- · Resource Wars against Native Peoples (Al Gedicks; 168-187)
- · Alienation and Militancy in the Niger Delta: Petroleum, Politics, and Democracy in Nigeria (Oronto Douglas, Dimieari von Kemedi, Ike Okonta, and Michael J. Watts; 239-254)

Additional Reading:

- White
- Calvin DeWitt, "Contemporary Missiology and the Biosphere," in *The Antioch Agenda*, ed. by Jeyaraj, Pazmiño and Petersen (New Delhi: ISPCK): 305-328.
- Roger S. Gottlieb, "Saving the World: Religion and Politics in the Environmental Movement," in Roger S. Gottlieb, ed., *Liberating Faith. Religious Voices for Justice, Peace, & Ecological Wisdom* (New York: Rowman & Littlefield, 2003): 491-512.
- John Hart, *Sacramental Commons: Christian Ecological Ethics* (New York: Rowman & Littlefield Publishers, 2006): 61-78.

- Mohamed Suliman, “The Rationality and Irrationality of Violence in Sub-Saharan Africa,” in Mohamed Suliman, ed., *Ecology, Politics, and Violent Conflict* (London: Zed Books, 1999):25-44.

NYC Field Trip – March 30

The purpose of this trip is to begin to understand the work of religious organizations, churches and other NGOs as they work together with the United Nations and other international organizations. For those able to make this trip, we will leave early in the morning on Friday and return by late evening on the same day. The cost will be around \$40 per/person for UN-related fees, dinner and shared transportation. Details will follow.

Class Nine: April 2

Peace in the Marketplace

(Nimi Wariboko)

- Just Peace Practices and the Marketplace
- Understanding Money and Global Corporations
- JustPeace Practices and OWS

Required Reading:

- Nimi Wariboko, chapters 4 and 6 from *God and Money* (New York: Rowman and Littlefield, 2008).
- Dale White, *Making a Just Peace: Human Rights & Domination Systems* (Nashville: Abingdon Press, 1998): 35-62.
- Jennings Jr., Theodore, *Good News to the Poor: John Wesley’s Evangelical Economics* (Nashville: Abingdon Press, 1990): 24-26, 181-198.

Recommended Reading:

- Walter Brueggemann, “Vision for a New Church and a New Century,” Part I Homework Against Scarcity: Lecture. *Union Seminary Quarterly Review*. Vol. 54: 2000. pp 21-39.
- Richard Falk, *Religion and Humane Global Governance* (New York: Palgrave, 2001): 1-59.

[Latin Easter – April 8; Greek Easter – April 15]

Class Ten: April 9

Peace Among Peoples (David Steele)

- Conflict Transformation and Interfaith Peacebuilding
- Just Peace Practices and Reconciliation Processes
- Faith-based Dimensions of Typical Peacebuilding Roles
- Dealing with Societies Affected by Religious Extremism
- Case Studies through Readings and from Speaker's Experience

Required Readings

- Helmick, Raymond, SJ, "The Context of Group Identifications and Their Conflicts: A Four-Factor Theory of the Dynamic of Conflict," in *The Antioch Agenda*, ed. by Jeyaraj, Pazmiño and Petersen (New Delhi: ISPCCK, 2007): 287-304. [Assume you have this]
- Slim, Hugo, *Violent Beliefs: Faith, Hope and Violence in Religious Movements* (Geneva: Centre for Humanitarian Dialogue, 2005) [Attached]
- Sampson, Cynthia, "Religion and Peacemaking," in *Peacemaking in International Conflict*, ed. by I. William Zartman and J. Lewis Rasmussen (Washington: United States Institute of Peace, 1997), Cha 8, pp. 273-309. [Attached]
- Steele, David, "Interfaith Dialogue as a Means of Healing and Empowerment of Religious Communities in Bosnia-Herzegovina," Presentation made at *Conducting Dialogues for Peace: A Symposium on Best Practices* (Washington: United States Institute of Peace Press, November 12, 2002). [Attached]
- Steele, David, "Reconciliation Strategies in Iraq," Special Report 213 (Washington: United States Institute of Peace, September 2008). [Attached]

