

THEOLOGIES FROM THE MARGINS: GENDER, RACE, AND SEXUALITY

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Location: 100% Asynchronous Online: Canvas (**DO NOT USE THE APP!** Please delete it. It is full of glitches. Use <http://canvas.uh.edu>), Microsoft Office, Zoom, and Email

Catalog Information: Department of Comparative Cultural Studies (Religious Studies Program), RELS 3337-01, Theologies from the Margins, section 17656



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This syllabus details course pedagogies. It has information at every step to help you. I've spent hundreds of hours refining it for sixteen years now. Please read it carefully.

WELCOME

Welcome to *our* class. I care about you and your learning. I want us to all learn from each other. While teaching doesn't seem like a "job," my job is to help facilitate your learning *and unlearning*.

If you **start early**, study, read, participate, communicate, submit the work, and demonstrate critical thinking, you will have no problem earning a high grade. If you make good-faith efforts to complete the readings and requirements, you are **almost** guaranteed to pass the class. Throughout the class, please pay careful attention to the **Live Course Calendar** (LCC)—it details the term step-by-step.

This syllabus is tentative. I/we reserve the right to change requirements, topics, and/or policies. All information herein is current and accurate to the best of my knowledge. Announcements should be considered clarifications of, reiterations of, additions to, and/or modifications to this syllabus.

Finally, this course requires dedication and hard work. Some think that since this isn't a STEM class, it won't be, can't be, or shouldn't be just as challenging. This course is required for some students and is an elective for others. Know that **being a student is a full-time job**. 12 credit hours is a full-time load. If you are taking 18 or more credits, that's too many. 15 credits is too many for most. UH **says** if you are working 30+ hours a week, you should enroll in no more than 10 credit hours.

Added the class late? A special note: Welcome! Adding late, means you have probably missed graded work. Missed work is missed and cannot be made up. The grading scale builds in flexibility!

COMMUNICATION

Please upload a profile picture in Canvas (you can share pronouns, too!) and check it often, taking note of new announcements, grades, etc. The "**Questions**" forum is for general questions (check previous posts before posting!). Questions will be answered promptly (i.e., within 48 hours, excluding weekends). Use the "**Sharing is Caring**" forum for sharing other interesting yet inclusive materials. When you have a **private matter, email** from your UH email address. Don't use Canvas mail. My TA (His Majesty Dr. Trevor Lovejoy The Cat) and I have 500 students yearly—help us help you. Practice professionalism by including a greeting and sign-off, concise paragraphs, your full name, your student number, and your class name. Emails will be answered promptly. Please do not resend messages within minutes or hours or ask that I "answer as soon as possible." Emails are "triaged" and answered according to relative importance (and according to the "spoons" I have available). PLEASE BE PATIENT. If you receive an email from me, please reply promptly.

ACCOMMODATIONS

I am 37. I am a queer, crip (i.e., disabled), feminist. I have Neurofibromatosis and dozens of related conditions. I have had six surgeries, so far! Two brain tumors are being monitored. I take twenty medications. I am dyslexic and neurodivergent. I have one fully working lung and live in lockdown as SARS-CoV-2/3 (an "airborne AIDS" equivalent) still endangers me (and everyone). I was told by experts that my medical problems posed too many obstacles to ever be a professor or even attend college. I have five college degrees, over one hundred publications, and have been at UH since 2008.

Thus, I am committed to creating equitable opportunities. You are encouraged to communicate access needs. I know that the "Medical Model of Disability" doesn't always make healthcare accessible, safe, or comfortable. If you are registered with the Student Accessibility Center, let me know. As needed, you are charged with coordinating communication with the SAC. Every effort will be made to follow these accommodations or appropriate and reasonable alternatives.

NEEDS

For questions about navigating UH, contact the **Dean of Students** at 832.842.6183 or dos@uh.edu. Students who find themselves in an emergency financial situation might have the option of borrowing \$500. Through the **Cougar Cupboard** program, every enrolled student at UH is eligible for 30 pounds of **free** groceries each week, visit <https://uh.edu/dsaes/cougarcupboard/>. Mental health contacts include **CAPS** (counseling center) 713.743.5454 (open 24/7) **Cougars in Recovery** 713.743.5862; **Wellness Center** 713.743.5430; **A.D. Bruce Religion Center** 713.743.5050. For tutoring or for an academic coach, contact **LAUNCH**, <https://www.uh.edu/ussc/launch/>.

