

STMA 593 Spirituality of Luke

Course Information

Course Number:	STMA 593	Instructor:	Mary Rose Bumpus, RSM, Ph.D.
Units:	3	Office:	Hunthausen #129
Prerequisites:	STMM 526	Office Hours:	By Appointment (see below)
	Hebrew Scriptures	Phone:	206-296-6958
	STMM 527	Email:	bumpusm@seattleu.edu
	Christian Scriptures		

Auditors: Must commit to doing all the assigned readings for the class. Thanks.

*****Please bring the course reader and a copy of the syllabus to the first class!**

Time and Place

Day: Tuesday
Time: 1:30 p.m. – 4:20 p.m.
Place: Piggott Pavilion 050
First Day of Class: March 27, 2012
Last Day of Class: May 29, 2012

*****Note: This syllabus is subject to change at the discretion of the instructor**

Course Description

In this course participants will do a close reading of select texts from the Gospel of Luke. We will consider these texts within the socio-cultural and historical context of the Gospel as well as within the literary character of the Lukan narrative. We will also explore the lived experience of the faith that gave rise to the Gospel and continues to transform contemporary readers/hearers of the word. Participants will employ aspects of historical-criticism, redaction criticism, narrative criticism, and feminist criticism in working with texts and learn the value of these approaches for exegetical work with the text and for preaching. Students will write an exegetical paper that explores the meaning of a particular passage and sheds light on the spirituality of the Gospel of Luke.

Learning Outcomes

This course is an elective course open to all STM students who have taken the prerequisite courses in Hebrew and Christian Scriptures. This course also functions as a biblical selective for students pursuing a Master of Divinity degree. This course is designed to assist students in acquiring the following STM learning outcomes:

- ✚ Read scriptural texts critically (MAPS, MATS, M.Div.)
- ✚ Use biblical tools and resources as a way to inform exegesis for the purpose of doing ministry (M.Div.)
- ✚ Draw critically and constructively on Christian moral traditions to lead toward a more just and sustainable world (MAPS, MATS, M.Div.)
- ✚ Be a responsive, discerning listener who can enter another's worldview (MAPS, MATS, M.Div.)
- ✚ Identify one's own social location/assumptions/hermeneutics as we engage the text in our own lives, communities, and the larger world (M.Div.)

Objectives

After completing this course, students will be able to:

- ◆ identify the socio-cultural and historical context of the Gospel of Luke
- ◆ apply historical, redaction, narrative, and feminist criticisms to biblical texts
- ◆ state how various forms of criticism shed light on the meaning of the Gospel
- ◆ articulate how fostering the reign of God promotes a more just and sustainable world
- ◆ enter and understand the worldview of the Gospel
- ◆ appropriate the Gospel in a discerning and responsible way
- ◆ engage the Lukan narrative in a way that engages one's own faith
- ◆ write an exegetical paper

Topics

The exploration of the Gospel of Luke will focus on the narrative accounts of the Gospel and how these narratives reveal the mission and identity of Jesus, the hospitality of God, and what constitutes faithful discipleship in the reign of God. This investigation will include discussion of table fellowship and hospitality, Luke's depiction and Jesus' treatment of the rich and the poor, and the Lukan notion of hearing and doing the word.

Appointments

Please call or email for a specific appointment time. The office phone number is 206-296-6958. I can also be reached by email: bumpusm@seattleu.edu. I am most often available on Monday afternoon, Tuesday morning, and Thursday morning.

Special Needs

If you have or think you may have a disability (including an "invisible disability" such as a learning disability, a chronic health problem, or a mental health condition) that interferes with your performance as a student in this class, you are encouraged to discuss your needs and arrange support services and/or accommodations through Disabilities Services staff in the Learning Center, Loyola 100, 206-296-5740.

Class Procedures

Class procedures will vary from class to class and depend upon the nature of the material to be discussed during each class. In general, classes will contain lecture, discussion (in small and large groups), exercises that utilize various biblical methods, and time for personal engagement with the text. There will be two short breaks during the class period of ten minutes each. Please respect this time and limit the break to ten minutes.

Requirements

1. Attendance at all classes and participation in small and large group discussions and exercises.
2. Required readings as listed below.
3. A 10-12 page exegetical paper based on one of the texts listed below. M.Div. students for whom Greek is a denominational requirement *must* give evidence of utilizing the Greek text in this paper. Anyone who has studied Greek is welcome to utilize the Greek text.

