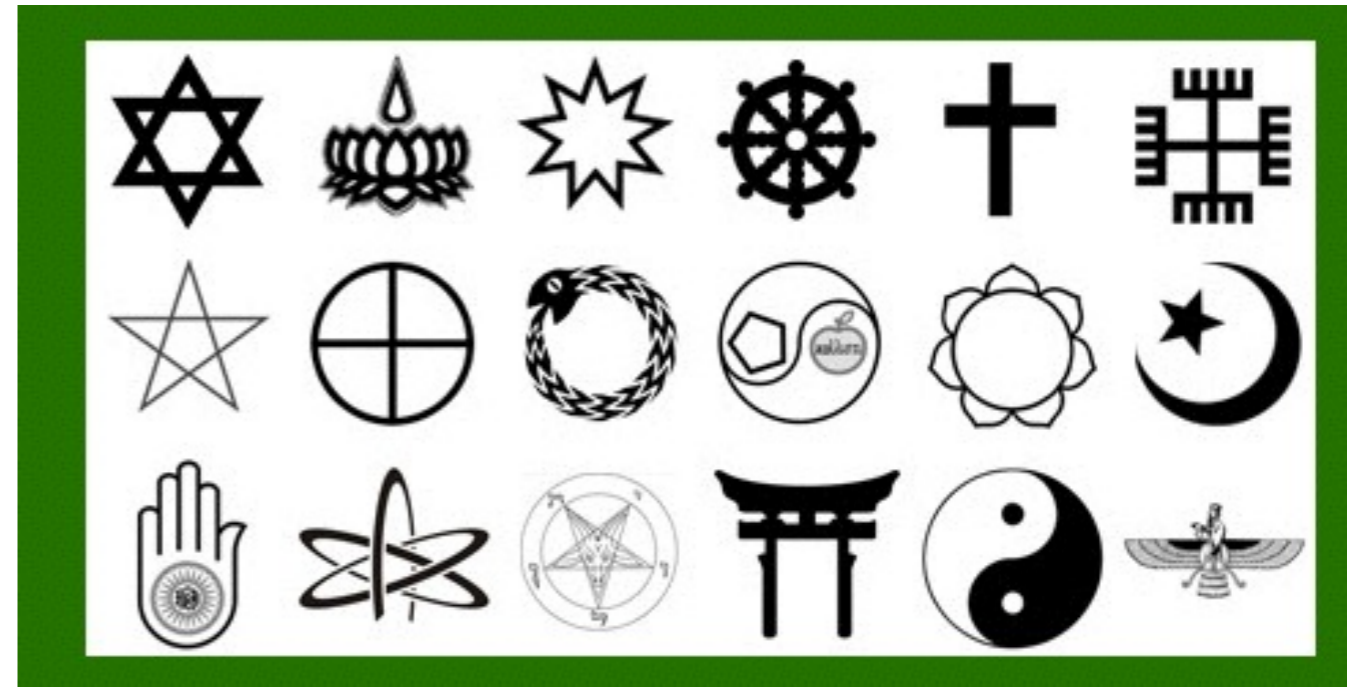


Building Your Own Theology

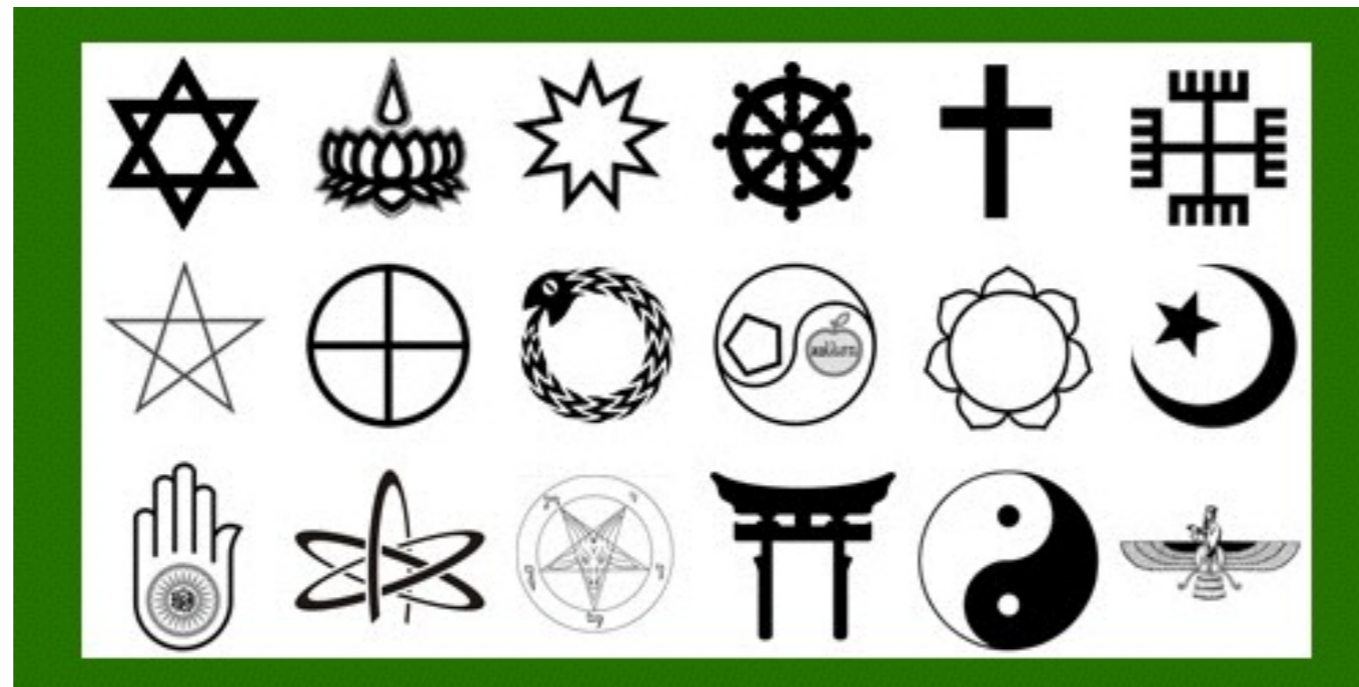
Tuesdays, 9:30am – 11:00am

1. *“Liberal Turn in Theology”*
2. *“Autobiography as Theology”*
3. *“Varieties of Religious Experience”*
“Human Nature” (theological anthropology)
4. October 4
“**God/gods/Spirit of Life/Ultimate Reality/Sacred/Divine/reality**”
“**Ethics**”
5. October 11
“**Future**”
“**So What?**”
6. October 18:
“**Credo: I Believe**” (500 words)
In(conclusion)



frederickuu.org/fcc

Available Emblems of Belief for Placement on Government Headstones and Markers

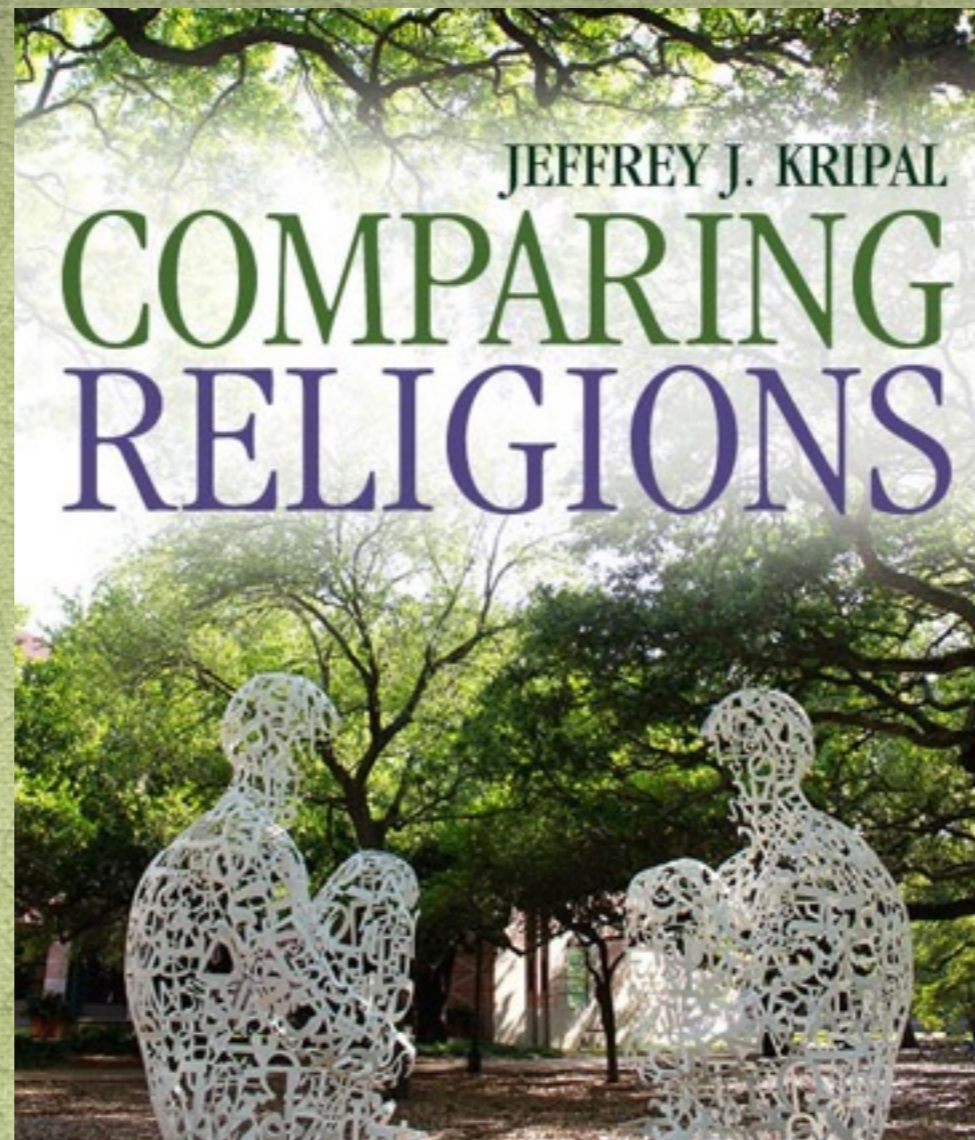


See: cem.va.gov/hmm/emblems.asp

Covenant

- Use **“I” statements**: speak from your own experience.
- **Ask permission** before sharing other participants’ stories outside the group. *(And they have permission to say no without giving a reason.)*
- **“Lean in, Lean back”**: Be conscious of your level of participation. Allow everyone a chance to speak before you speak again.
- You always have **permission to “pass.”**