Other resources: **Texas Legal Aid** 844.303.7233; **Montrose Center** 713.529.3211; **Houston Area Women's Center** 713.528.2121 (24/7 Domestic Violence Hotline)/713.528.7273 (24/7 Sexual Assault Hotline); **Daya Houston (serves South Asian community)** 713.981.7645. **For any kind of need, reach the National Suicide Prevention Lifeline/Crisis Text Line by calling or texting 988.** You can reach **Trans Lifeline** at 877.565.8860.

VIOLENCE

Sexual violence is endemic (30%+ victim/survivor rate), including among college students (50%+ victims/ survivors). In my case, in one instance, as a young child, a physician said, "It's okay. I'm a doctor." Victims/survivors always have the right to pursue actions or not. Sometimes students might be cautious about reporting an assault because prior to the assault there was consensual underage drinking or drug use, say. University policies have "amnesty" for such circumstances—students can report the assault and not get in trouble for the drinking. Federal, State, and System Title IX policies require that faculty report knowledge of sexual violence that occurred by/to an enrolled student, regardless of location. In brief, **I am a mandatory reporter**. For questions, contact **Equal Opportunity Services** at 713.743.8835 or at eos@uh.edu.

DESCRIPTION

Theologies from the Margins: Gender, Race, and Sexuality focuses primarily but not exclusively on introducing the comparative study of feminist, womanist, latine, queer, and other non-normative Christian political theologies of liberation. We will examine the circumstances under which these interpretations have developed. We are interested in both theory and praxis. We will also examine the everyday uses of such liberationist thought and the relationship followers of such have with Yahweh. We are interested in how people and institutions have responded to these challenges and critiques of normative Christianity, as well as how it has historically marginalized oppressed people in the United States. Throughout this process, we will consider intersectionality and positionality.

NOTES

Course texts are selected with education in mind. Materials might do something excellent, terrible, new, or different. There should be no implied or assumed agreement between any text (or guest speaker) and myself. You will further understand and appreciate course content as you learn.

Please operate under the expectation that disclaimers/trigger warnings are always in effect.

We will discuss ableism, ageism, classism, colonialism, ethnocentrism, racism, and/or sexism, as well as death, murder, rape, and/or suicide and other forms of illness, trauma, and/or violence. Content may include explicit, offensive, sensitive content, including language and nudity. This list is not all-inclusive. Additional or specific warnings will not be provided, as they make assumptions about what will or will not "trigger" those for whom such disclaimers are intended to consider. Students who are triggered by certain content are welcome to visit with me.

Reactions to content will vary by our intersectionalities and may provoke anger, curiosity, disgust, or sadness. Our collective “brave space,” not “safe space,” will challenge us and make us think differently. You might read things you find “morally wrong.” I encourage you to avoid agreeing or disagreeing with content—focus on learning and comparing your experiences to those represented.

OBJECTIVES

This course is designed for students **majoring/minoring** in **RELS** or in **WGSS**. Students are welcome to take this class as an **elective** or for **CLASS Block** credit, too.

Students will attain—through lectures, discussions, and/or primary and secondary texts (e.g., fiction and nonfiction, alphabetic and non-alphabetic)—and demonstrate—through a variety of informal and formal compositions (e.g., quizzes, drafts, presentations, major papers)—detailed high-level understandings about how minorities in the United States have used, adapted, and created inclusive, diverse, liberation theologies in response to sociopolitical circumstances.

Through this process, students will increase their aural, cultural, technological, textual, and visual literacies; their written and oral interpersonal and intrapersonal communication literacies; their metacognitive literacies; their ability to analyze, apply, explain, and synthesize material; and their ideas about the impacts of history, social/colonial constructions, and embodiment. Students will also appreciate “the learning worth crying about” (Dr. Michael Wesch); the role of failure in learning (Professor Clint Tuttle); the decision of “becom[ing] an active owner of your education” (Dr. Gabriela Diaz de Sabates); and “the emotional demands of college” (Dr. Andrew Joseph Pegoda).

