Graduate Seminar: Social Justice, Mission, and the Kingdom of God
Hazelip School of Theology
Spring Semester, 2015
David Fleer and Lee C. Camp

Course Description: This experiential travel course integrates key biblical and theological texts with site visits to important locations in the south-eastern United States. Visits will include American Civil Rights sites and locations central to peace-making in the American experience. The course will include a strong emphasis on homiletics. Consequently, the readings, lectures, site visits, and interviews with Christian leaders will explore the manner in which the call to practice justice and righteousness is informed by, and integral to, preaching the good news of the Kingdom of God.

Aims and Objectives of the Course: In this seminar, our primary objectives will be to:

1. Visit sites which played a key role in the American Civil Rights movement;
2. Study some of the significant texts, speeches, and sermons which called for the practice of justice, and explore the manner in which these artifacts flowed from and engaged the larger biblical witness;
3. Study one major case for contemporary application of the earlier historical materials.

Student Responsibilities:

1. The course will make use of readings, on-line discussion, reading response papers, and a final researched project.

2. Reading: The attached course schedule specifies the reading assignments and their due dates. NOTE: You are expected to be able to orally summarize and discuss the content of each of the readings in the week we meet together.

3. Response Papers: Students are required to write a critical review paper for each of the books by authors Gray, Kirk, Johnson, and DuPont. (One review for each of the four books). See below for expectations in this regard.
   Two copies of each of these four papers are to be mailed to:
   David Fleer, Hazelip School of Theology
   Lipscomb University
   One University Park Drive
   Nashville, TN 37204-3951

   The papers must be post-marked by January 14, 2015.

4. On-line posting and discussion. Online postings and discussion of three readings, in conversation with the books you read for your critical reviews, will be due in each of the three weeks prior to your February residency. Your initial posting will be due by Tuesday midnight each week, and your responses to class-mates by Friday midnight each week. See below for expectations in this regard.

5. Class Participation and Attendance: Students are expected to enter into discussion whenever the opportunity presents itself.
6. **Final Project:** see below for expectations in this regard. The project should be printed and submitted no later than Friday, March 15.

**Word to the wise regarding all your writing:** if you have never read or made use of Strunk and White, *The Elements of Style*, we strongly recommend you purchase a copy, and digest its contents. (It is a short book.) This will serve you not only well in this course, but throughout the remainder of your life—i.e., so long as you plan upon communicating anything through writing.

**Guidelines for the four critical review papers:**

Length for each paper: 5 pages, double spaced, 12pt Times New Roman font, with your name and title of your paper in the footer of the document.

Develop each of the papers in this way: Two pages should be devoted to summarizing the content of the book: what the author says, how she develops her thought, etc. The heart of the paper (approximately three pages) should be devoted to a critical analysis of the work. One overriding question featured or implied in each reading is this: what role does Christian faith and the faith community play in creating and sustaining the movement for civil rights? In each review you might find opportunity to argue for or against Kirk’s thesis, DuBois’ evolution toward agnosticism, the place of Jackson’s mainline churches, and Gray’s underlying faith in his effort to defeat segregation wherever he found it. Some places from which to base your analysis: how does this history differ (or remind you of) the other readings? What tensions or alternative viewpoints are especially troubling? Why? Your analysis should highlight what is most helpful and raise questions either about what you find unconvincing or about what you believe has been left unsaid that should have been carefully articulated. Consider such questions as: what is the role (if any) of the church as a political body? What sort of normative ethical authority does the author give to the teaching and ministry of Jesus, so far as political realities are concerned? How does the Kingdom of God play into the author’s theology, or not? Each paper should include (on the final page) a paragraph that states the most heuristic element of the volume, the grist for either further exploration or the most essential matter you wish to take up with the author in conversation during the week. Here is the place to turn the critical analysis into something you imagine as proactive and constructive.

**Guidelines for the three weekly on-line postings:**

1. A single initial posting of 750-850 words, in which you (a) summarize what you believe to be the most helpful point raised in the reading; and (b) summarize what you believe to be the most significant fault of the reading. The assigned posting must be submitted by **Tuesday midnight** of each week.