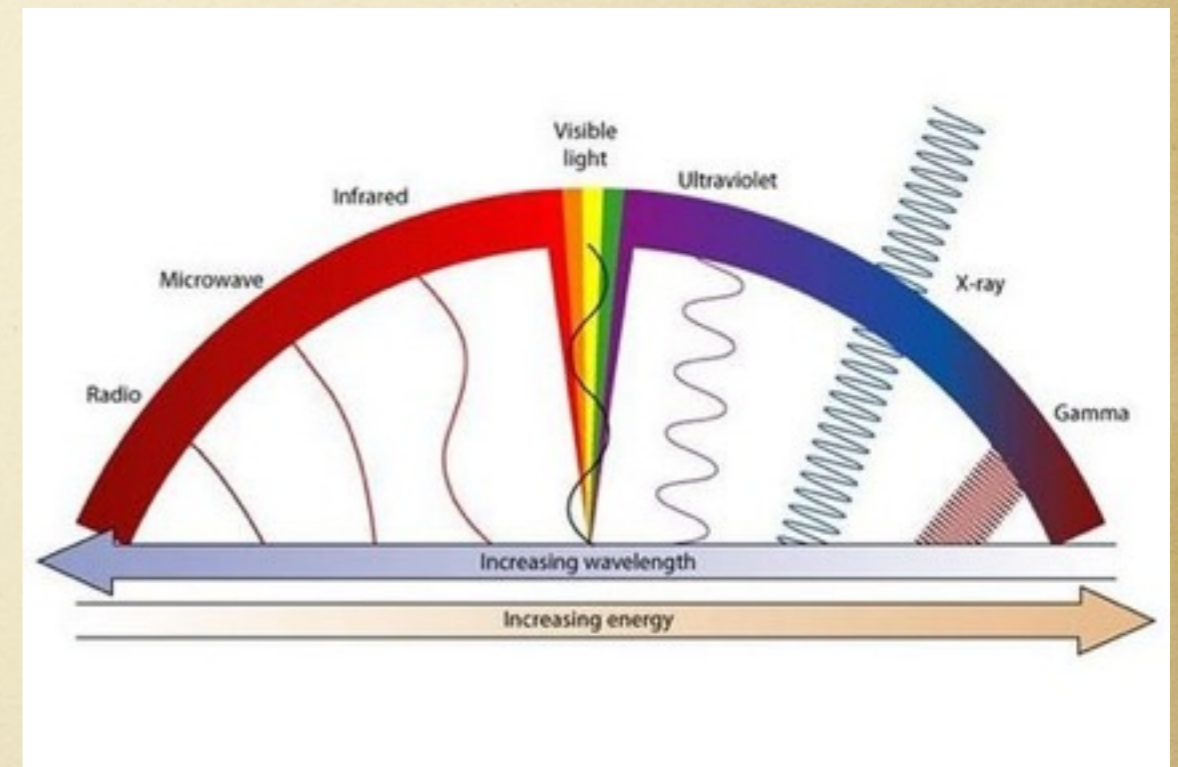


Chapter 12:
“Reflexive Re-readings”
Looking at the Looker

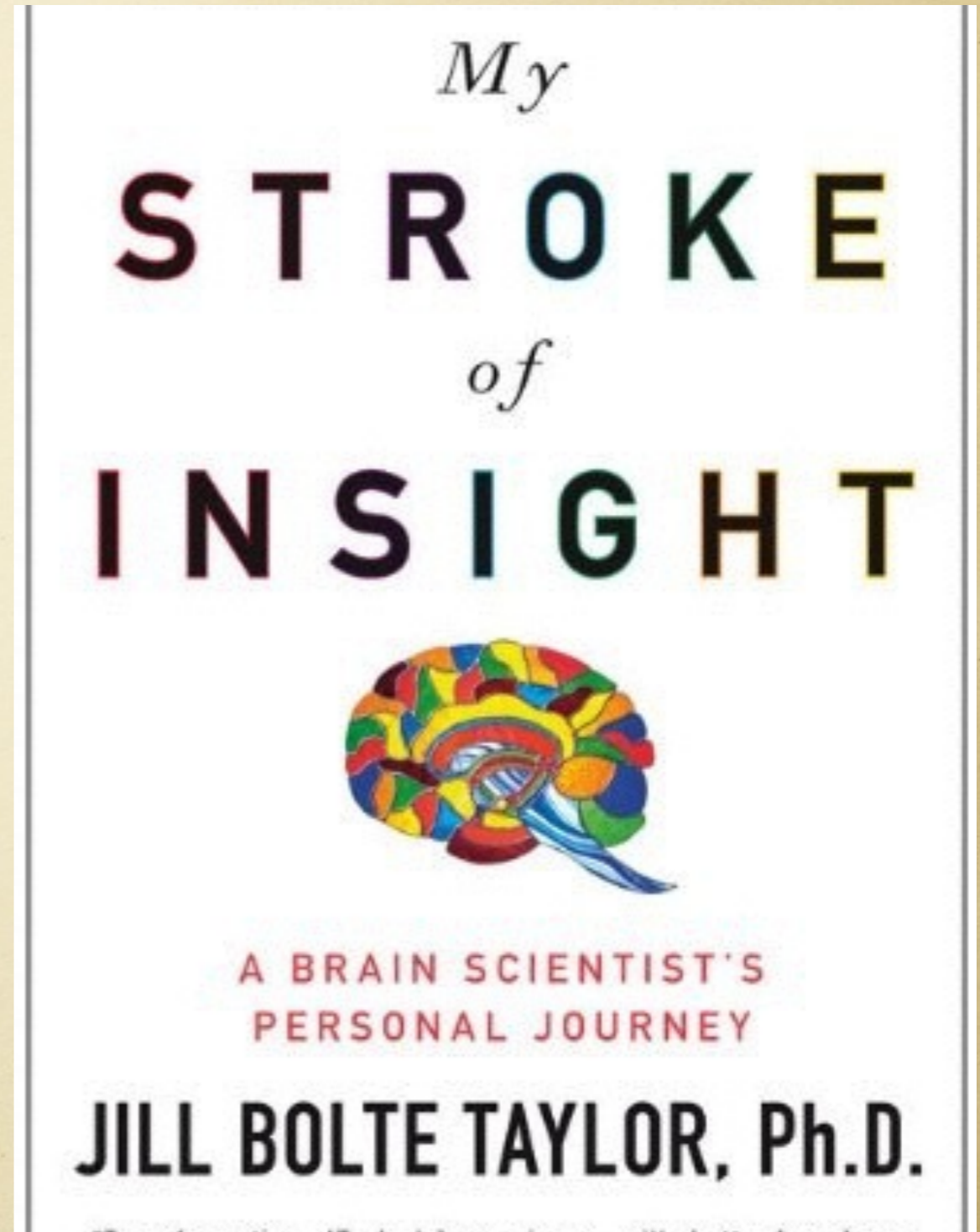
h

“What Is” vs. “What Appears”

- We do *not* perceive the world “as it is”
- We perceive the world as our evolved biology and its sensory system allow us (*force us*) to perceive it.
- Our perceptions are *neither* immediate *nor* innocent *nor* objective “photographs”
- Our eyes pick up about *one ten-trillionth* of the total light spectrum.



[ted.com/talks/jill_bolte_taylor_s_powerful_stroke_of_insight](https://www.ted.com/talks/jill_bolte_taylor_s_powerful_stroke_of_insight)



Reflexivity of Using Brain: Looking at the Looker

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Left brain

I am the left brain.

I am a scientist. A mathematician.

I love the familiar. I categorize. I am accurate. Linear.