REQUIREMENTS

1. **Commitment:** Per Federal, State, SACS-COC, and UH policies, a 3-credit class requires 135-180 hours of students; and as of 2021, per the Dept. of Education, online classes must offer at least two substantive interactions per week. **Thus, this course requires an average of 10-12 hours per week.** Spend this time participating, reading, thinking, and writing.
2. **Reading:** You are expected to read and study all assigned materials, including but not limited to “reading” articles, books, videos, films, images, and/or novels. **Everything in this class is provided for you.**
3. **Writing:** You will be writing often. For credit, written work must also use appropriate capitalization (proper nouns begin with capitalized letters, as does the first word of a sentence) and use complete sentences with prose written in paragraphs. Clear punctuation, grammar, and spelling are important, too. Citations should follow MLA guidelines.
4. **Technology:** A computer, high-speed internet, a webcam, and a mic (or earbuds) are musts. Do not use a tablet/phone or the Canvas App. Download Microsoft Word in AccessUH. Know how to create, save, and convert files. Learn how to take proper screenshots. UIT is open daily, 8 am to 8 pm, call/text 713.743.1411 or email uitsupport@uh.edu.
5. **Behavior:** I hope we can all treat each other in a way that would make our dearest cats and dogs and other best friends proud. I hope we can challenge ourselves to always do better and learn more. This class is not a family reunion, church gathering, missionary retreat, or night out with friends. Remember your audience. Students who make inappropriate comments, who proselytize, or who do anything that compromises my commitments to inclusive learning will typically be reported to the Dean of Students and to Equal Opportunity

Services. You also always have the right to file a complaint with Equal Opportunity Services.

6. **Instructions:** One of the biggest struggles I see students encounter comes down to having not followed instructions. In all cases, reading and following instructions is crucial. The instructions always have important information regarding what to do, how to do it, and where and when to submit it. Instructions are carefully crafted to communicate expectations.
7. **Coursework:** The course is graded on the points system and is out of 100 points.
 - **15 Participations (worth 15 points, 1 each)**
TWO components: discussion board responses/replies (10) **AND** active attendance during “The Live Sessions” (5) or if you cannot attend live, actively watching the recording and writing a short paper within the week—in this category satisfactory work earns full credit and unsatisfactory/ incomplete work earns no credit
 - **6 Quizzes (worth 30 total, 5 each)**
open-ended, timed quizzes over assigned material
 - **2 Projects (worth 20 total, 10 each)**
observation log and presentation (#1) and “day in a life” and presentation (#2)
 - **Term Paper (worth 20 points)**
polished comprehensive paper on modes of oppression and liberation
 - **Course Reflection (worth 15 points)**
responses to metacognitive questions
 - **Bonus Opportunities (worth 4 points)**
opportunities to recover missed participation points or earn bonus points

Submission details: Work is only “submitted” when submitted to the appropriate link(s) and in the appropriate format(s). Work may be completed early. Additionally, work is only considered “submitted” when it is safe for work (exceptions might be available with permission) and does not contribute to an atmosphere of intimidation or threat. **In other words, everything must be school-appropriate—please do not say or show anything that would be inappropriate, disruptive, or alarming in a face-to-face class.**

All things deadlines: All work is due at 11:59:00 PM CST on the specified day. Because everything is posted early, you can work around personal commitments. **Start early! Strive to be a week ahead.** Deadlines are firm except as detailed here. Because “life happens,” **ALL** deadlines **ALWAYS** have an automatic **6-hour emergency grace period.** This means you can turn work in 6 hours late without penalty and without any kind of notice. You can also get an **automatic three-day extension** on **ONE** assignment (but **NOT** a 1-point assignment due to the availability of bonus points **AND** due to 1-point having a zilch impact on the final grade) by completing the “Get An Extension” form. Once an extension is processed, Canvas will show you an updated due date. The grace period applies to extensions. Always maintain communication. I understand that life sometimes happens.

