

RS 135: Embodiment and Suffering
Westmont College
Fall 2025
MW 3:15-5:05pm

Formatted: Norwegian (Bokmål)

Professor Helen Rhee, Ph.D.
Office: Porter Center 15
Office Hours: MW 1:00-3:00p.m.; by appointment
Email: rhee@westmont.edu
Phone: ext. 6834

Course Description:

This course is an inter- and multi-disciplinary course examining the sufferings embedded in our human embodiment—(chronic and acute) psycho-somatic pain, (physical and mental) illness, and disability—and their implications for and engagement with Christian theology, faith, community, and visions of wholeness and healing. We will approach these topics from biblical, theological, historical, socio-cultural, literary, medical, and psychological perspectives, recognizing and reflecting upon their manifold dimensions and impacts.

The reality and experiences of embodied sufferings and losses beg critical intellectual and theological querying: How do we wrestle with what it means to make sense of and find/make meanings in these sufferings? How do we understand and interpret the fundamental Christian understandings of God and God's (im-)passibility, God's relationship to human suffering, and the Christ's suffering? How do humans of all different races, and different physical and mental abilities (or disabilities) and conditions bear God's image and seek justice and dignity for all?

Embodied human sufferings are also deeply personal to all of us and can never merely remain intellectual issues. Thus the course will also explore constructive and practical ways to deal with sufferings ("pedagogies of suffering") and to engage and empathize with people who suffer: How does Christian faith and communities foster welcoming space and a sense of belonging for people, those especially with developmental disability and mental health challenges? How do we pray for people living with chronic pain? What does it mean to have hope for people with various illnesses? What does healing and wholeness in Christ look like?

GENERAL EDUCATION: WRITING INTENSIVE WITHIN (OUTSIDE) MAJOR

This course fulfills the "Writing Intensive Within (Outside) Major" requirement and is seeking to fulfill the "Justice, Reconciliation, and Diversity" requirement.

COURSE LEARNING OUTCOMES:

Westmont has identified **the Institutional Learning Outcomes (ILO)** as crucial to Christian liberal arts educational vision: Christian Understanding, Practices, and

Affections (CUPA), Global Awareness, Diversity, Critical Thinking, Quantitative Literacy, Competence in Written Communication, Competence in Oral Communication, and Information Literacy. **Religious Studies Department** has identified the following program learning outcomes: Hermeneutical Competence, Theological Judgment, and Ecclesial Engagement. In light of these institutional and departmental program learning outcomes, completion of this course will enable students to:

Student Learning Outcome	Instructional Activity	Assessment
<i>Demonstrate</i> the ability to articulate their learning in speech and writing with creativity and effectiveness (Competence in Oral Communication; Written Communication; Information Literacy)	Discussion	Critical Reading Notes (CRN); Research Paper; Sermon
<i>Articulate</i> a fundamental thematic knowledge of the subject matter in written works, including its implications on theology and practice of the contemporary church (CUPA; Critical Thinking; Competence in Written Communication; RS—Theological Judgment; Hermeneutical Competence)	Lecture; Discussion	Critical Reading Notes (CRN); Research Paper; Final Exam
<i>Evaluate</i> major theological issues of the subject matter and assess their practical impact on diverse Christian responses (CUPA; Critical Thinking; Global Awareness; Diversity; RS—Theological Judgment; Ecclesial Engagement)	Lecture; Discussion	Critical Reading Notes (CRN); Research Paper; Sermon; Exam
<i>Analyze</i> issues of justice and injustice involving race and racism in relation to disability and embodied suffering in particular in the United States in biblically and theologically grounded ways (GE JRD criterion).	Lecture; Discussion	Critical Reading Notes (CRN); Research Paper; Sermon
<i>Identify</i> Christian responsibilities to pursue justice and reconciliation in diverse relationships, practices, and structures according to the character of God's loving reign expressed in the life and ministry of Jesus Christ (GE JRD criterion—CUPA; Diversity; Critical Thinking; RS—Ecclesial Engagement).	Lecture; Discussion	Critical Reading Notes (CRN); Exam (Take-home)

I consider my classes as “communities of learning.” I will treat each student as a responsible learner who pursues critical thinking, integrity, open dialogues, and interpretive analysis supported by credible evidences. While I will respect independent thinking as an academic discipline, however, I will encourage interdependence and mutual care for one another as a community. We are in this academic endeavor together as a team. This basic attitude of learning and interdependence is critical and expected in

class. Any classroom behavior that discourages, belittles, or disrupts this attitude will not be tolerated (see also Academic Integrity).