****** The final exegetical paper will be divided into segments due at different points in time throughout the course and finally integrated into one complete paper for the last class session. See Paper Requirements below. ******

Biblical Texts for Papers

4:1-13 (The Temptation);	4:31-37 (Man with an Unclean Spirit);
4:38-44 (Healings at Simon's and Preaching);	5:1-11 (Call of First Disciples);
5:12-16 (Jesus Heals a Leper);	5:17-26 (Healing of the Paralytic);
6:1-6:11 (Questions and Sabbath healings);	7:1-7:10 (Jesus Heals a Centurion's Servant);
8:22-25 (Jesus Calms a Storm);	
8:26-39 (Jesus Heals the Gerasene Demoniac);	
8:40-42a and 49-56 (Healing of Jairus' Daughter);	
8:42b-48 (Healing of a Woman with a Hemorrhage);	
9:10-17 (Feeding of the Five Thousand);	9:28-36 (The Transfiguration);
9:37-43a (Jesus Heals a Boy with a demon);	18:18-30 (The Rich Ruler);
18:35-43 (Healing of a Blind Beggar);	19:28-40 (Entry into Jerusalem);
20:45-47 (Jesus Cleanses the Temple);	22:14-23 (The Last Supper);
22:39-46 (Jesus on the Mount of Olives);	22:47-53 (Jesus Taken Captive);
22:54-62 (Peter's Denial);	24:1-12 (The Empty Tomb).

Exegetical Paper

The term "exegesis" comes from the Greek term *exegeisthai* meaning to lead or to explain, to interpret, to draw out from. Exegesis is the art of drawing out the meaning of a biblical text, interpreting the text, or systematically explaining the text. It is a word used by biblical scholars who attempt to understand ancient religious texts first on their own historical and theological terms. Through an exegetical process (see handout), draw out the meaning, or meanings, of one of the passages listed above. Include your sense of what God is up to, or what is God's story, in

this passage. Relate the meaning of the passage to a contemporary lay audience that is familiar with the Gospel of Luke. What is God still doing in our midst today, and how are we meant to respond? Aspects of the final exegetical paper will be due at various times throughout the course. These sections will then be integrated for the final paper. Not everything you use in individual segments will go into the final paper. See handout for specific instructions for each part of this paper. The paper must be 10-12 pages in length and follow the prescribed format.

Section I. Initial Engagement with the Passage – 2 pages **Due April 3**

Section II. Historical-Critical Engagement with the Passage – 2-3 pages **Due April 17**

Section III. Narrative-Critical Engagement with the Passage – 2-3 pages **Due May 1**

Section IV. Feminist-Critical Engagement with the Passage – 2-3 pages **Due May 15**

Final Exegetical Paper – 10-12 pages **Due May 29**

Grading

Section I – 10%; Section II – 10%; Section III – 10%; Section IV – 10%

Final Paper – 40%

Class participation, attendance, reflection on readings – 20%

Your participation contributes to the life of the class. **Do not** plan to enroll in the class if you will miss the first class or if you will be absent for more than one three-hour period. More than one excused absence will result in the lowering of the final grade. Please be on time for class.

Academic Honesty

The School of Theology and Ministry strictly adheres to the Academic Policy concerning Academic Honesty as published in the Seattle University Student Handbook (see the Seattle University website).

Schedule of Classes

March 27

Introduction to Exegetical Paper and Texts
Introduction to the Gospel of Luke
Zechariah's Doubt and Mary's Discipleship

Texts: 1:1-4 Prologue
1:5-25 Announcement of John's Birth
1:26-38 Announcement of Jesus' Birth

April 3

God's Purpose as Revealed by Luke

Texts: 1:39-45 Mary's Visit to Elizabeth
1:46-56 Magnificat
1:67-80 Zechariah's Canticle
2:8-20 Birth of Jesus

Required Reading:

- ◆ Biblical Text: Luke 1 and 2
- ◆ Secondary Sources: Green, pp. 1-49
Resseguie, pp. 1-8
Seim, Turid Karlsen, 89-105
(Course Reader)

Initial Engagement with Text Due Today

April 10

Jesus: Spirit-Filled Prophet
Redaction Criticism

Texts: 3:1-14 Preaching of John the Baptist
Parallel Texts: Matthew 3:1-10, Mark 1:1-6
4:14-30 Mission and Rejection of Jesus