Miscellaneous notes: Assignments must show incremental understandings of course concepts. I might use work you complete as a future example—anonymity will be maintained. Additionally, if you want to demonstrate learning in alternative ways to the aforementioned, contact me to brainstorm possibilities. Finally, if enrolled in more than one of my classes this term, you are still required to meet the requirements of each specific class.

8. **Integrity:** When completing assignments, only use course materials. AI is prohibited: Don't use Bard, ChatGPT, Claude, Grammarly, Quill, or other tools. Don't manipulate fonts/margins, don't recycle papers, don't buy papers, don't pay someone to do your work, don't get unauthorized help, don't copy or paraphrase text, and don't plagiarize. Don't sell/share my course materials. Don't upload/sell your work to websites like *Chegg* or *Course Hero*. Don't mass message the class, and don't make/join a student-made group chat. This list is not all-inclusive. Should you learn of policy violations, you have an obligation to notify me. Integrity violations usually result in an "F" for the class and an official report. Should I discover violations after the fact, I reserve the right to lower the grade and apply sanctions.

GRADES

Grading Procedures and Other Information

Grading happens holistically. Wait 24 hours before asking about a new grade. Use class resources to review and reflect. After this moratorium, specific questions and comments are welcome—provided there is no grade grubbing and questions are raised within one week. When you have personal questions about a grade, send me an email, otherwise use the "Questions" forum, so everyone can benefit. Please note: I **strongly dislike** the "I must have such-and-such grade to graduate/keep my scholarship/ internship" messages. Such is a form of grade bullying. Reach out early.

Starting Criteria for Making the Grade You Want

Assignments that earn the highest marks shine in original, creative, critical thinking and seriously engage with the assignment. Audiences read these works effortlessly when it comes to aesthetics, diction, grammar, mechanics, and spelling. Assignments follow instructions and go beyond minimum expectations. Work is entertaining, exciting, and engages with materials and shows synthesis and analysis, as appropriate. Effort is not a factor. **In sum, "A" work is excellent.**

Assignments that earn the grade of "B" sometimes exist in an odd limbo. Generally, these assignments lack degrees of originality/analysis or "correctness." Substantial weaknesses might be present in the analysis and evidence or in their presentation of ideas. **In sum, "B" work tends to just do the assignment but also tends to be missing that extra polish.**

Assignments that earn the grade of "C" tend not to fully engage. Analysis, organization, or prose lack sophistication due to generalizations, obvious statements, or already-established ideas. **In sum, "C" work does not demonstrate a clear, personalized understanding of the topics.**

Assignments scored at the "D" level typically show some very basic knowledge of some of the ideas at hand. Work might contain numerous factual or stylistic mistakes or might not follow the instructions. Work 30% or more short of any length requirement can earn no higher than a "D." **In sum, "D" work shows significant misunderstandings or partial understandings.**

Assignments earn an "F" when serious gaps exist between submissions and expectations. Such work might be off-topic, show that important concepts have not been grasped, suggest that the student has guessed, might have excessive stylistic mistakes, or might be missing 50% or more of the required content. Work that creates an atmosphere of intimidation or threat or that is not safe for work will also be scored in the failing category. **In sum, "F" work does not do the assignment.**

University Grading Scale

Your overall performance and improvement are reviewed before issuing a term grade based on the following breakdown. A= 93-100; A-= 90-92; B+= 87-89; B= 83-86; B-= 80-82; C+= 77-79; C=

73-76; C-= 70-72; D+= 67-69; D= 63-66; D-= 60-62; & Below 60 =F. Students who request that they be “given” a higher grade will incur a five-point final grade deduction, as asking is unethical.

OUTLINE

- I. Introductions
- II. What is religion?
- III. What are theologies from the margins?
- IV. (Re)interpreting (What We Call) the Bible
- V. Feminist Theologies
- VI. Womanist Theologies
- VII. Queer Theologies
- VIII. Latine Theologies
- IX. Other Theologies, Theisms, and Atheisms
- X. Conclusions

Theologies from the Margins: Gender, Race, and Sexuality

"Inevitably, every semester one of my students will ask me how I would physically describe Jesus. They really want me to comment on the color of his skin. Is it white? Black? Olive tone? I always respond in the same fashion: when I attempt to picture the incarnation, I envision Jesus as an old Black Latina woman with AIDS. Why? The most disdained by society is the form the Deity takes. Because of racism, sexism, ageism, and society's fear of AIDS, such a person is normatively avoided, ignored, and shunned."