Required Texts:

- Billings, J. Todd. *Rejoicing in Lament: Wrestling with an Incurable Cancer and Life in Christ*. Grand Rapids, MI: Brazos, 2015. Pp. 189.
- Kapic, Kelly, M. *Embodied Hope: A Theological Meditation on Pain and Suffering*. Downers Grove, IL: IVP Academic, 2017. Pp. 164.
- Larchet, J.-C. *The Theology of Illness*. Tr. J. & M. Breck. Crestwood, NY: St. Vladimir's Seminary Press, 2002. Pp. 131
- Letizia, Phil. *Held in the Love of God: Discipleship and Disability*. Waco, TX: Baylor University Press, 2024. Pp. 150.
- Other supplemental readings will be available on Canvas.

Recommended Texts:

- Barton, Sarah Jean. *Becoming the Baptized Body: Disability and the Practice of Christian Community*. Waco, TX: Baylor University Press, 2022.
- Basselin, Timothy J. *Flannery O'Connor: Writing a Theology of Disabled Humanity*. Waco, TX: Baylor University Press, 2013.
- Bowler, Kate. *Everything Happens for a Reason: And Other Lies I've Loved*. New York: Random House, 2018. Pp. 166.
- Clifton, Shane. *Crippled Grace: Disability, Virtue Ethics, and the Good Life*. Waco, TX: Baylor University Press, 2018
- Fox, Bethany McKinney. *Disability and the Way of Jesus: Holistic Healing in the Gospels and the Church*. Downers Grove, IL: IVP Academic, 2019.
- Hardwick, Lamar. *Disability and the Church: A Vision for Diversity and Inclusion*. Downers Grove, IL: IVP, 2021.
- _____. *How Ableism Fuels Racism: Dismantling the Hierarchy of Bodies in the Church*. Grand Rapids, TX: Brazos, 2024.
- Jacobson, Amy E. *Redefining Perfect: The Interplay between Theology and Disability*. Eugene, OR: Wipf & Stock, 2017.
- Kapic, Kelley. *You're Only Human: How Limits Reflect God's Design and Why That's Good News*. Grand Rapids, MI: Brazos, 2022.
- Kenny, Amy. *My Body is Not a Prayer Request: Disability Justice in the Church*. Grand Rapids, MI: Brazos, 2022. Pp. 192.
- Kinghorn, Warren. *Wayfaring: A Christian Approach to Mental Health Care*. Grand Rapids, MI: Eerdmans, 2024.
- McEntyre, Marilyn Chandler. *A Faithful Farewell: Living Your Last Chapter with Love*. Grand Rapids, MI: Eerdmans, 2015.
- _____. *A Long Letting Go: Losing Someone You Love*. Grand Rapids, MI: Eerdmans, 2015.
- Melcher, Sarah J. *Prophetic Disability: Divine Sovereignty and Human Bodies in the Hebrew Bible*. Waco, TX: Baylor University Press, 2022.

- Rhee, Helen. *Illness, Pain, and Health Care in Early Christianity*. Grand Rapids, MI: Eerdmans, 2022.
- Swenson, Kristin M. *Living through Pain: Psalms and the Search for Wholeness*. Waco, TX: Baylor University Press, 2005.
- Swinton, John. *Becoming Friends of Time: Disability, Timefullness, and Gentle Discipleship*. Waco, TX: Baylor University Press, 2016.
- Weinandy, Thomas G. *Does God Suffer?* Notre Dame, IN: University of Notre Dame Press, 2000.

