

**OVERCOMING VIOLENCE:  
PRACTICAL THEOLOGY AND CONFLICT RESOLUTION**

**HDS 2829, Spring 2007**

**Mondays and Wednesdays, 10:00-11:30 (plus film series & hour to be arranged)  
Harvard Divinity School, Andover Hall, Room 102**

**Professors: M. Christian Green (HDS), Rodney Petersen (BTI), Thomas Massaro (WJST),  
Ed Rodman (EDS), Samuel Johnson (BUSTh), and Ann Riggs (NCCC)**

**COURSE SYLLABUS**

**OFFICE HOURS AND CONTACT INFORMATION**

**M. CHRISTIAN GREEN, HDS Faculty:** Generally on campus and in office (Andover 308) Monday through Wednesday. Official office hour time slots will be available Monday and Tuesday afternoons from 1:00 to 5:00 P. M. Generally, meetings should be arranged by e-mailing me directly to arrange a time within those hours for you to stop by. Meetings outside of those times may be scheduled on a case-by-case basis, as necessary. You may reach me by e-mail at [cgreen@hds.harvard.edu](mailto:cgreen@hds.harvard.edu) or by phone at 617-384-7872. In the event that you need to reach me and do not find me in my office, you may contact my faculty assistant, Katherine Lou, by phone at 617-495-4265 or by e-mail at: [klou@hds.harvard.edu](mailto:klou@hds.harvard.edu) for further assistance. Her office and my mailbox are in Andover 302. And in general, should you walk by and find my office door open, feel free to drop in.

**RODNEY L. PETERSEN, BTI Director:** Available by appointment through the BTI Office (617-527-4880 x2) and through email: [petersen@bostontheological.org](mailto:petersen@bostontheological.org).

**THOMAS MASSARO, SJ, WJST Faculty:** email: [tmassaro@wjst.edu](mailto:tmassaro@wjst.edu); Office phone: 617-492-1960, ext 182 Home phone: 617-876-1233; Office hours: Mondays, 1:30- 4:00, Thursdays, 10:15-11:45. Please consult appointment book at Weston reception desk to make appointments.

**ED RODMAN, EDS Faculty:** By appointment: 617-8683450; email: [erodman@eds.edu](mailto:erodman@eds.edu).

**SAMUEL JOHNSON, BUSTh Field Education Director:** By appointment: 617-353-9699; email: [sjohnsn@bu.edu](mailto:sjohnsn@bu.edu)

**ANN RIGGS, Director, Faith and Order, NCCCUSA:** Available by appointment through the National Council of Churches Faith and Order Office (202-544-2350 x203) and through email: [ariggs@ncccusa.org](mailto:ariggs@ncccusa.org).

**COURSE DESCRIPTION AND OBJECTIVES**

The twentieth century has been described as the most violent century in history. The problem of violence has recurred anew in this century with the “War on Terror” and genocide in Darfur. Two international bodies, the World Council of Churches and the World Health Organization, began the new millennium by calling for renewed attention to violence and for theological and political solutions. Yet, despite recent calls for apology, forgiveness, and reconciliation, our policies and theologies continue to waver between retributive and restorative approaches. This course will survey classic understandings of violence and its effects, along with contemporary

writings in theology, law, politics, and public policy. In exploring various movements in political theology, restorative justice, and conflict resolution, we will examine violence as a problem of deep religious and spiritual significance for Christian churches and other religious traditions, and for the health of the human community in the 21st century.

## **COURSE REQUIREMENTS**

In addition to regular participation in class, students have three options for fulfilling course requirements. One of the following three options (or a combination thereof) should be chosen in consultation with and with the approval of a course instructor. There will be no final examination in this course.

### **Option #1 Three Short Papers:**

(1) 1 Paper of 3-5 pp. on your approach to violence as guided by Units I and II of this syllabus due on *Monday, March 5*.

(2) Paper of 5-10 pp. framed by Unit III. This paper may be a sermon, essay, or analysis of the relationship between individual effort and work to overcome violence. This may also be a case study of a specific encounter with violence and the effort to overcome it. This paper is due on *Wednesday, March 21*.