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"One cannot correctly understand the Black religious experience without an affirmation of deep faith informed by profound doubt. Suffering naturally gives rise to doubt. How can one believe in God in the face of such horrendous suffering as slavery, segregation, and the lynching tree? Under these circumstances, doubt is not a denial but an integral part of faith."

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"There is a part of speech where two extremes of a thing are used to describe everything it encompasses. Such as 'he searched high and low' It doesn't mean he searched only high and low but that he searched high, low, and everything in between. 'To and fro,' 'beginning and end,' etc. are similar examples. Thus, the phrase doesn't describe a binary but a spectrum. So, when Genesis says, 'God created night and day,' it means God created night, day, afternoon, evening, etc. In the same way, when God creates male and female, it means God created male, female, cis, nonbinary, femmes, trans, etc. The entire human experience—all gender identities, all sexual orientations—are summed up in the shortcut 'male and female.' A binary descriptor is used to subvert the binary. All of us are included in the life-affirming breath of God."

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"I Tweeted this, took a nap, and woke up to death threats: Jesus didn't die because of your sins. Jesus died because he was a poor brown revolutionary who was a threat to the Roman Empire."

SPRING 2024

The Syllabus (download and save a copy immediately)	The Live Sessions (download and save a copy immediately)
"Questions" (ask general questions here)	"Sharing Is Caring" (misc. space/share interesting things here)

Note: By staying enrolled, you hereby acknowledge that you have read the syllabus and agree to its terms. Additionally, please take note of [this](#) syllabus addendum required by the University.



****Links below will often require using your UH Library account and/or UH Office account****

<u>Dates/Topics</u>	<u>Assigned Texts</u>	<u>Assignments</u>
Important notes: Trigger warnings are always in effect. Devote an average of 10-12 hours per week to this course. Plan your term as appropriate. Per the syllabus, work is always due at 11:59 PM CST. There is always an automatic, emergency 6-hour grace period. You can get one automatic 3-day extension on an assignment (just not a 1-point assignment) by completing the "Get an Extension" form before the due date.		
-W1- 1/16-1/21	<ul style="list-style-type: none"> • "The Big Idea History Syllabus" • "Terms and (Starting) Definitions" • "The Anthropology of Religion" • "Karen Armstrong on Religion" 	