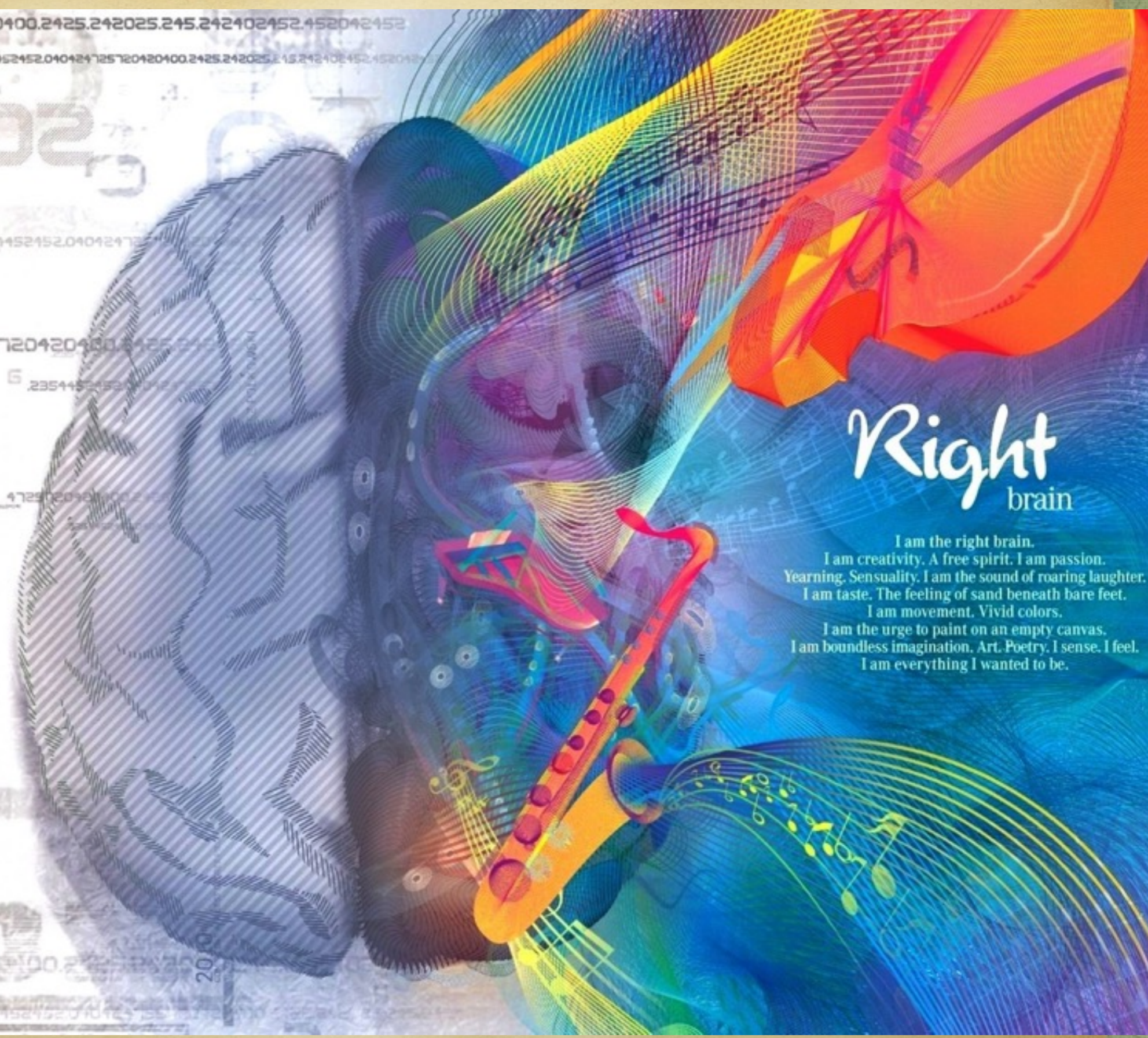
Analytical. Strategic. I am practical.

Always in control. A master of words and language.

Realistic. I calculate equations and play with numbers.

I am order. I am logic.

I know exactly who I am.



Right brain

I am the right brain.

I am creativity. A free spirit. I am passion.

Yearning. Sensuality. I am the sound of roaring laughter.

I am taste. The feeling of sand beneath bare feet.

I am movement. Vivid colors.

I am the urge to paint on an empty canvas.

I am boundless imagination. Art. Poetry. I sense. I feel.

I am everything I wanted to be.

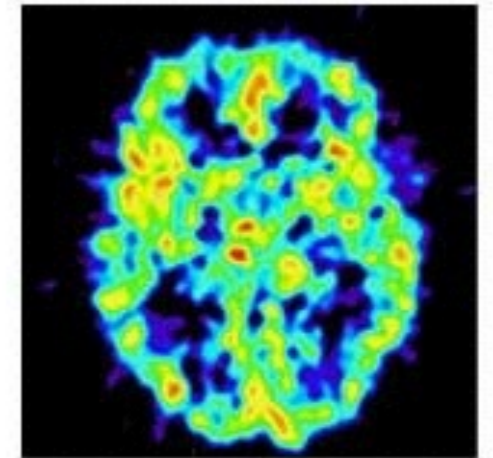
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Modern Neuroscience

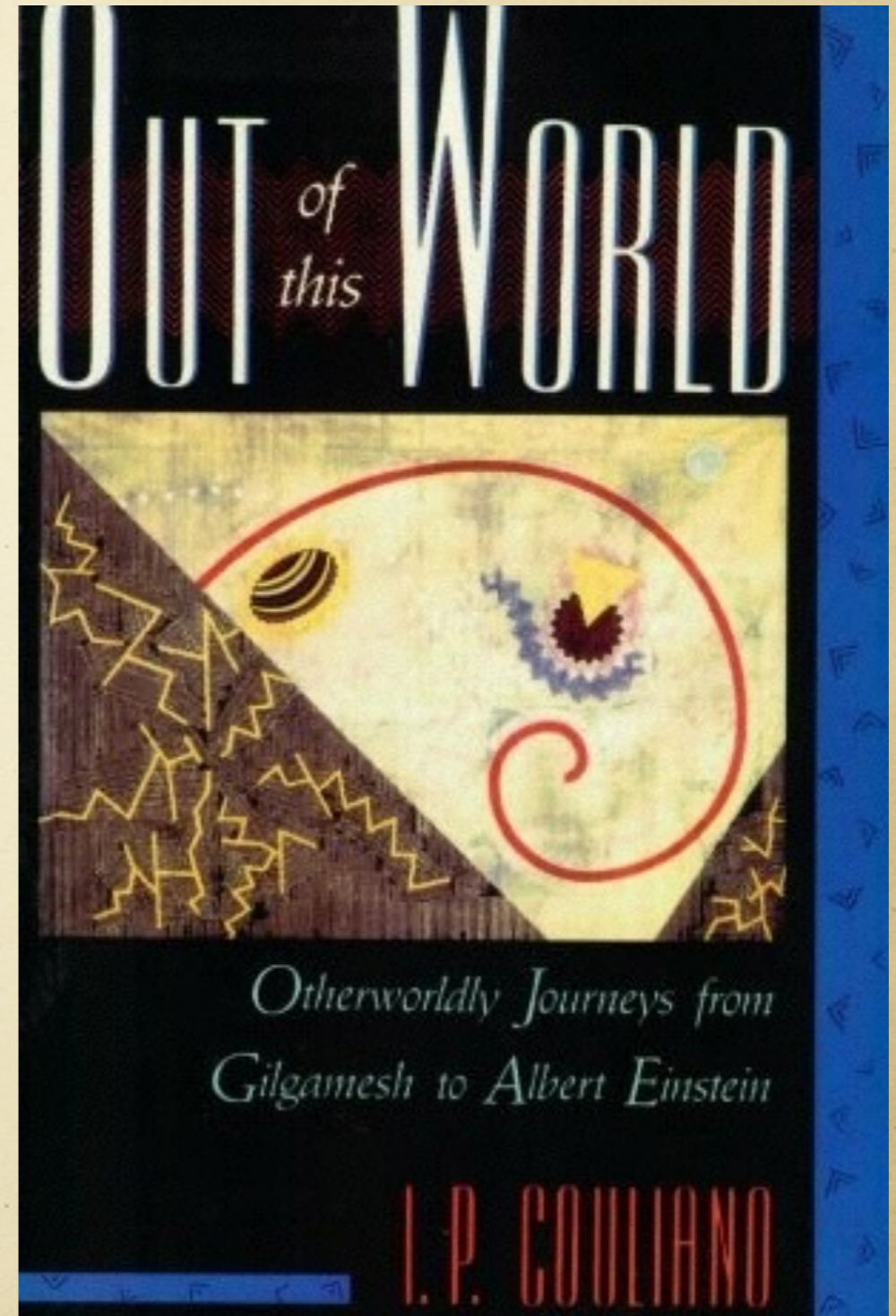
Mind

- purely local, material process
- that blips out when the brain blips out.



Toolkit of the 4th-Dimension

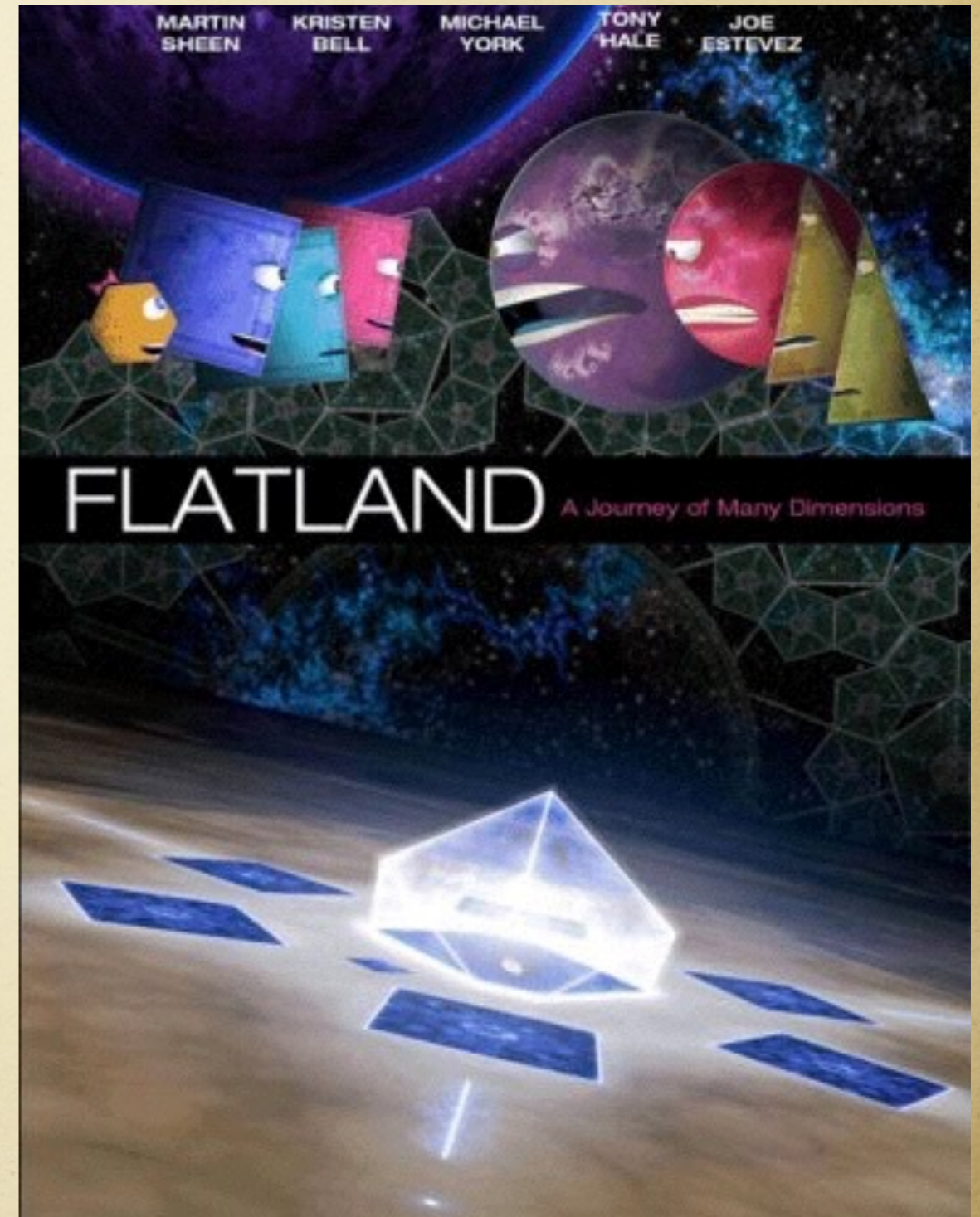
- Historian of religions at University of Chicago (*worked with Mircea Eliade*)
- Following Einstein 1905 theory of relativity (*space-time*), Couliano speculates that most “miraculous” experiences reported in ecstatic states and otherworldly journeys could be a function of “mind space” that exists in *four spatial dimensions*.
- 4D relates to our 3D limited perceptions *much as* our 3D nature might related to a being restricted to a 2D world — as described in Edward Abbot’s *Flatland* (1883).