(3) Paper of 10-15 pp. applying your approach to issues suggested by Unit IV of this syllabus. This paper is due by the end of Reading Period, *Wednesday May 16*.

### **Option #2 Final Paper:**

A paper of 20-25 pages is due by the end of Reading Period. The topic of the paper is to be negotiated with one of the course instructors and initial bibliography submitted before the HDS Spring Break (March 25–31). This project may take a variety of print, audio and visual forms.

### **Option #3 International Ecumenical Peace Convocation & Statement**

Students may join together in groups of three (or more) to strategize and develop materials for an International Ecumenical Peace Convocation. This should provide for a 2 hour mock assembly at which other students will be welcome to attend. A Statement to be defended should be developed, oral case made with appropriate précis developed for submission. (In 2011 the WCC will hold an International Ecumenical Peace Convocation. All statements drawn up in theology schools and submitted for use will be used in the development of such a Statement in the summer of 2008 for consideration by the churches.) Students electing this option should consult with faculty and prepare a proposal prior to Spring Break.

## **SUBMISSION OF WRITTEN WORK VIA E-MAIL IS STRONGLY ENCOURAGED.**

Electronic instead of hard-copy submission prevents you from having to decipher your professor's love it-or-hate it handwriting and allows you to receive extensive written comments in an attractive red font in an electronic version that will be returned to you. Most students find this to be of great value, though there have been some debates over the appropriate font color. Normally the process works smoothly and you will receive e-mail confirmation that your paper has been received. In the rare case in which there is a software incompatibility, you may be asked

to submit your document in another electronic format or to make alternative arrangements for its delivery.

## OTHER PROCEDURAL ISSUES

**(1) Attendance**—If you are registered as a full-time student, it is expected that you have arranged your work, family, and other responsibilities in such a way that you can attend class sessions and scheduled discussion sections. Regular attendance and participation at all classes, discussion sections, and required film events is thus essential. We will not be taking attendance, as I believe this should not be necessary at the graduate stages of education where regular attendance is presumed. Infrequent attendance does not go unnoticed and should, ideally, be accounted for in an *e-mail message to one of the course faculty* accounting for your absence. While no particular percentage of your course grade is being specified for classroom participation, students who participate fully as citizens of the classroom may, at the instructors' discretion, expect to receive an *additional third to half grade* for their final course grade. Further, *written work for the class should reflect your thoughtful engagement with and analysis of course themes*, which is difficult to achieve if you have not been a regular participant in the class.

**(2) Auditing**—The HDS regulations are very flexible with respect to auditors. We are prepared to be similarly flexible with the following provisos. First, *informal auditors* (who will not be listing this course on their study cards) are welcome, but should clarify their status with me at the beginning of the course. Second, *formal auditors* (who will be listing the course on their study cards) should plan to *attend the vast majority of the classes*. (Attendance of less than 50% of the classes should, for example, be deemed insufficient.) The thinking here is that someone who audits the course formally should not have to make up an answer out of whole cloth if a hypothetical job interviewer looking at that student's transcript posed the question: What did you learn in the course "Overcoming Violence"? Small discussion sections, if course enrollment justifies their existence, are open to but optional for both kinds of auditors.

**(3) Papers in Fulfillment of the Requirements of This Class and Another**—Occasionally, students will take classes whose subject matter overlaps to such a degree that they would like to write a final paper that fulfills the requirements of both. I am not opposed to this, but the Student Handbook indicates that the formal guideline at HDS is that students should *clear this with the professors in both classes*. My own guideline here is that the paper submitted for my class should *clearly address themes of this class*. In some cases, extra length may be advisable for a paper submitted for two classes, so as to adequately address the themes of both classes.

**(4) Plagiarism**—Instances of plagiarism in written work for this course will be taken very seriously. Students who plagiarize the thoughts or of others without sufficient acknowledgment or citation can expect penalties up to and including a *failing grade for the course* and a *report to the relevant administrators and disciplinary bodies* in their home institutions in the BTI.