<p>Introductions & What is Religion?</p>	<ul style="list-style-type: none"> • "The Death of Christianity in the U.S." • "The Elements of Religion" • "Both an Atheist and a Theist" • "Can Religion Give You PTSD?" • "Meet the TikTok Nuns Fighting Hollywood Stereotypes" • "Another Beautiful Day" 	<ul style="list-style-type: none"> • Introductions (1/19, entry activity) • Week 1 Discussion (1/20, worth 1 pt)
<p>-W2- 1/22-1/28 What are Theologies from the Margins?</p>	<ul style="list-style-type: none"> • "Five Faces of Oppression" • "What is Liberation Theology?" • "Radical Rise of Liberation Theology with Lilian Calles Barger" • "Gustavo Gutierrez and the Preferential Option for the Poor" • "How I Learned Jesus is Black" • "If God is White, Kill God': Cone, Once the Most Hated Theologian" • "Cone, a Founder of Black Liberation Theology, Dies at 79" • "White Evangelicals' Attacks on Cone are About Power, Not Truth" • "I Agree, Critical Race Theory is Indeed Incompatible With Southern Baptist Convention's 'Faith and Message'" 	<ul style="list-style-type: none"> • Syllabus Activity (1/25, entry activity) • Week 2 Discussion (1/27, worth 1 pt)
<p>-W3- 1/29-2/4 (Re)interpreting (What we call) the Bible</p>	<ul style="list-style-type: none"> • "Bible Pop Quiz" • "The Bible: An Introduction" • "Hermeneutics: An Introduction" • "Wisdom's Dance Hermeneutical Moves and Turns" (skim, note the hermeneutical categories) • Reading the Bible from the Margins (Intro., Ch. 1-2) <p>**Mark your calendars: The Live Sessions Wednesday, January 31, 7-8 PM CST</p> <p>**Start thinking about Project #1</p>	<ul style="list-style-type: none"> • Quiz #1 (2/4, worth 5 pts) • The Live Sessions, Shazia Khan--response required unless attended live on 1/31 (2/4, worth 1 pt)
<p>-W4- 2/5-2/11 (Re)interpreting (What we call) the Bible, cont.</p>	<ul style="list-style-type: none"> • Reading the Bible from the Margins (Ch. 3-5) • "Hermeneutical Justice Is The Key To Social Justice" • "Trey Pearson - How Can I be Gay, and Call Myself A Christian?" • "Trey Pearson - We Don't Need Your Thoughts and Prayers" • "#ThingsNotInTheBible" <p>**Mark your calendars: The Live Sessions Tuesday, February 6, 7-8 PM CST</p>	<ul style="list-style-type: none"> • Week 4 Discussion (2/10, worth 1 pt) • The Live Sessions, Brandon Ambrosino--response required unless attended live on 2/6 (2/11, worth 1 pt)
<p>-W5- 2/12-2/18 Feminist Theologies</p>	<ul style="list-style-type: none"> • "Christine de Pizan - Theologian and Mother" • "Made in the Image of God" • "Rachel Held Evans, Voice of the Wandering Evangelical, Dies at 37" • "How Rachel Held Evans Became the Most Polarizing Woman in Evangelicalism" • "Why Does God Need A Penis" • Jesus Feminist: An Invitation to Revisit the Bible's View of Women (Forward, Intro, Ch. 1-5) 	<ul style="list-style-type: none"> • Week 5 Discussion (2/17, worth 1 pt) • Quiz #2 (2/18, worth 6 pts)
<p>-W6- 2/19-2/25 Feminist Theologies, cont.</p>	<ul style="list-style-type: none"> • Jesus Feminist: An Invitation to Revisit the Bible's View of Women (Ch. 6-12) • "The New Feminist Revolution in Religion" • "Losing My Religion for Equality" • "Hot Topic #4: Feminism vs Womanism" 	<ul style="list-style-type: none"> • Week 6 Discussion (2/24, worth 1 pt) • Check-in (2/25, worth 1 bonus pt)
<p>-W7- 2/26-3/3 Womanist</p>	<ul style="list-style-type: none"> • "Emilie M. Townes and Womanist Theology" • "Journey to Liberation: The Legacy of Womanist Theology" • "A Womanist Queer Theology - The Pamela Lightsey Interview" • "The Womanist Legacy of Aretha Franklin" • "Aretha Franklin sings '(You Make Me Feel Like) A Natural Woman'" 	<ul style="list-style-type: none"> • Project #1 (3/1, worth 10 pts) • Week 7 Discussion (3/2, worth 1 pt)