(1950–1991)

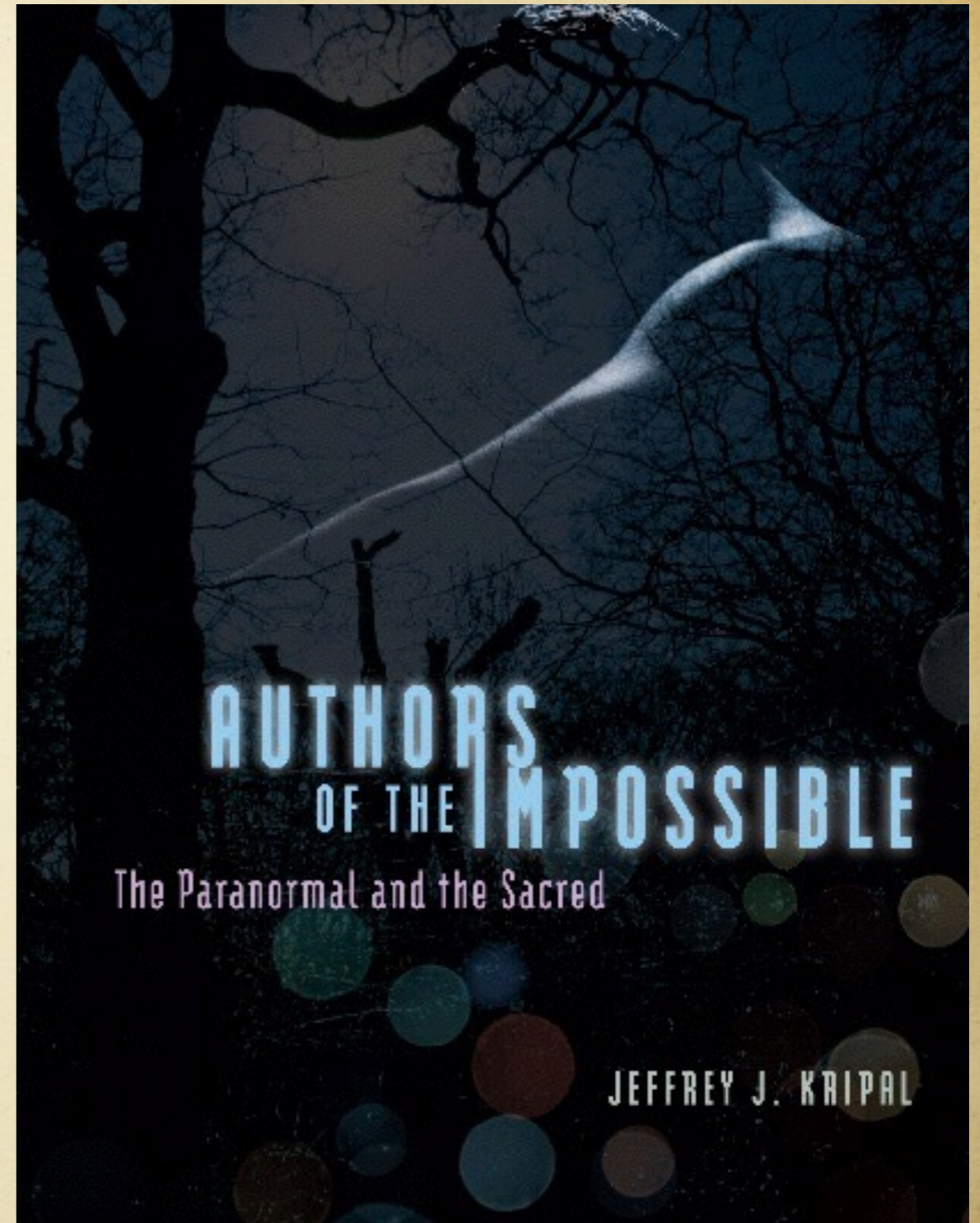
Toolkit of the 4th-Dimension

- Not “supernatural”
- “Physics and mathematics are responsible to a large extent for the return of interest in mystical ways of knowledge...not limited to three dimensions.”
- J. B. S. Haldane (scientist): “The universe is not only queerer than we suppose, but queerer than we can suppose.”



History of Religions

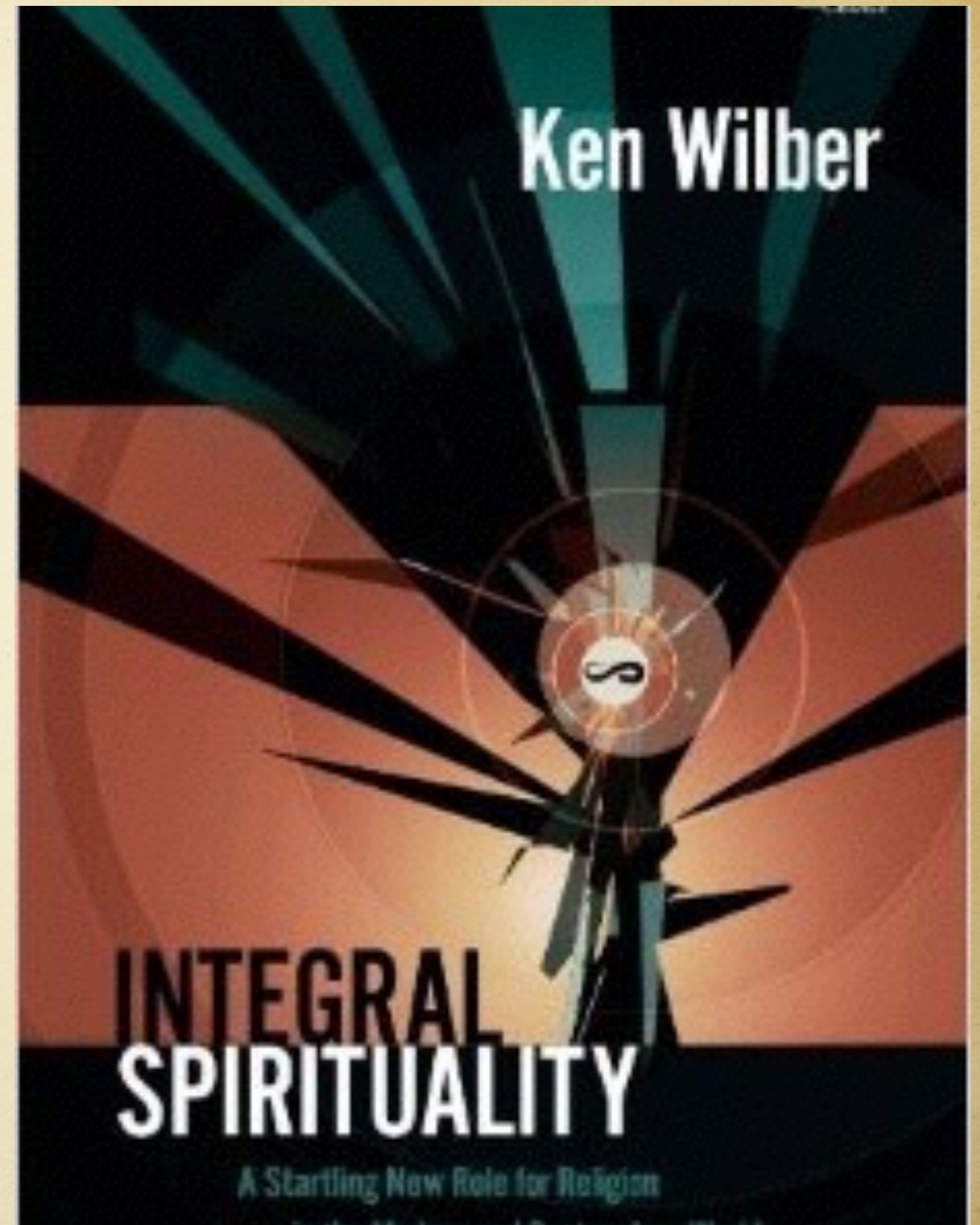
- “Humanity’s millennia-long encounter and struggle with the
- anomalous,
- the powerful,
- the really, really weird stuff that does *not* fit in,
- that does *not* make sense.”