Required Reading:

- ◆ Biblical Text: Luke 3:1-4:30
- ◆ Secondary Sources: Green, pp. 50-101
Resseguie, pp. 9-27

April 17

Jesus: Sign of Forgiveness and Healing
Narrative Criticism

Texts: 7:11-17 Jesus Raises the Widow's Son at Nain
7:36-50 A Sinful Woman Forgiven

Required Reading:

- ◆ Biblical Text: 4:31-9:50
- ◆ Secondary Sources: Resseguie, pp. 45-68

Historical Critical Engagement with Text Due Today

April 24

Discipleship: Hearing and Doing the Word
Parables

Texts: 9:51-56 Samaritans Refuse Jesus
10:25-37 The Good Samaritan
10:38-42 Jesus Visits Martha and Mary

Required Reading:

- ◆ Biblical Text: 9:51-11:13
- ◆ Secondary Sources: Donahue, pp. 1-27, 126-139
Green, pp. 102-121
Resseguie, pp. 34-44

May 1

Generosity and Hospitality in the Reign of God

Texts: 12:13-21 Parable of the Rich Fool
12:22-34 Do Not Worry
14:1-24 Table Hospitality

Required Reading:

- ◆ Biblical Text: 11:14-14:35
- ◆ Secondary Sources: Donahue, pp. 174-178, 140-146
Resseguie, pp. 69-87

Narrative-Critical Engagement with Text Due Today

May 8

Spirituality of Mercy in the Reign of God
Feminist Criticism

Texts: 15:1-10 Parables of the Lost Sheep and Coin
15:11-32 Parable of the Prodigal Son

Required Reading:

- ◆ Biblical Text: Luke 15
- ◆ Secondary Sources: Donahue, pp. 146-162
Resseguie, pp. 89-100
Gench, 84-108 (Course Reader)

May 15

Spirituality of Justice in the Reign of God

Texts: 16:19-31 The Rich Man and Lazarus
 18:1-8 Parable of the Widow and Unjust Judge
 18:9-14 Parable of the Pharisee and Tax Collector
 19:1-10 Jesus and Zaccheus
 20:45-21:4 The Widow's Offering

Required Reading:

- ◆ Biblical Text: Luke 16:1-21:4
- ◆ Secondary Sources: Donahue, pp. 169-72, 179-85, 187-93
 Resseguie, pp. 101-114

Feminist Critical Engagement with Text Due Today

May 22

Suffering and Death of Jesus: Identity of Jesus Further Revealed

Texts: 23:26-31 Jesus Meets the Women
 23:32-43 Two Criminals
 23:44-49 Death of Jesus
 23:50-56 Burial of Jesus

Required Reading:

- ◆ Biblical Text: 21:5-23:56

May 29

Encounter and Transformation: Identity of Jesus Further Revealed

Texts: 24:13-35 Walk to Emmaus
 24:44-49 Mission and Promise of the Spirit
 24:50-53 The Ascension of Jesus

Required Reading:

- ◆ Biblical Text: Luke 24
- ◆ Secondary Sources: Green, pp. 122-152
 Resseguie, pp. 29-34

Final Exegetical Paper Due Today

Required Reading -- Books

- 1) "The Gospel of Luke." Students are asked to read a good translation of the Gospel of Luke. I will be using the *New Revised Standard Version* and accompanying notes in: *The Harper Collins Study Bible: New Revised Standard Version with the Apocryphal/Deuterocanonical Books*. Annotated by the Society of Biblical Literature. Edited by Wayne A. Meeks. New York: HarperCollinsPublishers, 1993. You might use *The New Oxford Annotated Bible*; *The New American Bible, Revised Edition*; or *The New Jerusalem Bible*.
- 2) Donahue, John R. *The Gospel in Parable: Metaphor, Narrative, and Theology in the Synoptic Gospels*. Philadelphia: Fortress Press, 1988. 1-27, 126-162, 169-172, 1734-193.
ISBN 978-0-8006-2480-4
- 3) Green, Joel B. *The Theology of the Gospel of Luke*. New Testament Theology Series. Cambridge: Cambridge University Press, 1995.
ISBN 978-0-5214-6932-6
- 4) Resseguie, James L. *Spiritual Landscape: Images of the Spiritual Life in the Gospel of Luke*. Peabody, MA: Hendrickson Publishers, Inc., 2004.
ISBN 978-0-8010-4752-7