<p>Theologies</p>	<ul style="list-style-type: none"> In My Grandmother's House: Black Women, Faith, and the Stories We Tell (Preface, Ch. 1-6) <p>**Start thinking about Project #2</p>	
<p>-W8- 3/4-3/10 Womanist Theologies, cont.</p>	<ul style="list-style-type: none"> In My Grandmother's House: Black Women, Faith, and the Stories We Tell (Ch. 7-12, Afterward) "Womanist Biblical Hermeneutics" "Fast Car" "Black Like Me" "At The Purchaser's Option" "I Wish I Knew (How It Would Feel To Be Free)" "Why? (The King of Love is Dead)" "Girl on Fire" <p>**Start thinking about the Final Paper</p>	<ul style="list-style-type: none"> Week 8 Discussion (3/9, worth 1 pt) Quiz #3 (3/10, worth 4 pts)
<p>3/11-3/17</p>	<p><i>Spring Break</i></p>	
<p>-W9- 3/18-3/24 Queer Theologies</p>	<ul style="list-style-type: none"> "People Aren't Born Gay or Straight" (Background) "'Homosexual' Does Not Appear in the Bible Pre-1946" (Background) "Choosing Gratitude and Hope" "God is Gay" "Can You Be Religious and Queer?" "What Promiscuity Taught Me About God's Love" "Coming Out as Sacrament" "Clobbering 'Biblical' Gay Bashing" "The Bible: A Queer Positive Book" "Why Same Gender Marriages are as Biblical as Heterosexual Marriages" Radical Love: An Introduction to Queer Theology (Intro, Ch. 1-2) <p>**Mark your calendars: The Live Sessions Tuesday, March 19, 7-8 PM CST</p>	<ul style="list-style-type: none"> Week 9 Discussion (3/23, worth 1 pt) The Live Sessions, Dom Kelly--response required unless attended live on 3/19 (3/24, worth 1 pt)
<p>-W10- 3/25-3/31 Queer Theologies, cont.</p>	<ul style="list-style-type: none"> Radical Love: An Introduction to Queer Theology (Ch. 3-5, Conclusion) "Confessions of a Latino Macho: From Gay Basher to Gay Ally" "Your Body is Good: A Resurrection Sermon" "Son of a Preacher Man" "God Updates Mankind of Their Pronouns" "Transgender and Christian: My Body Is A Temple, Can It Change?" "A Love Letter to Transgender People from a Transgender Priest" "And God Hovered Over the Face of the Deep:" "Ruminations on the Death of Pat Robertson" 	<ul style="list-style-type: none"> Quiz #4 (3/31, worth 5 pts) Check-in (3/31, worth 1 bonus pt)
<p>-W11- 4/1-4/7 Latine Theologies</p>	<ul style="list-style-type: none"> "How Jesus Came to Resemble a White European" (Background) "Call Me Latine" (Background) Our Lady (Virgin of Guadalupe, a form of the Virgin Mary) "Cesar E. Chavez: The Mexican-American and the Church" "Gloria Anzaldúa" "A Hispanic Rethinking of the Cross" "What Not to Ask the Latino Visiting Your Church" "Interview Dr Robyn Henderson-Espinoza" Mujerista Theology: A Theology for the Twenty-first Century (Preface, Intro., Ch. 1-4) <p>**Mark your calendars: The Live Sessions Wednesday, April 3, 7-8 PM CST</p>	<ul style="list-style-type: none"> Project #2 (4/5, worth 10 points) Week 11 Discussion (4/6, worth 1 pt) The Live Sessions, Pastor Matt Nightingale--response required unless attended live on 4/3 (4/7, worth 1 pt)
<p>-W12- 4/8-4/14</p>	<ul style="list-style-type: none"> Mujerista Theology: A Theology for the Twenty-first Century (Ch. 5-6, 8, 10) "Pa'l Norte" (English lyrics) 	<ul style="list-style-type: none"> Quiz #5 (4/14, worth 5 pts) Writing Center (4/14, worth 2 bonus)

Latine Theologies, cont.	<ul style="list-style-type: none"> • "Salmo 23" (English lyrics) • "Himno Eterno" (English lyrics) 	pts)
-W13- 4/15-4/21 Other Theologies, Theisms, and Atheisms	<ul style="list-style-type: none"> • "Crippling the Kingdom" • "Toward a Child Liberation Theology" • "Satanic Temple's Tenets Are Superior To Ten Commandments" • "Greg Epstein, Humanist Chaplain at Harvard" • "We Have Always Been Here" • "Queer and Muslim: Nothing to Reconcile" • "On Becoming a Muslim to be a Faithful Follower of Jesus" • "I Found Myself When I Lost My Faith" • "The New Black Atheists" • "Black Atheists Explain What It's Like to Be a 'Double Minority'." • "Say It With Me: I'm a Hispanic Atheist" <p>**Mark your calendars: The Live Sessions Monday, April 15, 7-8 PM CST</p>	<ul style="list-style-type: none"> • Week 13 Discussion (4/20, worth 1 pt) • Quiz #6 (4/21, worth 5 pts) • The Live Sessions, Dr. John Gillespie-response required unless attended live on 4/15 (4/21, worth 1 pt)
-W14- 4/22-4/28 Conclusions	<ul style="list-style-type: none"> • "You Might Be Done With Religion, Religion Is Not Done With You" 	<ul style="list-style-type: none"> • Term Paper (4/25, worth 20 pts) • Course Reflection (4/28, worth 15 pts)