Further Readings:

- Blowers, Paul. "Pity, Empathy, and the Tragic Spectacle of Human Suffering: Exploring the Emotional Culture of Compassion in Late Ancient Christianity," *J ECS* 18:(2010), 1-27.
- Brock, Brian and John Swinton. Ed. *Disability in the Christian Tradition: A Reader*. Grand Rapids, MI: Eerdmans, 2012.
- Cassell, Eric J. *The Nature of Suffering and the Goals of Medicine*. Second Edition. Oxford: Oxford University Press, 1994.
- Chittister, Joan D. *Scarred by Struggle, Transformed by Hope*. Grand Rapids, MI/Cambridge, UK: Eerdmans, 2003.
- Clare, Eli. *Brilliant Imperfection: Grappling with Cure*. Durham, NC: Duke University Press, 2017.
- Colwell, John. *Why Have You Forsaken Me?: A Personal Reflection on the Experience of Desolation*. Eugene, OR: Wipf & Stock, 2012.
- Elm, Susanna. "Roman Pain and the Rise of Christianity," in *Quo Vadis Medical Healing: Past Concepts and New Approaches*. Ed. Susanna Elm and Stefan N. Willich (New York: Springer, 2009), 41-54.
- Frank, Arthur W. *The Wounded Storyteller: Body, Illness & Ethics*. Second Edition. Chicago and London: University of Chicago Press, 2013.
- Gavrilyuk, Paul L. *The Suffering of the Impassible God: The Dialectics of Patristic Thought*. Oxford: Oxford University Press, 2004.
- Harrison, Nonna Verna, and David G. Hunter. Ed. *Suffering and Evil in Early Christian Thought*. Grand Rapids, MI: Baker Academic, 2016.
- Hauerwas, Stanley. *God, Medicine, and Suffering*. Grand Rapids, MI: Eerdmans, 1990.
- Keller, Timothy. *Walking with God through Pain and Suffering*. New York: Penguin Books, 2015.
- Kleinman, Arthur. *The Illness Narratives: Suffering, Healing, and the Human Condition*. New York: Basic Books, 1988. Pp. 251.
- Long, T. G. *What Shall We Say?: Evil, Suffering, and the Crisis of Faith*. Grand Rapids: Eerdmans, 2011.
- McGill, Arthur C. *Suffering: A Test of Theological Method*. Eugene, OR: Wipf & Stock Publishers, 1982.
- Melcher, Sarah, Mikeal C. Parsons, and Amos Yong. Ed. *The Bible and Disability: A Commentary*. Waco, TX: Baylor University Press, 2017.
- Morris, David B. *The Culture of Pain*. Berkeley; Los Angeles; London: University of California Press, 1991.

- Perkins, Judith. *The Suffering Self: Pain and Narrative Representation in the Early Christian Era*. London & New York: Routledge, 1995.
- Pilch, J. *Healing in the New Testament: Insights from Medical and Mediterranean Anthropology*. Minneapolis: Fortress, 2000.
- Porterfield, A. *Healing in the History of Christianity*. Oxford: Oxford University Press, 2005.
- Rambo, Shelly. *Resurrecting Wounds: Living in the Afterlife of Trauma*. Waco, TX: Baylor University Press, 2017.
- Reynolds, T. E. *Vulnerable Communion: A Theology of Disability and Hospitality*. Grand Rapids: Brazos Press, 2008.
- Rice, Richard. *Suffering and the Search for Meaning: Contemporary Responses to the Problem of Pain*. Downers Grove, IL: IVP Academic, 2014.
- Rittgers, Ronald K. *The Reformation of Suffering: Pastoral Theology and Lay Piety in Late Medieval and Early Modern Germany*. Oxford: Oxford University Press, 2012.
- Scarry, E. *The Body in Pain*. Oxford: Oxford University Press, 1987.
- Schipper, J. *Disability and Isaiah's Suffering Servant*. Oxford: Oxford University Press, 2011.
- Stump, Eleonore. *Wandering in Darkness: Narrative and the Problem of Suffering*. Oxford: Oxford University Press, 2012.
- Swinton, John. *Raging with Compassion: Pastoral Responses to the Problem of Evil*. Grand Rapids, MI: Eerdmans, 2007.
- Volf, Miroslav. *The End of Memory: Remembering Rightly in a Violent World*. Grand Rapids, MI: Eerdmans, 2006.
- Wright, N. T. *Evil and the Justice of God*. Downers Grove, IL: IVP Books, 2013.
- Yong, A. *The Bible, Disability, and the Church: A New Vision of the People of God*. Grand Rapids, MI: Eerdmans, 2011.
- _____. *Theology and Down Syndrome: Reimagining Disability in Late Modernity*. Waco: Baylor University Press, 2007.
- Young, F. M. *Brokenness and Blessing: Towards a Biblical Spirituality*. Grand Rapids, MI: Baker Academic, 2007.