Recommended Readings

- Aslan, Reza, *Beyond Fundamentalism* (New York: Random House, 2010), pp. 3-33. [Attached]
- Lederach, John Paul, *The Moral Imagination: The Art and Soul of Building Peace* (Oxford: Oxford University Press, 2005), pp. 131-49 [This book of Lederach I think better fits with my topic. Can you get a copy?]
- Steele, David, "Christianity in Bosnia-Herzegovina and Kosovo: From Ethnic Captive to Agent of Reconciliation," in *Faith-Based Diplomacy: Trumping Realpolitik*, edited by Douglas Johnston (Oxford: Oxford University Press, 2003), pp. 124-77. [Assume you have this]
- Steele, David, "At the Front Lines of the Revolution: East Germany's Churches Give Sanctuary and Succor to the Purveyors of Change," in *Religion: The Missing Dimension of Statecraft*, Edited by Douglas Johnston and Cynthia Sampson (London: Oxford University Press, 1994), pp. 119-52. [Can you get a copy?]
- Tschuy, Théo, *Ethnic Conflict and Religion: Challenge to the Churches* (Geneva: WCC, 1997), pp. ix – xv, 56-86, 135-156. [Assume you have this]

D. Creating an International Climate for Reconciliation: Global, National, Third Sector

[Patriot's Day = Monday, April 16: No class this week]

Class Eleven: April 23

Human Rights and Religious Freedom: International Regimes, Universal Rights, and Their Effects on Reconciliation

- Human Rights
- Human Rights and Religious Freedom
- Patriarchy, Sexuality, and Religion

Required Reading:

- Brian J. Grim, "The Outlook on Religious Freedom," *BTI Magazine*, 10.1 (fall 2010):12-17.
- Samuel Moyn, *The Last Utopia: Human Rights in History* (Belknap Press of Harvard University Press, 2010): 176-230 ("International Law and Human Rights"; "The Burden of Morality").
- W. Cole Durham, Jr. "Perspectives on Religious Liberty: A Comparative Framework," in Johan D. van der Vyver and John Witte, Jr., eds., *Religious Human Rights in Global Perspective: Legal Perspectives*: 1-44.
- David Little. "Religious Human Rights': Methodological Foundations," in Johan D. van der Vyver and John Witte, Jr., eds., *Religious Human Rights in Global Perspective: Legal Perspectives*: 45-78.
- Natan Lerner. "Religious Human Rights and the United Nations," in Johan D. van der Vyver and John Witte, Jr., eds., *Religious Human Rights in Global Perspective: Legal Perspectives*: 79-134.
- Christine M. Smith, "Breaking Silence Exposes Misogyny – SEXISM," in *Preaching as Weeping, Confession, and Resistance: Radical Responses to Radical Evil*, Louisville: Westminster/John Knox Press, 1992, 62-86.

Recommended Reading:

- Social Justice: Reviewing the Accra and Belhar Statements.
- Burt Galaway and Joe Hudson, eds., "Introduction" and "Restorative Justice and International Human Rights," by the editors and Daniel W. Van Ness respectively, in *Restorative Justice: International Perspectives*. (New York: Criminal Justice Press, 1996): 1-36.
- Donald Shriver, *Honest Patriots: Loving a Country Enough to Remember its Misdeeds* (New York: Oxford, 2005): 263-285.
- Christine M. Smith, "Grace Transforms Condemnation – HETEROSEXISM," in *Preaching as Weeping, Confession, and Resistance: Radical Responses to Radical Evil*, Louisville: Westminster/John Knox Press, 1992, 87-109.
- Rosemary Radford Ruether, "*Postscript: Woman/Body/Nature: The Icon of the Divine,*" in *Sexism and God-Talk*, Boston: Beacon Press, 1983, 259-266.

Class Twelve: April 30

Public Theology in the New Republic: Church, State and Schoolhouse

(Norm Faramelli)

- A Just Economic System
- Critique of Empire and Militarization
- The Reformed Theory of Church and State: *Triplex munus christi*

- The Realities of Diversity
- Contemporary Political Thinking – Culture Wars

Required Reading:

- I Samuel 8-12
- Faramelli, Norman, “The Religious Significance of the Religious Right,” in *Theology and Public Policy* (volume? Pages?)