## SCHEDULE OF CLASSES AND READINGS

### *General Note on Readings:*

**R** = reading available at Andover-Harvard Library reserve desk

**W** = reading available on course website on "Course" page, filed in folders by Week

**Highlighted Author/Title**=Required or recommended book available at the Harvard Divinity School Bookstore (first floor of Divinity Hall) and on reserve at the Andover-Harvard Library (first floor of Andover Hall)

## Week 1—Introduction

January 31— Introduction (Green, Petersen, Massaro, Rodman, Johnson, Riggs)

- Opening statements and introduction by the faculty members.

### Suggestions for Practical Theology:

A class folder is available on line for resources and suggestions in practical theology. Initial suggestions are noted in this syllabus.

Ron Kraybill, *Transforming the Peacebuilder*, 2006 Version (See course instructors for copies).  
Professor, Conflict Transformation Program, Eastern Mennonite University

## UNIT I – PHILOSOPHICAL AND THEOLOGICAL APPROACHES TO VIOLENCE

### Week 2— The Phenomenon of Violence: Philosophy, Sociology, and Psychology

February 5 – Evolutionary Biological and Contemporary Philosophical Perspectives (Green)

*Readings:*

- **R** Konrad Lorenz, *On Aggression* (1963), chs 3-5 (What Aggression Is Good For; The Spontaneity of Aggression; Habit, Ritual, and Magic)
- **R** Martin Daly and Margo Wilson, *Homicide*, chs. 1 (Homicide and Human Nature), 10 (Retaliation and Revenge), and 12 (On Cultural Variation)
- **R** Jürgen Habermas and Jacques Derrida, *Philosophy in a Time of Terror*, pp. 25-43 (Dialogue with Jürgen Habermas) and 85-136 (Dialogue with Jacques Derrida)
- **R** Judith Butler, *Precarious Life: The Powers of Mourning and Violence*, chs. 2 (Violence, Mourning, and Politics) and 5 (Precarious Life).

February 7 – Twentieth Century Classics (Petersen)

*Readings:*

- **R** Sigmund Freud, *Civilization and Its Discontents*, chs. 5-8 (selections on aggressiveness, death instinct, civilization, guilt, instincts, repetition compulsion, religion, unconsciousness).
- **R** Georges Sorel, *Reflections on Violence* (1908), chs. III (Prejudices Against Violence), VI (Ethics of Violence), and Appendix II (Apology for Violence)
- **R** Franz Fanon, *The Wretched of the Earth*, pp. 35-106 (Concerning Violence).
- **Hannah Arendt**, *On Violence*, ch.1.
- **R** Jacques Ellul, *Violence*, ch. 1.

### Week 3 – The Phenomenon of Violence: Theological Considerations

February 12 – Violence Portrayed in Religious Traditions (Petersen)

*Readings:*

- **W** George Huntston Williams, “Four Modalities of Violence,” 16:1-2 *Journal of Church and State* (1974) Pt. 1 and Pts. 2-3, 1:14-30, 2:237-61.
- **R** Dietrich Bonhoeffer, *The Cost of Discipleship*, II, 5 (The Beatitudes).
- **Marjorie Suchocki**, *The Fall to Violence*, Chs. 2 (Rebellion Against Creation) and 5 (Sin Through Violence)
- **Miroslav Volf**, *Exclusion and Embrace*, pp. 13-98, 99-165.
- **W** Rodney Petersen, “Branding Identity: Church as Neighborhood Center for Forgiveness and Reconciliation and for Restorative Justice,” in Emmanuel Clapsis, ed., *Violence and Christian Spirituality*

February 14 –Rene Girard, Violence, and the Sacred (*Guest: Prof. Robert Daly, BC*)

*Readings:*

- **Rene Girard**, *Violence and the Sacred*, chs. 1 (The Sacrifice), 2 (The Sacrificial Crisis), 4 (The Origins of Myth and Ritual), 10 (The Gods, the Dead, the Sacred, and Sacrificial Substitution), and 11 (The Unity of All Rites).
- **R** Mark Heim, *Saved from Sacrifice. A Theology of the Cross* (Grand Rapids: Eerdmans, 2006): 1-36.
- **R** Fred Smith, “A Prophetic Religious Education for Y2K and Beyond: And Black Boys Shall See Visions,” in Rodney Petersen, ed., *Theological Literacy for the Twenty-first Century* (Grand Rapids: Eerdmans, 2002): 292-310.