ATTENDANCE, ASSIGNMENTS & GRADING:¹

1. Attendance: Attendance at all class sessions is required although **two** absences may be allowed in cases of illness, official college activities (e.g., athletic activities and field trips) or other extenuating circumstances, judged by the professor. You are also expected to arrive *on time* for each class session. Excessive absences and habitual tardiness **will result in** the lower course grade at the end of the term. Please note that you are expected to be present in class both physically and mentally, fully engaging with the course material (see 9. Laptop policy).

2. Class Discussions and Critical Reading Notes (CRN, 25%): The course format will be **primarily** a seminar (**with occasional lectures**). Due to its format, it is crucial that

¹ Proviso: The professor reserves the right to change this syllabus when deemed appropriate; changes to the syllabus will be announced in class.

students not only attend the class but also actively participate in class discussions. For a class discussion, each student is responsible for having completed the scheduled readings, **raising 1) one or two salient issues/ points of interest or reflection and 2) one or two questions for class discussion (Critical Reading Notes)**, and participating in a thoughtful interaction and dialogue on the given readings. We will do various reading exercises in class, which require each student's full participation; so **come prepared!** Students are required to submit **one page (single-paced) critical CRN on the assigned readings per class; there are twenty-eight CRNs required for the semester.** All notes should be typed and submitted on Canvas. In addition, **each student will lead/facilitate a class discussion** for a selected day **twice** during the semester (a sign-up sheet will be available in the first week of class). For leading a class discussion, each presenter is responsible for providing a brief summary for the reading and a salient issue/point of reflection, raising discussion topics and questions, and facilitating the class for thoughtful engagement and dialogue. All students are required to **bring assigned readings to each class session**, including the Bible, when relevant.

For critical reading notes, students may use one or two combination of the following examples:

Descriptive and Observational: what does the text "say?" Observe the text carefully—who, what, when, where, why and how.

Interpretive and hermeneutical: what do you take the text to "mean" then and now? What is a basis of your interpretation?

Analytical and integrative: How do you connect the dots between the text(s), your understanding, and its implication for our context? How do various texts relate to one another?

Special note on writing: In the first week of class, your professor will correct not only the **content** of your CRN but also the **clarity, style, and grammar** of CRN so that you will be more effective writers. You are to revise your first week of CRNs based on the professor's comments and resubmit them. Repeated corrections on the same points will lead to penalties.

Special note on readings: Students are advised to develop reading strategies in understanding various genres of primary and secondary texts. Reading different forms of texts require different reading strategies. Primary readings include biblical exegeses, theological treatises (both ancient and modern), cultural analyses, and philosophical tracts.

3. Research Project (25%): Students are to develop and submit their research papers of **8-10 pages (2,400-3,000 words)** on a topic related to the course (embodied suffering). This assignment is designed to equip students to utilize both primary and secondary resources, to build their academic research skills on the topics of their interest (pertaining to the course), and to write an effective research paper. Students are to consult the professor regarding their potential topics and resources (cf. Further Readings) and strongly encouraged to work with reference librarians in the library Research Help Desk.

Commented [HR1]: This is the pertinent assignment

An **annotated bibliography** is the first required step in the process of writing a research paper (due on October , 2025). It should include a variety of sources (a dictionary/encyclopedia article, a journal article, monograph/book, a chapter in a book, etc.) and a Wikipedia is **not** an acceptable scholarly source. An online source should be indicated with a date of access. The bibliography should have at least 12 sources and follow [*The SBL Handbook of Style*](#) (also available in the RS office and the library). *The SBL Handbook of Style* should also be the standard for footnotes (no endnotes, please). Then a **research title and thesis statement** are due on Wednesday, November 2025. **Your detailed research outlines** are due on Wednesday, November; your outline should contain your major argument(s) that support your overall thesis with textual support. **Your final paper** is due on the last day of instruction, Wednesday, December. Late assignments will be marked down 15% per day. Students are expected to incorporate professor's comments into their final paper.