Required Reading – Course Reader

- Bumpus, Mary Rose, compiler. "Select Bibliography on the Gospel of Luke." Unpublished. Used with permission.
- Gench, Frances Taylor. "A Bent Woman, Daughter of Abraham: Luke 13:10-17." Ch. 4 in *Back to the Well: Women's Encounters with Jesus in the Gospels*. Louisville, KY: Westminster John Knox Press, 2004, 84-108.
- Seim, Turid Karlsen. "The Virgin Mother: Mary and Ascetic Discipleship in Luke." In *A Feminist Companion to Luke*. Edited by Amy-Jill Levine with Marianne Blickenstaff, 89-105. *Feminist Companion to the New Testament and Early Christian Writings*, vol. 3. London/New York: Sheffield Academic Press, 2002.

Guidelines for Writing Exegetical/Research Paper

I. Initial Engagement with the Passage

- A. Select one of the following passages from the Gospel of Luke that interests you. These passages have been chosen because we will spend less time on them in class and because the methods we will be using in class can be appropriately used with each of these texts.

4:1-13 (The Temptation);	4:31-37 (Man with an Unclean Spirit);
4:38-44 (Healings at Simon's and Preaching);	5:1-11 (Call of First Disciples);
5:12-16 (Jesus Heals a Leper);	5:17-26 (Healing of the Paralytic);
6:1-6:11 (Questions and Sabbath healings);	7:1-7:10 (Jesus Heals a Centurion's Servant);
8:22-25 (Jesus Calms a Storm);	
8:26-39 (Jesus Heals the Gerasene Demoniac);	
8:40-42a and 49-56 (Healing of Jairus' Daughter);	
8:42b-48 (Healing of a Woman with a Hemorrhage);	
9:10-17 (Feeding of the Five Thousand);	9:28-36 (The Transfiguration);
9:37-43a (Jesus Heals a Boy with a demon);	18:18-30 (The Rich Ruler);
18:35-43 (Healing of a Blind Beggar);	19:28-40 (Entry into Jerusalem);
20:45-47 (Jesus Cleanses the Temple);	22:14-23 (The Last Supper);
22:39-46 (Jesus on the Mount of Olives);	22:47-53 (Jesus Taken Captive);
22:54-62 (Peter's Denial);	24:1-12 (The Empty Tomb).

- B. Read the passage, in context and by itself, several times. Often traditional titles of sections in a bible distort the meaning of a passage. Try to set aside preconceived notions of the passage. What do you find interesting, puzzling, important, intriguing, or disturbing? What do you want to know about this passage? Formulate your own questions. ****Most Important**

- C. Compare at least 3 translations of the text. This assists in seeing where problematic areas may be. A helpful resource for this endeavor is: *The Complete Parallel Bible: containing the Old and New Testaments with the Apocryphal/Deuterocanonical books: New Revised Standard Version, Revised English Bible, New American Bible, New Jerusalem Bible*. New York: Oxford University Press, 1993.
(In Lemieux Library Reference Section: BS125 .B5 1993)

- D. Note if there are any key words or phrases that are repeated often.

- E. Jot down any words, phrases, or verses that appear problematic.

- F. Note if there are any problems with the flow of the passage. Does something seem awkward - not flowing from what preceded it.

- G. Write out a paraphrase of the passage in your own words. (If you read the original language, write out your own translation of the passage).

II. Historical-Critical Engagement with the Text

- A. Consult 2-3 major commentaries on the Gospel of Luke about your text (See list provided in bibliography).
- B. Note the form of the given passage (Form Criticism), e.g., parable, logion (saying), type of story.
- C. Note whether or not the passage is a response to a particular historical situation.
- D. Jot down ideas that strike you, whether they are ideas that appeal to you or ideas with which you object.
- E. Compare the passage in Luke with the similar passage in Mark and/or Matthew. What are the significant differences you notice? (Redaction Criticism)

III. Narrative-Critical Engagement with the Text

- A. Analyze the story elements of the passage:
 - 1. Location: Where do the events of the passage take place?
What is the social setting for this story?
How do location and social setting contribute to the mood of the narrative?
 - 2. Time: What sorts of references are used in this passage, or prior to this passage, that indicate the time of the narrative?
 - 3. Plot: What is the basic story-line of this particular text?
 - 4. Events and Characterization: Who acts? Who speaks? Who sees?
- B. Consult a concordance and determine other places in the Gospel where Luke uses similar significant terms or characters. What else might you add to the story elements of your passage based on this exploration?
- C. What is the context of the passage?
 - 1. immediate context – what goes before and what follows the text
 - 2. proximate content – how does the text fit into the larger section of the Gospel?
 - 3. larger context – how does the text fit into the Gospel as a whole?