#### Suggestions for Practical Theology

*Why Violence? Why Not Peace?* A Study Guide to help individuals and groups in the churches to reflect and act in the Decade to overcome Violence (Geneva: WCC Publications, 2002): 24 pp.

### UNIT II – LEGAL AND STRUCTURAL REMEDIES TO VIOLENCE

#### Week 4 – Violence Viewed Within Broader Christian Theological Frameworks

February 19—**NO CLASS—PRESIDENTS’ DAY**

February 21 – The Functions of Law and Grace (Massaro, Riggs)

*Readings:*

- **R** J. Denny Weaver, “Atonement and the Gospel of Peace,” in Enns, Holland and Riggs, eds, *Seeking Cultures of Peace*, pp.109-123.
- **Deenabandhu Manchala**, ed. *Nurturing Peace*
- **R** John D. Rempel and Jeffrey Gros, eds., *The Fragmentation of the Church and Its Unity in Peacemaking*, chs. by Eric W. Gritsch, “Church Unity and Peacemaking: A Lutheran Perspective,” and John D. Rempel, “The Unity of the Church and the Christian Peace Witness: A Mennonite Perspective.”

*Korean Christianity is one of the most dynamic forms of Christianity alive in the world today. Korean Christians see themselves as “mediators” between the first and third worlds. Issues of relationship between North and South Korea are also shaping global politics. Our interest in violence needs to take into account a Korean perspective for religious and political reasons.*

## **2006-2007 Costas Consultation in Global Mission “Mission and Reconciliation in the Korean Church”**

Dates: 23 – 24 February (22 February advance KIATS Session)

Location: Schools of the Boston Theological Institute, including HDS (Thursday) and Andover Newton Theological School (Friday afternoon and Saturday morning).

### **Week 5 –Law, Religion, and Restorative Justice**

February 26—Violence and the Law (Green)

*Readings:*

- **R** Robert Cover, “Violence and the Word,” in *Narrative, Violence, and the Law*, pp. 203-38.
- **R** Patricia Williams, *The Alchemy of Race and Rights*, chs. 4 (Teleology on the Rocks) and 12 (On Being the Object of Property)
- **Martha Minow**, *Between Vengeance and Forgiveness*, esp. chs. 2 (Vengeance and Forgiveness) and 6 (Facing History)
- **R** Austin Sarat, ed. *Law, Violence, and the Possibility of Justice*, chs. 1 (Situating Law Between the Realities of Violence and the Claims of Justice), 2 (The Vicissitudes of Law’s Violence), and 6 (Why the Law is Also Nonviolent)

February 28—From Retributive to Restorative Justice (Petersen)

*Readings:*

- **R** Michael Hadley, ed., *The Spiritual Roots of Restorative Justice*, pp.1-30, 119-142.
- **R** Christopher Marshall, *Beyond Retribution*, pp. 1-144.
- **R** Daniel Van Ness and Karen Strong, *Restoring Justice*, pp. 1-30.
- **R** Walter Wink, *The Powers That Be*, pp. 1-62.

### **Suggestions for Practical Theology**

Restorative justice exercises: Begin with Howard Zehr, *The Little Book of Restorative Justice* (Intercourse, PA: Good Books, 2002). Additional exercises for use among small groups will be handed out in class.