Grading is based upon a clear and strong thesis statement; coherent and cogent argument; effective use of diverse sources; and lucid writing and style, including grammar. In particular, students will be graded on:

- their ability to construct a clear central message that includes purposeful and inviting ideas, insightful arguments and reasons to accept these arguments, relevant and substantive supporting material, and various audience-centered appeals
- the organization of their messages, providing appropriately creative introductions, compelling and strategic structure, smooth transitions, and an effective conclusion
- their communication style, engaging their audiences with discipline-appropriate language use and artfully constructed sentences” (*GE Combined Document*, 16).

4. **Sermon (25%):** Each student is to prepare and deliver a sermon on the theme/topic of “(embodied) suffering” based on a biblical text(s) during the last two weeks of class. This assignment is an opportunity for students to integrate the course material with biblical exegesis and theological judgment in (personal and) embodied ways. First, your **sermon texts** are due on _____ and then **sermon outlines** are due on _____. Your **sermon draft** is due on _____. Based on the professor's comments, you will have to revise your sermon manuscript. On the day of delivery, students are to preach their sermon for **20-22 minutes** before their classmates and **submit their revised manuscripts (6-7 pages) to the professor** after their delivery. The sermon presentation will be evaluated by the Professor and classmates.

Grading is based upon peer evaluation plus professor's evaluation on hermeneutical competence, theological judgment, insightful application, and clear and effective delivery and writing.

5. **Take-Home Final (25%):** Students will take **1) a take-home final** examination on the comprehensive materials covered and discussed in the class. The professor will provide the students with a study guide in advance. The final exam must be submitted on the scheduled date and time. **2) This exam will also contain a separate section** on faith and learning (**total 3 pages in single space, typed**) due at the time of the in-class final

examination. The goal of this take-home part is to enable students to integrate the course material and a personal journey and issues of faith. Students should abide by the following format: **i) Provide your spiritual autobiography (½ - 1 page)**, especially evaluating your previous and current state in relation to the course; **ii) Review and assess the theology and practices of the two particular traditions/topics** of your interest covered in the course (1 page); **iii) Integrate your spiritual journey and theological understanding with the lessons** of those traditions/topics and discuss how the latter has challenged and/or empowered you and how you will contextualize those learnings specifically in your life (½ - 1 page).

Grading for this take-home will be based on the demonstration of: 1) judicious and cogent treatment of the selected traditions; 2) reflective and perceptive integration of the course materials and personal faith journey; 3) quality of the writing and presentation, such as grammar, style, and spelling.

** Please note that students need to submit **all** assignments in order to pass the course and that all assignments must be **typed and submitted in hard copy**.

7. Inclusive Language: Many women and men no longer find “man,” “men,” “mankind” acceptable as generic terms. Such language, though once normative in our speaking and writing, now tends increasingly to alienate a substantial group of people (i.e., women). In light of this reality, students are expected to use gender inclusive language for all assignments whenever appropriate; for example, when referring to a human being in generic sense, use “humans, human being, humanity, humankind, or people” instead of “man, men, or mankind”; other cases (possessive, objective, or predicate) should follow the practice accordingly (e.g., his or her, one’s, their). Repeated insensitivity *will be noted with penalty*.

8. Extra Credit (4 points each):

Attend a public lecture (TBA) and write a brief two-page report (single-spaced) on the lecture and your interaction/reflection.

9. Laptop and Smartphone Policy: You may use laptops in class but are expected to abide by fundamental classroom etiquette (i.e., no multi-tasking in class, such as checking email, browsing the web, playing games, tweeting friends, or updating Facebook, Instagram, X, or SnapChat, etc.) and to keep their academic integrity. At no point in class smartphone is allowed to be displayed except if/when the professor allows it for a pedagogical purpose at a certain time. If you breach this etiquette, you will be asked to stop bringing your laptops and smartphones.

10. OFFICE HOURS: Please come by my office during my office hours or meet me over lunch at the DC (11:30am or 12:40pm MWF). I would love to get to know you outside classroom and discuss with you course material or anything else.