Reflexive Re-reading

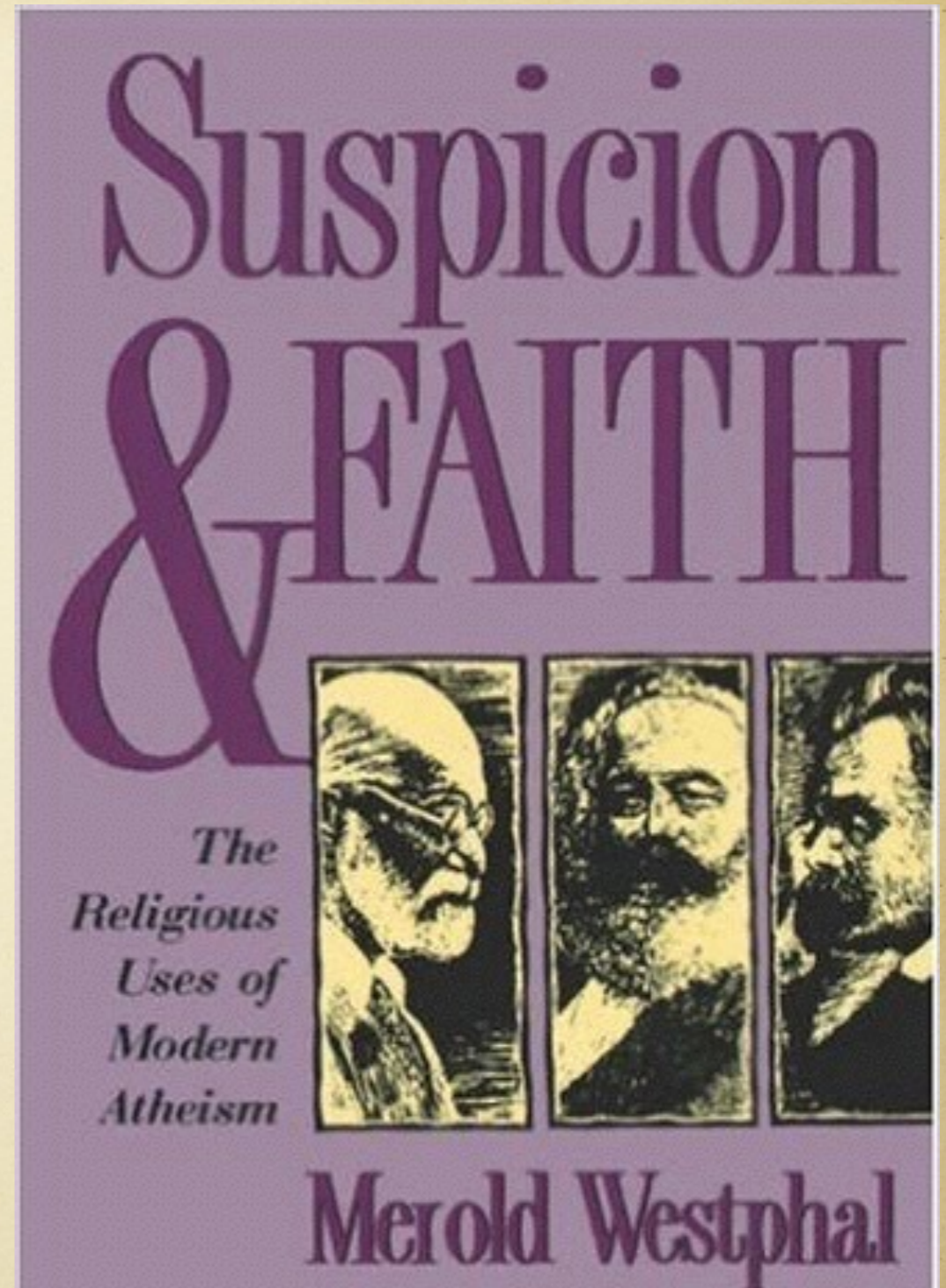
Combines:

- faithful & rational re-readings,
- [Wilber: “transcend & include”]



Reflexive Re-reading

- Embrace the most robust rationalist re-readings (*Feuerbach/Marx/Nietzsche/Freud*) to “reduce” religious phenomena back to human nature and human history,
- Only to find that this nature and history *cannot* be fully explained by human reason —
- that something else (or more), often something truly fantastic, appears to be emerging.



Reflexive Re-reading

- The “angry ghost” of poltergeist events
- *becomes* the “ghost of anger” of parapsychology —
- still human indeed, *but* violating reason’s rules about how the world works.

The SUPER NATURAL

A NEW VISION OF
THE UNEXPLAINED



Whitley Strieber
and Jeffrey J. Kripal



Psychological Turn

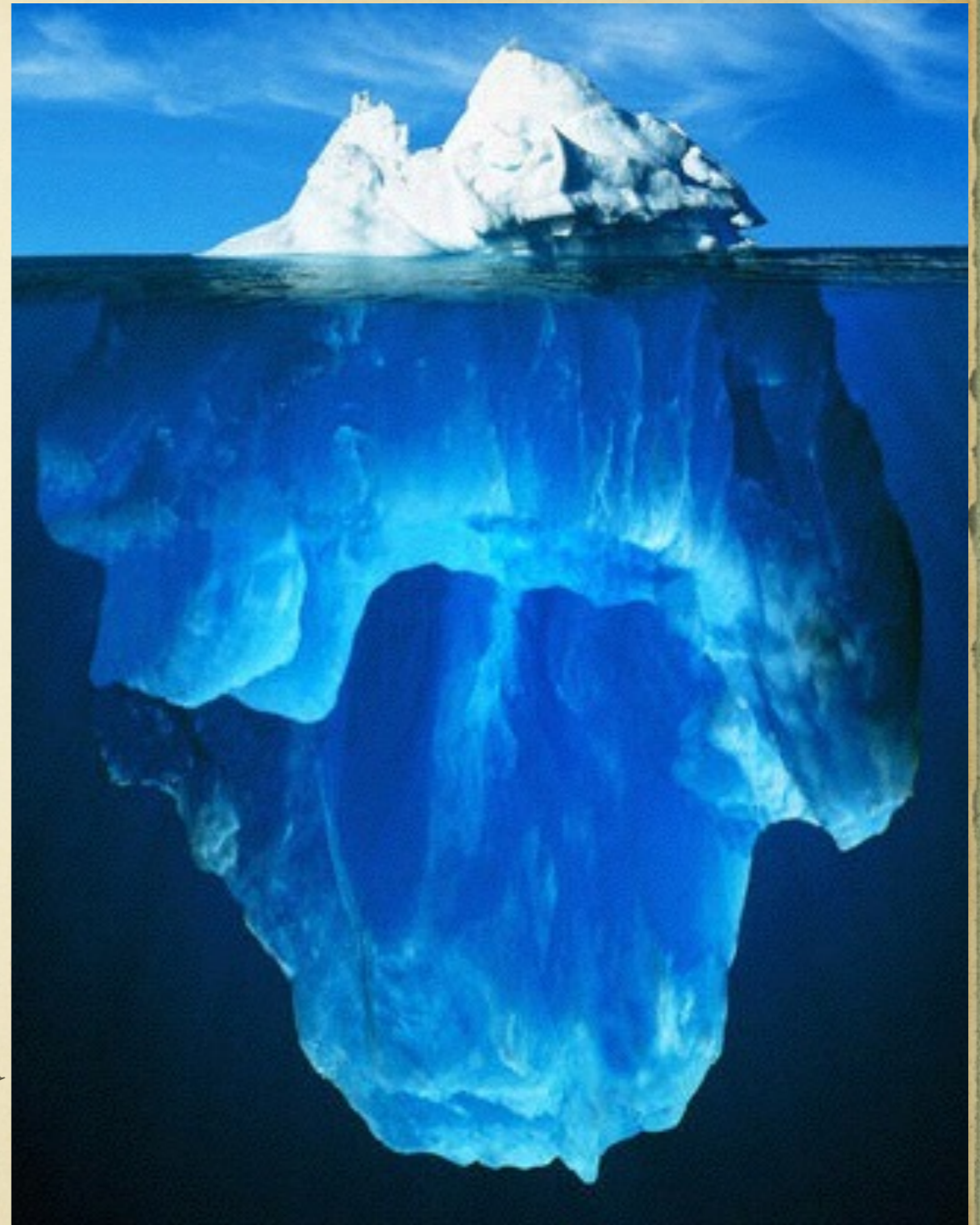
- **Conscious Mind** (“ego”): tip of an iceberg

- **Personal Unconscious:** most of that iceberg lying *under the surface* of awareness