### UNIT III – MODELS, MOVEMENTS, AND MEANS

#### Week 6 – Models, Movements and Means to Overcoming Violence

March 5 – Mahatma Gandhi, Howard Thurman, and the Centennial of Nonviolence (Petersen and Rodman)

*Readings:*

- **R** Peter Ackerman and Jack DuVall, *A Force More Powerful*, pp. 61-112, 305-334.
- **R** Howard Thurman, *Jesus and the Disinherited*
- **R** Anthony da Silva, SJ, “Through Nonviolence to Truth: Gandhi’s Vision of Reconciliation,” in Helmick and Petersen, *Forgiveness and Reconciliation*, pp. 305-327.

March 7 – Martin Luther King, Jr., Malcolm X, and the American Civil Rights Movement (Rodman and Riggs)

*Readings:*

- **Susan E. Davies and Sister Paul Teresa Hennessee, SA, eds., *Ending Racism in the Church***
- **R** Martin Luther King, James M. Washington, ed., *Testament of Hope*, (readings to be announced)
- **R** Malcolm X, George Breitman, ed., *Malcolm X Speaks* (readings TBA)
- **W** Michael Haynes, *Models for Ministry Series*, Ministry in the 21<sup>st</sup> Century Series, BTI, 2004.

#### Week 7 – Models, Movements and Means to Overcoming Violence

March 12 – The Democratic Tide and the Age of Apology (Petersen and Green)

*Readings:*

- **R** Peter Ackerman and Jack DuVall, *A Force More Powerful*, pp. 457-506.
- **R** R.L. Brooks “The Age of Apology,” in R. L. Brooks, ed., *When Sorry Isn’t Enough*, pp. 3-11.
- **R** Daniel Philpott, “Beyond Politics as Usual,” and Nicholas Wolterstorff, “The Place of Forgiveness in the Actions of the State,” in Philpott, ed., *The Politics of Past Evil*, pp. 11-44, 87-112.
- **R** Tina Rosenberg, *The Haunted Land: Facing Europe’s Ghosts After Communism*, “Introduction” and “Haunted Lands”

March 14 – No Justice, No Peace: Economic and Environmental Rights as Nonviolence (Green, Rodman and Riggs)

*Readings:*

- **R** Mohammad Yunus. *Banker to the Poor*, pp. 33-83, 191-212.
- **R** Wangari Maathai. *Unbowed* (Knopf, 2006): 154-229, 277-295.
- **R** Rigoberta Menchu. *I, Rigoberta Menchu*, ch. 7, 13, 17-19, 24, 27, 30, 33-34.
- **R** Nicholas Hildyard, “Blood, Babies and the Social Roots of Conflict,” in Mohammed Suliman, ed., *Ecology, Politics and Violent Conflict*, pp. 3-24.
- **W** Wangari Maathai, “Planting the Future,” (interview with Wangari Maathai) *Speaking of Faith*, December 21, 2006.

- **W** Mohammad Yunus, “Nobel Lecture,” December 10, 2006.

### Suggestions for Practical Theology

*A Mennonite Statement and Study on Violence* (Scottsdale, PA: Herald Press, 1998); see also Dale W. Brown, *Biblical Pacifism* (Elgin, IL: Brethren Press, 2003)

## UNIT IV – ISSUES

### Week 8 – Personal and Domestic Violence

March 19—Suicide, Martyrdom and Self-Destruction (Petersen)

*Readings:*

- **R** Emil Durkheim, *Suicide*, pp. 57-144.
- **James Gilligan**, *Violence: Reflections on a National Epidemic*

March 21—Sexual and Domestic Violence (Green)

*Readings:*

- **R** Andrea Dworkin, *Intercourse*, Pt. III (Power, Status, and Hate)
- **R** John Stoltenberg, *Refusing to Be a Man*, Part I (The Ethics of Male Sexual Identity)
- **R** Catharine MacKinnon, *Are Women Human?*, 18 (Rape, Genocide, and Women’s Human Rights) 22 (Genocide’s Sexuality)
- **Marie Fortune**, *Sexual Violence: The Sin Revisited*, Chs. 1-4 (can skim biblical material in first half of Ch. 3)

**NO CLASS MARCH 26 & 28—HDS SPRING BREAK**

### Week 9 – Health and the Environment

April 2 – Violence and Health (Green)