ACADEMIC INTEGRITY and AI (needs to be updated):

You are advised and expected to take academic integrity seriously as stated in the *Student Handbook*. Any act of cheating (including copying papers/CRNs/test answers AND giving or receiving unauthorized aid in completing any of the class assignments), plagiarism (i.e., using ideas and/or words from (un)published sources as one's own without proper citations) or falsification will not be tolerated under any circumstance and will automatically result in a failing grade in the work and may result in a failing grade in the course and a report to the Provost. You are responsible for being informed of Westmont's plagiarism policy, listed here:

http://www.westmont.edu/offices/provost/plagiarism/academic_integrity_policy.html .

ACADEMIC ACCESSIBILITY and ACCOMMODATIONS:

Students who have been diagnosed with a condition that meets the criteria of a disability are strongly encouraged to contact the Office of Disability Services (ODS) as early as possible to discuss appropriate accommodations for this course. Formal accommodations will only be granted for students whose disabilities have been verified by ODS. These accommodations may be necessary to ensure your full participation and the successful completion of this course. Please contact the website for more information <http://www.westmont.edu/offices/disability/> ODS is located upstairs in Voskuyl library 310, 311A.

The **writing center** is a creative, collaborative space where you can improve in writing skill and confidence. Our peer tutors serve as friendly "test readers" for your projects, helping you develop and revise your writing before submitting it to professors, employers, and others. We encourage you to meet with a tutor at least 48 hours before your writing deadline. Be ready to share your assignment prompt and your latest draft, no matter how rough. All tutorials are free of charge. **Make an appointment** at <https://westmont.mywconline.com/>. We hope to see you soon!

If you need **counselling and psychological services**, please contact CAPS at: <https://www.westmont.edu/counseling-and-psychological-services>

LIBRARY RESOURCES:

Westmont librarians are available to help you. You can go to the Research Help Desk in the library for help with research for your assignments. You can also set up an appointment with the librarian who serves your academic department. To identify a specific librarian and to find subject-specific resources, consult the library's research guides at libguides.westmont.edu.

COURSE SCHEDULE:

Dates	Lecture/Discussion Topics	Readings/Assignments
Week One 8/25 (Mon)	Introduction to Course A Theology of Illness I (An Orthodox Perspective): The Origins of Illness	Larchet, <i>Theology of Illness</i> , pp. 9-53
8/27 (Wed)	A Theology of Illness II: The Spiritual Meaning of Illness	Larchet, <i>Theology of Illness</i> , pp. 55-91
Week Two 9/1 (Mon)	A Theology of Illness III: Christian Paths toward Healing	Larchet, <i>Theology of Illness</i> , pp. 91-131
9/3 (Wed)	Illness (Cancer): Fog and the Book of Job	Billings, <i>Rejoicing in Lament (RIL)</i> , Preface, chs. 1-2
Week Three 9/8 (Mon)	Illness: Lamenting	Billings, <i>RIL</i> , chs. 3-4
9/10 (Mon)	Illness: Lament and Witness	Billings, <i>RIL</i> , chs. 5-6
Week Four 9/15 (Mon)	Illness: Praying for Healing and the Kingdom	Billings, <i>RIL</i> , chs. 7-8
9/17 (Wed)	Illness: God's Impassible Love in Christ	Billings, <i>RIL</i> , chs. 9-10
Week Five 9/22 (Mon)	The "Gospel" of Health and Divine Healing (especially among the people of color)	Bowler, "Health," in <i>Blessed</i> (Canvas)
9/24 (Wed)	A Theology of Illness and Suffering: St. John Paul II (A Catholic Perspective)	https://ost.edu/theology-sickness-suffering-according-john-paul-ii-contribution-towards-pastoral-care-sick/
Week Six 9/29 (Mon)	Chronic Pain; The Pain of the Powerless—(Racial) Injustice and the Arc of Suffering	Morris, "An Invisible Epidemic" in <i>The Culture of Pain</i> ; AND Warraich, "The Pain of the Powerless" in <i>The Song of Our Scars</i> (Canvas)
10/1 (Wed)	Chronic Pain: The Struggle	Kapic, <i>Embodied Hope</i> , chs. 1-3
Week Seven 10/6 (Mon)	Chronic Pain: The Struggle	Kapic, <i>Embodied Hope</i> , chs. 4-5
10/8 (Wed)	Chronic Pain: The Strangeness of God	Kapic, <i>Embodied Hope</i> , chs. 6-7
Week Eight 10/13 (Mon)	Fall Holiday: No Class	
10/15 (Wed)	Chronic Pain: The Strangeness of God	Kapic, <i>Embodied Hope</i> , chs. 8-9 Research Paper Annotated Bibliography Due
Week Nine		