2. A minimum of three responses to your classmates’ postings. Your responses should engage your classmate. A simple “yes, I agree” or “no, I disagree” is insufficient. Engage in dialog; tell why you think what you do, or why you agree or disagree; give anecdotes to illustrate a point being made; etc. Your three responses should be made no later than **Friday midnight** of each week. If you wish to continue the conversation beyond that point, feel free; but your minimum of three responses must be submitted by Friday midnight. Please treat these conversations as important elements of building class rapport: you are expected to be forthright and challenging to and with one another, while maintaining the highest standards of courtesy and mutual respect. Make it worth your while, and worth the while of your classmates.
Guidelines for final project:

Submit an 8-10 page project, comprising both prose and outline, in which you develop material for either an adult Sunday School class (6-8 weeks), or for a series of sermons or homilies, in which you address the following bases:

a. The theological rationale or most important biblical considerations for rightly proclaiming and practicing “social justice.”

b. Lessons from the American Civil Rights movement: what negative and positive examples provide helpful pedagogical and homiletic resources for today?

c. The socio-political relevance and the Christian faithfulness of non-violent witness, as evidenced in the Civil Rights movement.

d. Contemporary application: in what ways, places, or cases might the church today be called to bear witness to the prophetic word regard justice and righteousness.

Determination of Final Grade:

- Response Papers 22.5%
- On-line postings and discussion 22.5%
- Final Project 25%
- Class participation 30%

Academic Integrity: All work submitted is expected to be the product of the individual student, without collaborative effort with fellow students or any other persons, unless explicitly authorized by the instructor.

Texts:

Required readings prior to travel:

Four Volumes for Review:

Fred D. Gray, Bus Ride to Justice (2013 edition)


John Kirk, Redefining the Color Line: Black Activism in Little Rock, Arkansas, 1940-1970

Volumes required for On-line posting and discussion

Martin Luther King, Jr. A Testament of Hope: The Essential Writings and Speeches of Martin Luther King, Jr. (essay/speeches 1-13, 19-23, 33-46)

Michelle Alexander, The New Jim Crow

Charles Marsh & John Perkins, Welcoming Justice

C Richard Hughes, “The Struggle for Social Justice in the 1960’s,” chapter in Reviving the Ancient Faith

Timothy B. Tyson, *Blood Done Sign My Name*

Speeches to be read on the road: King, Eulogy for the Girls in Birmingham; King, Letter from Birmingham Jail (both in Birmingham); King, I’ve Been to the Mountain Top (Memphis); King, How Long, Not Long (at the Capitol in Montgomery); Washington, Cotton States Address (en route, Tuskegee); DuBois, “On Booker T. Washington” (en route to Tuskegee)

*Recommended:*


Will D. Campbell and Richard C. Goode, *Writings on Reconciliation and Resistance*

*Other readings to be required during travel.*

*Contacting the instructors:*

Instructor: Lee Camp
Office telephone: 615-966-5755
Email: Lee.Camp@Lipscomb.edu

Instructor: David Fleer
Phone: 248.918.3488
Email: David.Fleer@Lipscomb.edu
## Course Schedule

<table>
<thead>
<tr>
<th>Week of Prep/Reading to be completed by this date</th>
<th>Class or on-line assignment to be completed during this week</th>
</tr>
</thead>
</table>
| To be postmarked by January 14 | Completion of background survey found at the end of this syllabus; PLUS four critical review papers (according to expectations stated above in the syllabus) on these books:  
Fred Gray, *Bus Ride to Justice*  
John Kirk, *Redefining the Color Line*  
Brian Johnson, *W.E.B. DuBois*  
DuPont, *Mississippi Praying*  
Send two copies of completed survey and two copies of each of the four critical review papers by mail to:  
David Fleer, Hazelip School of Theology  
Lipscomb University  
One University Park Drive  
Nashville, TN 37204-3951 |
| 1-19 | Online postings (according to expectations stated above in the syllabus) on chapters from Hughes, *Reviving the Ancient Faith*, Charles Marsh & John Perkins, *Welcoming Justice* and W.E.B. Dubois, *Souls of Black Folk*, chapters 1, 2, 3, 5, 11, 14 | By Tuesday midnight: On-line posting  
By Friday midnight: On-line responses |
| 1-26 | Online postings (according to expectations stated above in the syllabus) on selections from King *Essential Speeches*: Essays/speeches 1-13, 19-23, 33-46; and Tyson, *Blood Done Sign My Name* | By Tuesday midnight: On-line posting  
By Friday midnight: On-line responses |
| 2-2 | Online postings (according to expectations stated above in the syllabus) on Alexander, *New Jim Crow* | By Tuesday midnight: On-line posting  
By Friday midnight: On-line responses |