- **Collective Unconscious:** sea of universal mind/being

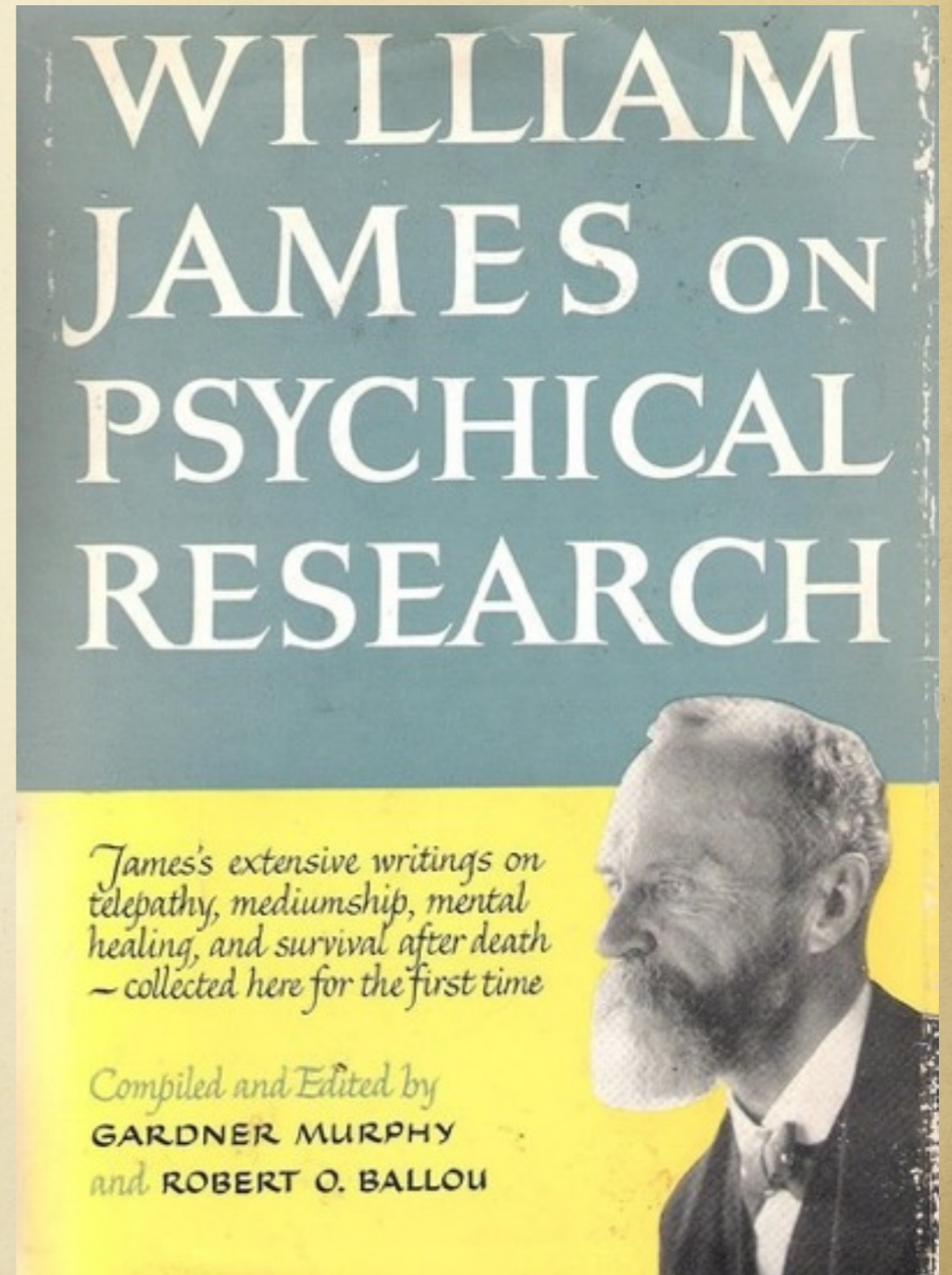
- out of which the individual psyche, that is, the person “freezes” into hard form and comes into existence,

- at least for a time, before it is melted back into the ocean of mind.



Myers-James Filter Thesis

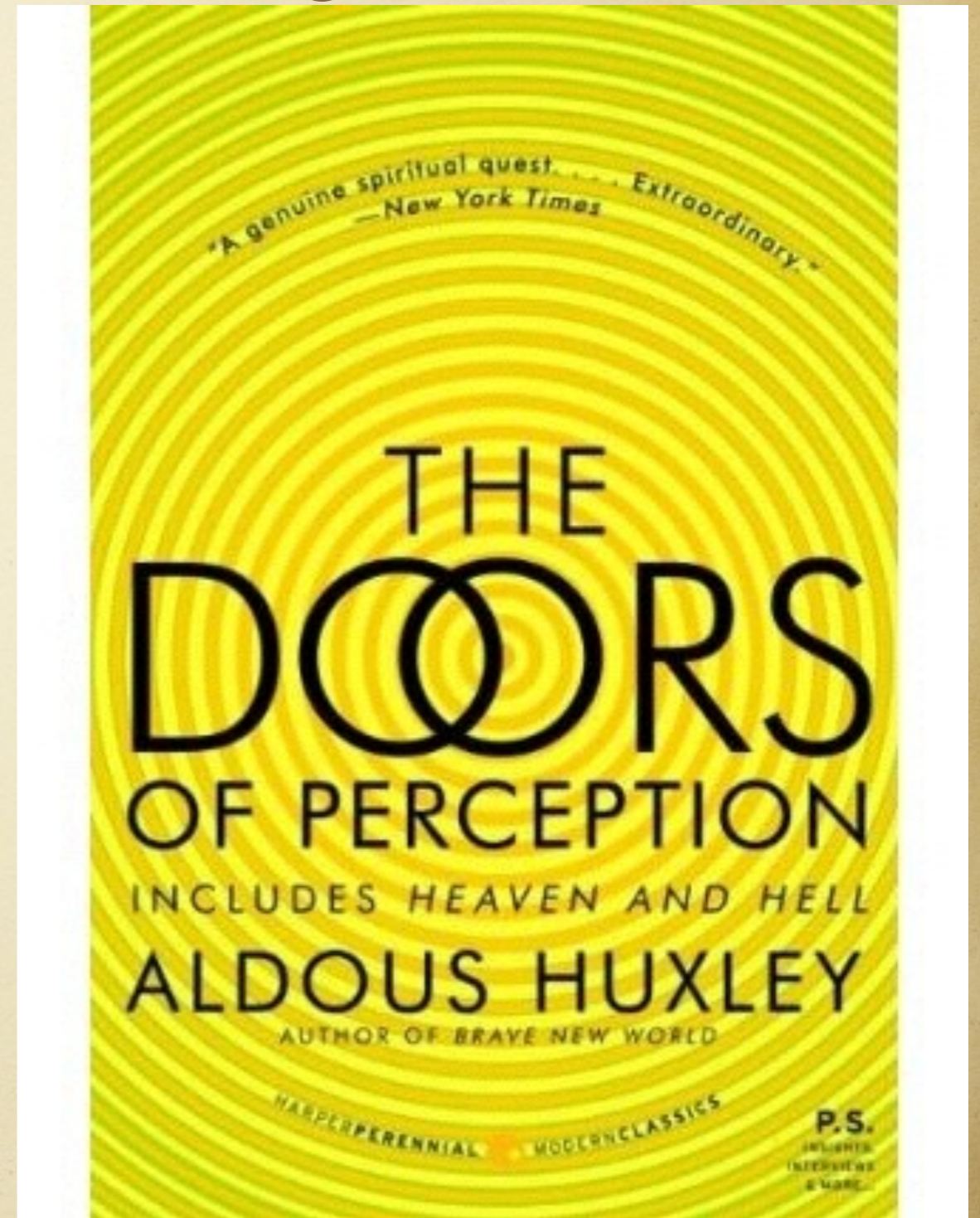
- “We with our lives are like islands in the sea...
- there is a continuum of cosmic consciousness, against which our individuality builds but accidental fences, and into which our several minds plunge as into a mother-sea or reservoir.
- Our ‘normal’ consciousness is circumscribed for adaptation to our external earthly environment,
- but the fence is weak in spots, and fitful influences from beyond leak in, showing the otherwise unverifiable common connection”



(1909)

The Mind at Large

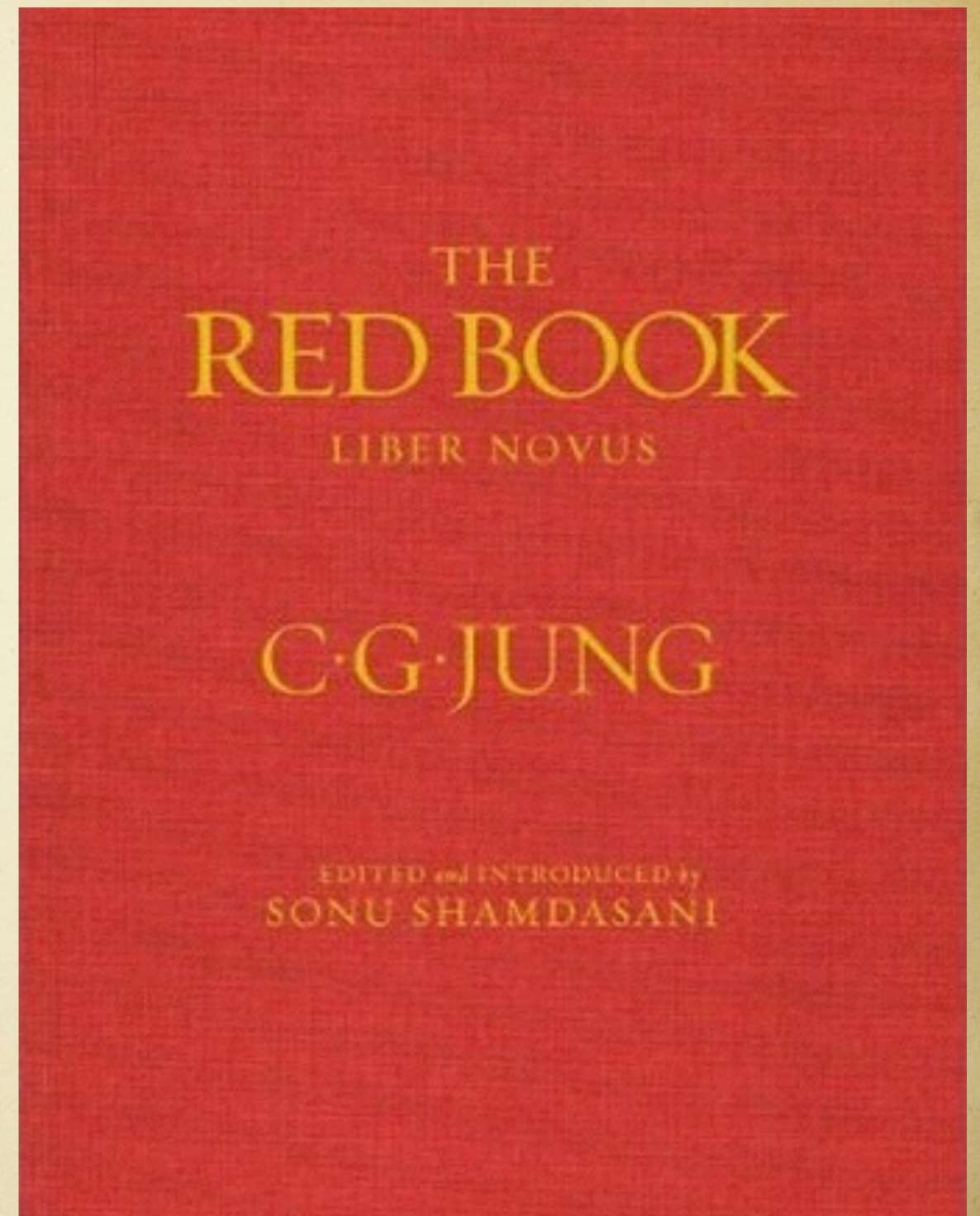
- Mind-at-Large, equivalent to “Brahman” or “Buddha Nature”
- William Blake: “If the doors of perception were cleansed, everything would appear as it is: infinite” —*The Marriage of Heaven and Hell*
- In this model, mind is *not* the brain. The mind is filtered through the brain with all its mind-boggling evolutionary/neurological/cultural/linguistic/emotional/political/historical complexities.