Commented [HR2]: We will discuss the impact of the Prosperity Gospel (expectation of physical healing as part of the Gospel) particularly on the people of color and the poor both in the US and the global South (particularly in Africa and Latin America).

Commented [HR3]: We will discuss the racialized impact and injustice of the opioid crisis (particularly on African Americans) in response to chronic pain.

10/20 (Mon)	Chronic Pain: Life Together	Kapic, <i>Embodied Hope</i> , chs. 10-11
10/22 (Wed)	Disability: People First and Diversity	Reynolds, "Introduction"-ch. 1, in <i>Vulnerable Communion</i> ; AND https://christianscholars.com/disabling-ableism-part-1-redefining-models-of-disability/ (Canvas)
Week Ten 10/27 (Mon)	Disability: Reading Biblical Texts of Healing	Fox, ch. 4 in <i>Disability and the Way of Jesus</i> (Canvas) Rhee, <i>Illness, Pain, and Health Care in Early Christianity</i> , 77-95
10/29 (Wed)	Disability: Tracing an Evangelical Theology of Discipleship	Letizia, <i>Held in the Love of God (HILOG)</i> , Intro-ch. 1 Research Paper Title and Thesis Due
Week Eleven 11/3 (Mon)	Disability: The recognition of a Disciple and the Body of Christ	Letizia, <i>HILOG</i> , chs. 2-4
11/5 (Wed)	Disability: Life as a Disciple of Jesus	Letizia, <i>HILOG</i> , chs. 5-7
Week Twelve 11/10 (Mon)	Disability: Race, Gender, and Disability in the Church	Hardwick, ch. 1 in <i>Disability and the Church</i> (Canvas) Miles, "Disability: What Have Black People Got to Do with It?" https://www.aaahs.org/disability-whats-black-people-got-to-do-with-it-angel-love-miles/
11/12 (Wed)	Disability: Diversity and Inclusion in the Church	Hardwick, chs. 3-4 in <i>Disability and the Church</i> and chs. 7-8 in <i>How Ableism Fuels Racism</i> (Canvas)
Week Thirteen 11/17 (Mon)	Mental Health Challenges and Christian Faith	Finely, "Christian Over-Spiritualization of Mental Disorders" https://christianscholars.com/christian-over-spiritualization-of-mental-disorders/ AND https://fullerstudio.fuller.edu/theology/for-such-a-time-as-this-hope-and-healing-as-the-mission-of-mental-health/
11/19 (Wed)	Mental Health Challenges among the People of Color	"The Role of the Church in Improving Mental Wellness in the African American Community"; AND "Spiritually and Culturally Informed Mental Health Care for Latina/o Young People"; AND "Model Minority at Risk: Expressed

Commented [HR4]: I will introduce a range of disability studies/theologies, models, statistics, access to health care among the people of color, etc.

Commented [HR5]: This week's readings highlight challenges of accessing support and health care for African Americans with disabilities and how Christians in particular can resist both ableism and racism both theologically and practically.

		Needs of Mental Health by Asian American Young Adults” (Canvas)
Week Fourteen 11/24 (Mon)	Sermon Presentation	Sermon Manuscript Due
11/26 (Wed)	Thanksgiving Break—No Class	
Week Fifteen 12/1 (Mon)	Sermon Presentation	Sermon Manuscript Due
12/3 (Wed)	Sermon Presentation	Sermon Manuscript Due
Week Sixteen 12/9 (Mon)	Study Day—No Class	Final Research Paper Due
12/10 (Wed)	Final Examination Due 3:00pm-5:00pm	

Commented [HR6]: These readings introduce the important role of the church/Christian communities of blacks, Latinos, and Asian Americans in journeying with those wrestling with mental health challenges.