*Readings:*

- **W** World Health Organization, *World Report on Violence and Health*, executive summary
- **R** Sandra Bloom, *Creating Sanctuary*, esp. ch. 1 (Trauma Theory: Deconstructing the Social) and 4 (Creating Sanctuary: Reconstructing the Social)
- **R** Gary Gunderson, *Deeply Woven Roots*, Ch. 1

April 4 – Spoiling the “Tent”: Brown Fields in Urban Boston (Rodman and Massaro)

*Readings:*

- **R** David Hollenbach, *Common Good and Christian Ethics*, pp. 32-61, 173-211.
- **R** Chuck Collins and Felice Yeskel, with United for a Fair Economy, ed., *Economic Apartheid In America* (readings TBA)

### Suggestions for Practical Theology

National Religious Partnership on the Environment website has links to accessible theological, faith-rooted practical resources, information on conferences and congregational/parish programs from the partners: United States Conference of Catholic Bishops, Evangelical Environmental Network, National Council of Churches and Coalition on the Environment and Jewish Life <http://nrpe.org/> and <http://www.usccb.org/sdwp/ejp/> (for some reason the link to the USCCB from nrpe.org doesn't work correctly).

### Holy Week for Orthodox, Latin & Protestant Christians

#### Week 10 — Issues of Ethnicity and Race

April 9 –Destruction of Neighbor: Ethnicity and Identity (*Guest: Keelan Downton, NCC*)

*Readings:*

- **R** Theo Tschuy, “Focal Points for Further Reflection,” in *Ethnic Conflict and Religion. Challenge to the Churches*, pp.135-156.
- **R** Raymond Helmick, SJ, “Does Religion Fuel or Heal in Conflicts?” and Geraldine Smyth, OP, “Brokenness, Forgiveness, Healing and Peace in Ireland,” in Helmick and Petersen, eds., *Forgiveness and Reconciliation*, pp. 81-96, 329-360.

April 11 –Destruction of Neighbor: Race and Identity (Rodman)

*Readings:*

- **R** Alvin F. Poussaint and Amy Alexander, *Lay My Burden Down* (readings TBA)
- **W** Rodney Petersen, “Mission in the Context of Racism, Restorative Justice and Reconciliation,” in Jeyaraj, Pazmino and Petersen, *The Antioch Agenda*

#### Week 11 – Just War, Terrorism and Peace

April 16 – Just War Theory in Evolution and Context (Massaro, Riggs and Simion)

*Readings:*

- **R** Lisa Cahill, *Love Your Enemies*, pp. 55-118.
- **R** John H. Erickson, "An Orthodox Peace Witness?" in Rempel and Gros, eds., *The Fragmentation of the Church and its Unity in Peacemaking*, pp. 48-58.
- **Tom Massaro, *Catholic Perspectives on War and Peace*, 87-106, 107-121.**
- **W** H.H. Pope Shenouda III "Diabolic Wars, " pp. 1-189 (skim)
- **W** H.H. Pope Shenouda III "Contemplations on the Ten Commandments: Vol 3. The Sixth Commandment,"

April 18 – Terrorism and Humanitarian Relief (Guest Lecturers)

*Readings:*

- **Mark Juergensmayer. *Terror in the Mind of God*, Ch. 1 (Terror and God) and 7-11 (The Logic of Religious Violence)**
- **R** David Little, ed., *Peacemakers in Action* (reading TBA)

- **R** Jessica Stern, *Terror in the Name of God*, Pt. I, esp. chs. 1 (Alienation) and 2 (Humiliation)
- **R** Samantha Power, *A Problem from Hell* (optional reading)

### Suggestions for Practical Theology

*Receive One Another. Hospitality in Ecumenical Perspective*, Diane Kessler, ed. (Geneva: WCC, 2005); see also: Richard Lischer, *The End of Words: The Language of Reconciliation in a Culture of Violence* (*The Lyman Beecher Lectures on Preaching*) Grand Rapids: Eerdmans, 2005.