IV. Feminist (or other Liberationist) Critical Engagement with the Text:

This process is framed in terms of feminist criticism. If you choose a different liberationist criticism, follow the process listed below with the emphasis on the form of liberationist criticism you are choosing.

1. Overarching Questions:

- Does this text enhance or denigrate the dignity of women? How so?
- What kinds of power relationships are expressed by and in this text?
- What kind of truth claims does this text give expression to and what do they mean for the lives of ordinary real women?

2. Particular Steps:

- a) Look for male and female gender markers in the text:
e.g., girl, woman, widow, son, father, sister, mother-in-law, prostitute, etc.
- b) Note the kinds of activities associated with gender constructions. Are these activities consistently associated with a particular gender throughout the gospel?
- c) Analyze male and female characters, including character groups:
 - how many times do they surface in a given passage?
 - what is the content of the scene in which they appear?
 - what is their role in the plot?
- d) Ask the following questions and any other you think significant for each character:
 - Does the character have a proper name or other form of identification?
 - How old is she or he?
 - What is his or her ethnic or religious identity--Jew, Gentile, Samaritan?
 - What is the character's occupation? Family status? Financial status?
 - Does the character speak in direct or indirect discourse?
 - Does anyone speak to him or her directly or indirectly?
 - What does the person do as an actor?
 - For what persons is he or she the object of actions?
 - Is any of the narrative presented from his or her point of view?
 - In what settings does he or she appear?
 - What time does she or he appear—daytime, night, Sabbath?
 - What is the character's relationship to Jesus?
- e) Does this text have the power to transform the lives of men and women in the direction of the gospel's basic values, i.e., peace, justice, mercy, and compassion?

V. Reflection and Writing the Final Paper

A. Comparison with Other Research

- 1. Determine which methodology will be the primary tool of your paper (redaction criticism, narrative criticism, feminist criticism)

2. Read 4-5 articles written within the past ten to fifteen years that deal with your text and compare their thoughts with your thoughts. It is helpful to find an article or two written from the methodological perspective you are using.
3. On the basis of your entire study, select what will be the main focus of your paper. This might be a hypothesis to be proved or a question you chose to address to the text.
4. Write the paper and include the following:
 - a) a statement of what drew you to the passage and the question or issue you are going to discuss
 - b) a brief indication of the basic method you followed
 - c) your interpretation of the meaning of the text, *be sure to include some sense of what you think God's story is, or what God is up to in this text*
 - d) presentation of your evidence and arguments
 - e) a conclusion that assesses the significance of what you have done and how this passage addresses the contemporary lived experience of the Christian faith: *what is God still doing in our midst and how are we meant to respond?*
5. Follow proper footnote and bibliographical format.

VI. Footnote and Bibliographical Format

Students in the Pastoral Counseling degree submit papers with citations in APA (American Psychological Association) format delineated by the *Publication Manual of the American Psychological Association*. All other students submit papers with citations in CMS (Chicago Manual of Style) format delineated by *The Chicago Manual of Style: The Essential Guide for Writers, Editors, and Publishers*. The basic rules for these style formats may be found at the following websites:

APA: <http://bcs.bedfordstmartins.com/resdoc5e/> (Diana Hacker website/social sciences)

CMS <http://bcs.bedfordstmartins.com/resdoc5e/> (Diana Hacker website/history)

or http://www.chicagomanualofstyle.org/tools_citationguide.html (CMS website)

At times students need assistance with the writing process itself. In addition to face-to-face assistance offered by Seattle University's Writing Center (McGoldrick Learning Commons 2nd Floor), two websites offer online assistance with writing.

Seattle University Writing Center: <http://www.seattleu.edu/writingcenter/>, under "Resources."

Purdue Writing Center: <http://owl.english.purdue.edu/owl/>.