Recommended Reading:

- Stepan, Alfred. "Religion, Democracy, and the 'Twin Tolerations,' in *Journal of Democracy*, Vol. 11, No. 4 (October 2000): 37-57.
- Geiko Müller-Fahrenholz, *America's Battle for God: A European Christian Looks at Civil Religion* (Grand Rapids: Eerdmans, 2007): 1-71.
- Rodney Petersen, “Religion and Multi-Track Diplomacy,” in *Proceedings of the 32nd Annual Meeting of the American Romanian Academy of Arts and Sciences*, ed. by Simion and Talpasanu (Montreal, Quebec: Polytechnic International Press, 2008): 527-532.
- Harold J. Berman, *The Interaction of Law and Religion* (Nashville: Abingdon Press, 1974).
- John Meacham, *American Gospel: God, the Founding Fathers, and the Making of a Nation*, New York: Random House, 2007.

Class Thirteen: May 7

Moral Imagination and the “Third Sector”: Different Perspectives

- Eastern Orthodox – Marian Simion
- Roman Catholic – Raymond Helmick, SJ
- Reformed – Rodney Petersen
- Methodist – Trelawney Grenfell-Muir

Observations and Comment – Dean Mary Elizabeth Moore

Required Reading:

- John Paul Lederach, *The Moral Imagination: The Art and Soul of Building Peace* (New York: Oxford University Press, 2005): 3-40, 65-74, 113-129, 151-162, 171-177.
- Bryant Myers, *Walking with the Poor. Principles and Practices of Transformational Development* (Maryknoll: Orbis Books, 2011): 1-22.
- Mary Elizabeth Mullino Moore, “Compassion and Hope: Theology born of action,” in Bryan P. Stone & Thomas Jay Oord, Eds., *Thy Nature & Thy Name is Love*, Nashville: Kingswood Books, 2001: 315-316, 319-324, 330-334, 337-339.
- Henry James Young, “Spirituality and Social Transformation: Perspectives on Wesleyan and Process Theologies,” in Bryan P. Stone & Thomas Jay Oord, Eds., *Thy Nature & They Name is Love*, Nashville: Kingswood Books, 2001: 341-354.

Recommended Reading:

<p>Interfaith Peace-building Consultation of Educators, May 21-23, 2012</p>
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Silk Road – Seminar-Workshop: May 24 - June 11

Optional: Study Opportunity: The Center for Law and Policy,
Lahore, Pakistan, June 15 – 29, 2012.

VI. Required Reading – The class calls for an average of 150 pp. of reading per week or less. *All readings are on reserve at the BUSTH Library. Many items are posted on the course website. All items are available through amazon.com, the BU Bookstore or the course instructors.*

To be filled in....

VII. Additional Suggested Reading.

To be filled in....

VIII. The Little Book Series (Intercourse, PA: Good Books, 2000 -)

- The Little Book of Family Group Conferences: New Zealand Style, by Allan MacRae and Howard Zehr
- The Little Book of Conflict Transformation, by John Paul Lederach
- The Little Book of Restorative Justice, by Howard Zehr
- The Little Book of Strategic Peacebuilding, by Lisa Schirch
- The Little Book of Strategic Negotiation: Negotiating During Turbulent Times, by Jayne Seminare Docherty
- The Little Book of Circle Processes: A New/Old Approach to Peacemaking, by Kay Pranis
- The Little Book of Contemplative Photography, by Howard Zehr
- The Little Book of Discipline for Schools, by Lorraine Stutzman Amstutz and Judy H. Mullet
- The Little Book of Trauma Healing:, by Carolyn Yoder
- The Little Book of Biblical Justice, by Chris Marshall
- The Little Book of Restorative Justice for People in Prison: Rebuilding the web of Relationships, Barb Toews
- The Little Book of Cool Tools for Hot Topics: Group Tools to Facilitate Meetings When Things Are Hot, Ron Kraybill and Evelyn Wright
- The Little Book of Dialogue for Difficult Subjects: A Practical Hands-On Guide, Lisa Schirch and David Camp.
- The Little Book of Victim Offender Conferencing: Bringing Victims and Offenders together in Dialogue, Lorraine Stutzman Amstutz.

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