## UNIT V – CONSTRUCTING A PRACTICAL THEOLOGY

### Week 12 – Religion, Identity and Violence

April 23—Self/Other Conflict and Personal Identity (Petersen)

*Readings:*

- **Marjorie Suchocki**, *The Fall to Violence*, ch. 8 (Guilt and Freedom) and 9 (Forgiveness and Transformation)
- **R** Donna Hicks, “The Role of Identity Reconstruction in Promoting Reconciliation,” in Helmick and Petersen, *Forgiveness and Reconciliation*, pp.129-150.
- **Geiko Muller-Fahrenholz**, *The Art of Forgiveness*.

April 25—Memory, Forgiveness, and Social Identity (Green)

*Readings:*

- Paul Ricoeur, *Memory, History, Forgetting*, Pt. III, ch. 3 and Epilogue
- **Miroslav Volf**, *The End of Memory* (chapters of interest TBA)
- **Flora Keshgegian**, *Redeeming Memories*, chs. 3 (“I Remember, It Happened”: Retrieving Voices and Reconstructing Histories), 4 (The Call to Remembrance and Witness in Contemporary Theology), and 5 (The Church as a Community of Remembrance and Witness)
- **Flora Keshgegian**, *Time for Hope*, chs. 2 (Outside the Lines: Contemporary Threats and Challenges) and 4 (Black Holes and Fractured Fairy Tales)

### Suggestions for Practical Theology

Antonios Kireopoulos, ed. *FOR THE PEACE OF THE WORLD: A CHRISTIAN CURRICULUM ON INTERNATIONAL RELATIONS* NY: National Council of Churches’ Friendship Press, 2005  
Essays, Bible studies, prayers, litanies and other worship resources.

**NO CLASSES AFTER THIS TIME**

## TEXTS AND RESOURCES

### Books Available at the Bookstore for Purchase (“REQUIRED”)

- Davies, Susan, and Paul Teresa Hennessee, eds., *Ending Racism in the Church* (Cleveland: United Church Press, 1998).
- Keshgegian, Flora. *Redeeming Memories: A Theology of Healing and Transformation* (Nashville: Abingdon, 2000).
- Gilligan, James. *Violence: Reflections on a National Epidemic* (New York: Vintage, 1996).
- Juergensmayer, Mark. *Terror in the Mind of God: The Global Rise of Religious Violence*, 3<sup>rd</sup> ed. (Berkeley: University of California Press, 2003)
- Manchala, Deenabandhu, ed. *Nurturing Peace: Theological Reflections on Overcoming Violence* (Geneva: WCC Publications, 2005)
- Minow, Martha. *Between Vengeance and Forgiveness: Facing History After Genocide and Mass Murder* (Boston: Beacon Press, 1999)
- Volf, Miroslav. *The End of Memory: Remembering Rightly in a Violent World* (Grand Rapids: Eerdmans, 2006)

### Books Available at the Bookstore for Purchase (“RECOMMENDED”)

- Arendt, Hannah. *On Violence* (Harvest Books, 1970)
- Girard, Rene. *Violence and the Sacred*, Patrick Gregory, trans. (Johns Hopkins University Press, 1979)
- Jeffrey Gros and John D. Rempel, eds., *The Fragmentation of the Church and Its Unity in Peacemaking* (Grand Rapids: Eerdmans, 2001).
- Fortune, Marie M. *Sexual Violence: The Sin Revisited* (Pilgrim Press, 2005)
- Keshgegian, Flora. *Time for Hope: Practices for Living in Today’s World* (Continuum, 2006)
- Massaro, Thomas. *Catholic Perspectives on War and Peace* (Rowman & Littlefield, 2003)
- Muller-Fahrenholz, Geiko. *Art of Forgiveness: Theological Reflections on Healing and Reconciliation* (WCC Publications, 1997)
- Suchocki, Marjorie Hewitt. *The Fall to Violence: Original Sin in Relational Theology* (New York: Continuum, 1995)
- Volf, Miroslav. *Exclusion and Embrace: A Theological Exploration of Identity, Otherness, and Reconciliation* (Abingdon, 1996)