1954

Psychological Turn

- NYTimes on Jung's "Red Book":
[nytimes.com/2009/09/20/
magazine/20jung-t.html](https://www.nytimes.com/2009/09/20/magazine/20jung-t.html)



Jung's "Red Book"

“**God**/gods/goddess/Spirit of Life/Ultimate Reality/
Sacred/Divine/reality

Peter Mayer, “God Is A River”:

https://www.youtube.com/watch?v=Ha_G4M22TeY



In the ever-shifting water of the river of this life
I was swimming, seeking comfort; / I was wrestling waves to
find / A boulder I could cling to, a stone to hold me fast
Where I might let the fretful water of this river 'round me pass
And so I found an anchor, a blessed resting place
A trusty rock I called my savior, for there I would be safe
From the river and its dangers, and I proclaimed my rock
divine / And I prayed to it "protect me" and the rock replied

CHORUS:

God is a river, not just a stone

God is a wild, raging rapids / And a slow, meandering flow

God is a deep and narrow passage

And a peaceful, sandy shoal

God is the river, swimmer

So let go

Still I clung to my rock tightly with conviction in my arms
Never looking at the stream to keep my mind from thoughts of
harm / But the river kept on coming, kept on tugging at my
legs / Till at last my fingers faltered, and I was swept away
So I'm going with the flow now, these relentless twists and
bends / Acclimating to the motion, and a sense of being led
And this river's like my body now, it carries me along / Through
the ever-changing scenes and by the rocks that sing this song

CHORUS:

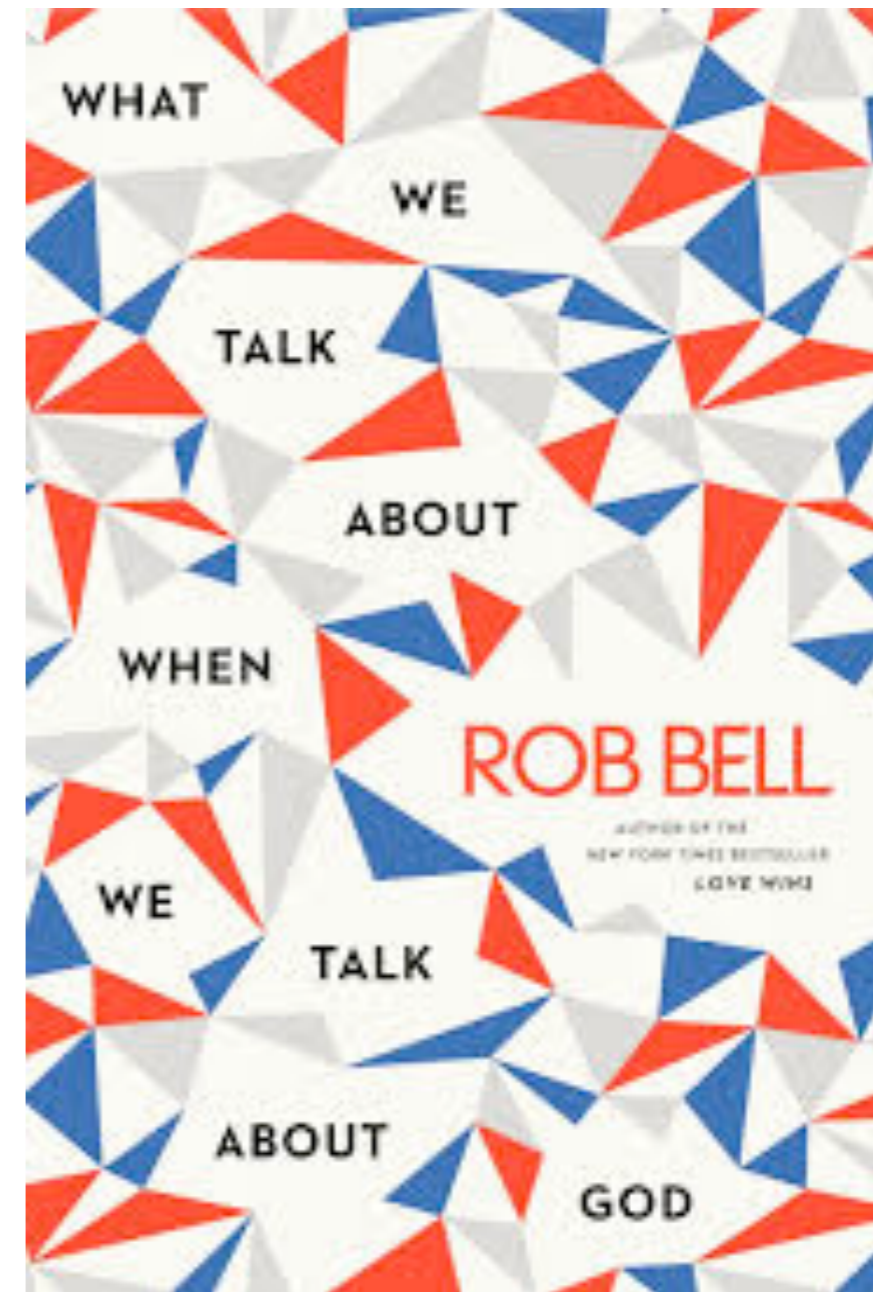
God is the river, swimmer
So let go

What lyrics resonate (or disturb) you?

- ever-shifting water of the river of this life
[Buddhism]
- seeking comfort, boulder I could cling to,
stone, anchor *[grasping onto a unchanging
Proper “Noun” creates suffering]*
- God is a “river” . . . “let go” *[Taoism]*
- river’s like my body now; it carries me
along *[Interdependent Web, Process
Theology, Most-moved Mover]*
- Synchronicity/Dreams, Purpose(less),
Making/Finding



Where is the larger culture?



Oprah's 1st “Super Soulful Book of the Month”

<http://www.oprah.com/book/What-We-Talk-About-When-We-Talk-About-God>

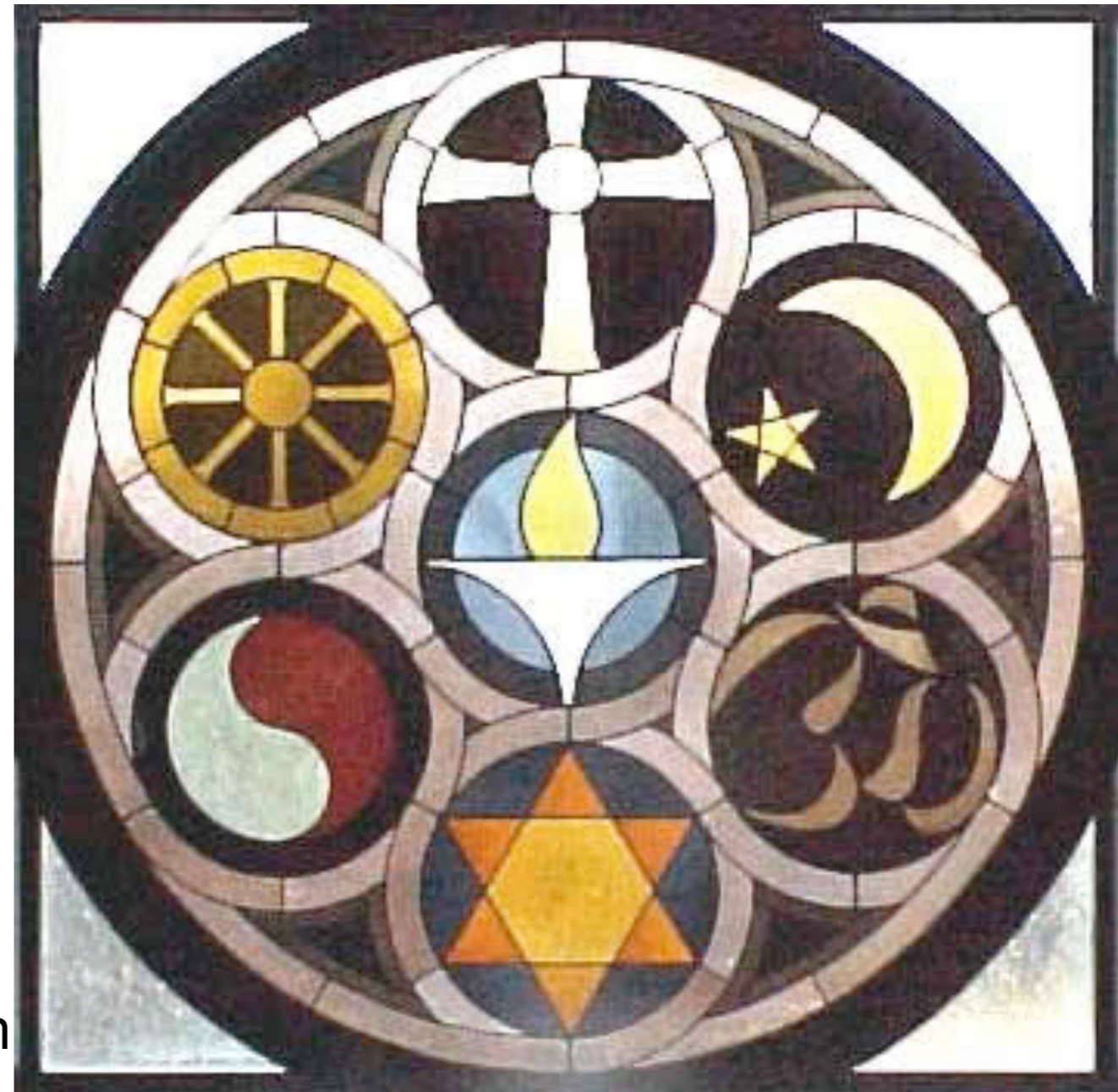
Neo-(Theist)? [*“maximal”*]

- I'm interested in new ways of talking about God/divinity/sacred/reality that are informed by the best of 21st-century knowledge:
 - wisdom of the world's religious traditions
 - process/feminist/liberation theology
 - quantum physics, Big History, Emergence



Do we need a moratorium on the word God?