### Daily Assignments

<table>
<thead>
<tr>
<th>Date</th>
<th>Assignment</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sun. 2-15</td>
<td>Class meets 3:00 p.m. for Nashville site visits and an opening lecture, followed by dinner and performance at 6:00 p.m.</td>
</tr>
</tbody>
</table>
| Mon. 2-16 | Depart Nashville for Birmingham, 6:00 a.m., continental breakfast served 5:30 a.m. Birmingham sites, 9:00 to noon, followed by lunch in Birmingham, and depart for Montgomery Montgomery sites, 2:00 p.m to 5:00 p.m.  
Dinner TBA; travel to Tuskegee, with lodging at Kellogg Center at Tuskegee |
| Tues. 2-17 | Breakfast at Kellogg Center at Tuskegee with Fred Gray, 8:00 a.m.  
9:30 a.m. to 11:30 a.m., The Oaks and the Carver Museum  
Lunch at Multi-cultural Center, 11:45 a.m., and discussion (tentative) with Brian Johnson  
2:00, Tuskegee Airmen Museum  
3:00, depart for Jackson, MS, with a stop en route in Selma, as well as dinner en route.  
Night’s lodging (ETA 9:30 to 10:00 p.m.) in Jackson |
| Wed. 2-18 | Jackson, MS site visits, starting at 9:30 a.m. Includes visits with Jerry Mitchell, and potential site visits related to DuPont’s *Mississippi Praying*;  
depart late afternoon for Little Rock, AR, dinner en route;  
night’s lodging in Little Rock |
| Thurs. 2-19 | Little Rock, 9:00 a.m. until 3:30 p.m.  
Depart Little Rock 3:30 p.m., arrive Memphis 6:00 p.m.  
Dinner and discussion 6:00 p.m. |
<table>
<thead>
<tr>
<th>Date</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fri. 2-20</td>
<td>Memphis site visits, start 9:00 a.m.; lunch at Memphis barbecue joint 12:30 p.m. with discussion, depart 2:00 p.m for Nashville. ETA Nashville, 5:30 – 6:00 p.m.</td>
</tr>
<tr>
<td>Fri. 3-15</td>
<td><strong>Printed copy</strong> of final project due by 5:00 p.m. on March 15. Email is not accepted for this assignment. Please print and mail to: Lee Camp Hazelip School of Theology Lipscomb University Nashville, TN 37204-3951</td>
</tr>
</tbody>
</table>
Background Information Survey concerning student's perspectives and experiences. Used solely for the purpose of my getting to know you. If you are uncomfortable answering any particular question, please feel free to omit it; please answer all others.

Name:

Home town:

Nationality and ethnicity:

Address:

Telephone:

Email address:

Degree sought:

Non-academic activities (work, family):

Undergraduate institution and major:

1. What do you like least and most about Lipscomb so far?

2. What has been helpful to you in your graduate studies at Lipscomb? What has been most difficult or troubling?

3. What do you think is the most pressing issue facing the Christian church today?

4. Do you have any special interests relating to the course?

5. What are some things you are convinced of?

6. What are some things you think you would like to learn in this course?
7. Why have you chosen to take graduate courses in the Hazelip School of Theology?

8. What books, magazines or other materials do you like to read? (Please list titles; perhaps the best/most memorable things you've read in the past year.)

9. Do you have any questions you would like to ask about the course's requirements or format?

10. Are there any special circumstances that may affect your work in this course that you would like me to know about?

Present self-perception of your religious or ideological orientation (with full awareness of the vagueness and lack of precision in the labels and terms employed below):

( ) "conservative" Churches of Christ
( ) "mainline" Churches of Christ
( ) "liberal" Churches of Christ
( ) "liberal" Protestant; please specify denomination: ____________________________
( ) "conservative" Protestant; please specify denomination: ____________________________
( ) Roman Catholic
( ) Orthodox
( ) Jewish
( ) Muslim
( ) consciously agnostic, atheistic, or "secular"
( ) None of the above; please specify: ____________________________

My relationship to the above-stated orientation:
( ) held to by mature personal decision
( ) held to without having had to give it much thought
( ) inherited but now subject to serious doubt
( ) inherited but abandoned without much struggle
( ) other (then specify):