- God / gods
- Ultimate Reality / reality
[religious humanism -William R. Murry]
- Sacred / Divine / Holy
- Jung's Collective Unconscious
- Spirit of Life
(*"Unitarians to the 3rd person of the trinity"* - Henry Nelson Wieman; *DoC to the 2nd.*)
- "God' is *not* God's name." -Forrest Church
- **What would you add?**



Veni Sancte Spiritus

Spirit of Life, come unto me.

Sing in my heart all the stirrings of
compassion.

Blow in the wind, rise in the sea;

Move in the hand, giving life the shape of
justice.

Roots hold me close; wings set me free;

Spirit of Life, come to me, come to me.

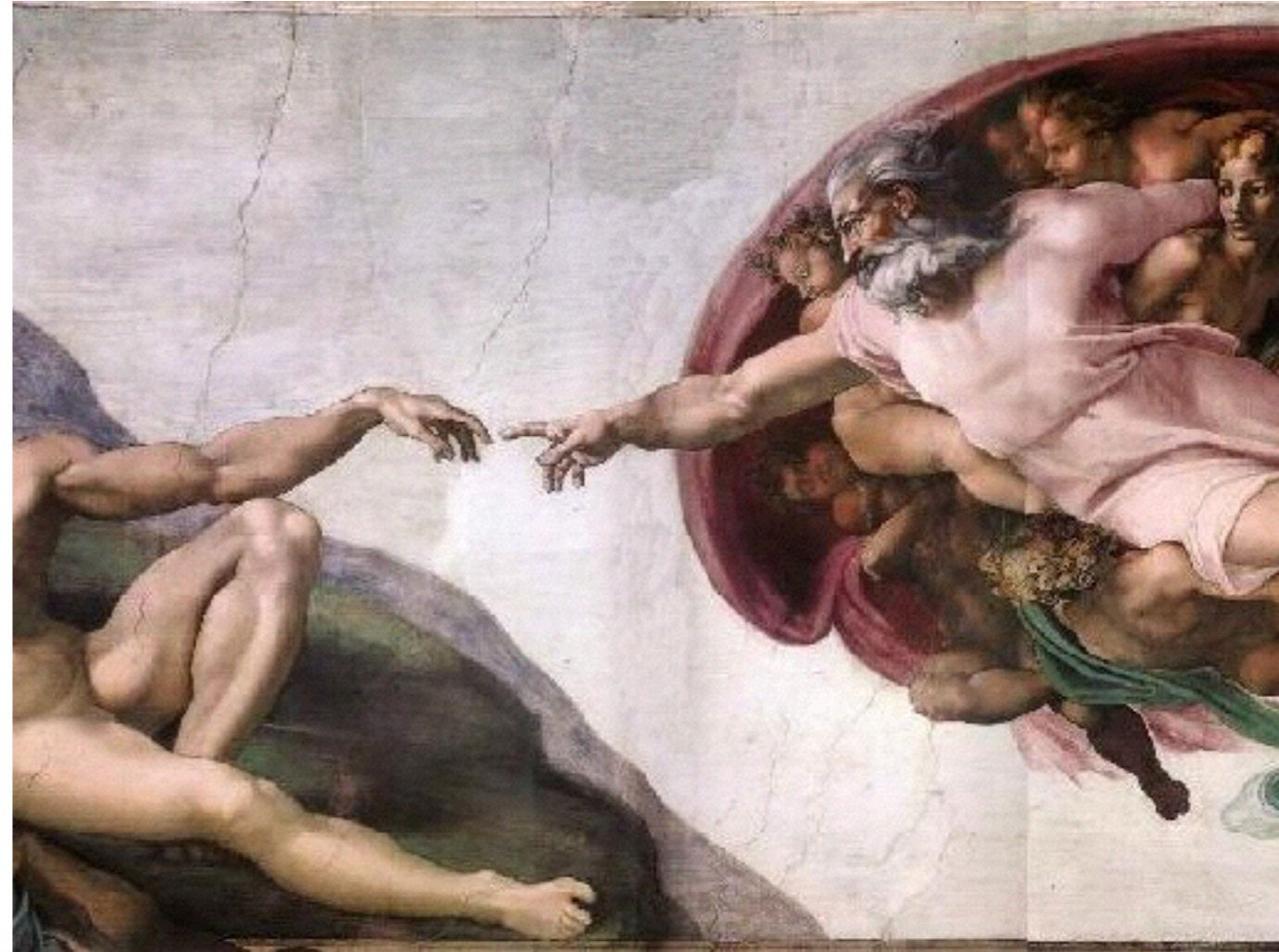


Nature of the Divine

- **90% of Americans profess to believing in God**, which is a number that has held steadily, with only a slight decrease, since the 1940s.
- **20 - 30%** of Americans will admit that there is an **element of “doubt”** mixed in with their belief in God.
- **12%** of Americans who believe in God, if given the choice, prefer to say “they believe in a **universal spirit or higher power** instead of in ‘God.’”

2011 Gallup Poll:

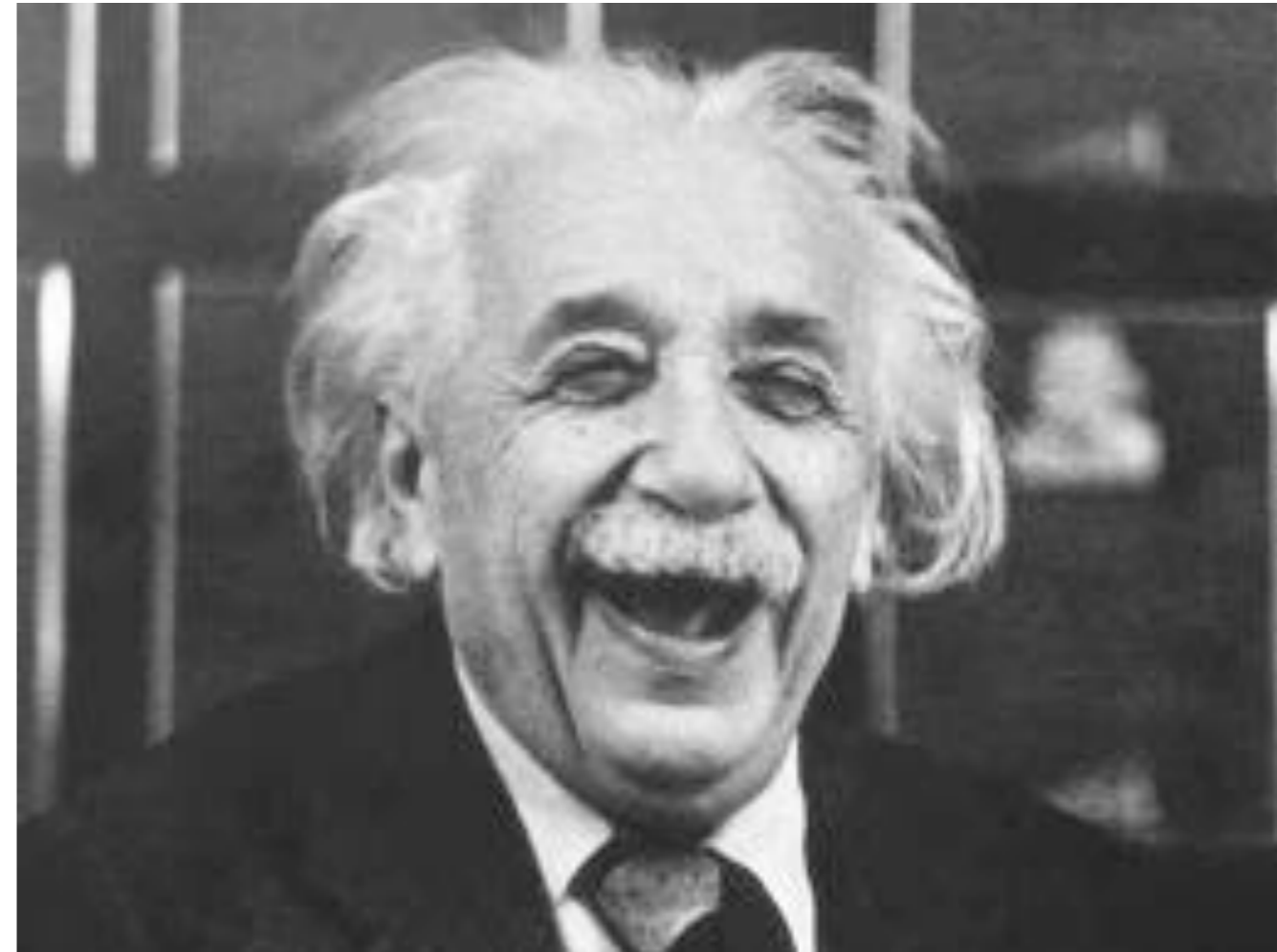
<http://www.gallup.com/poll/147887/americans-continue-believe-god.aspx>



God = Zeus = Santa?

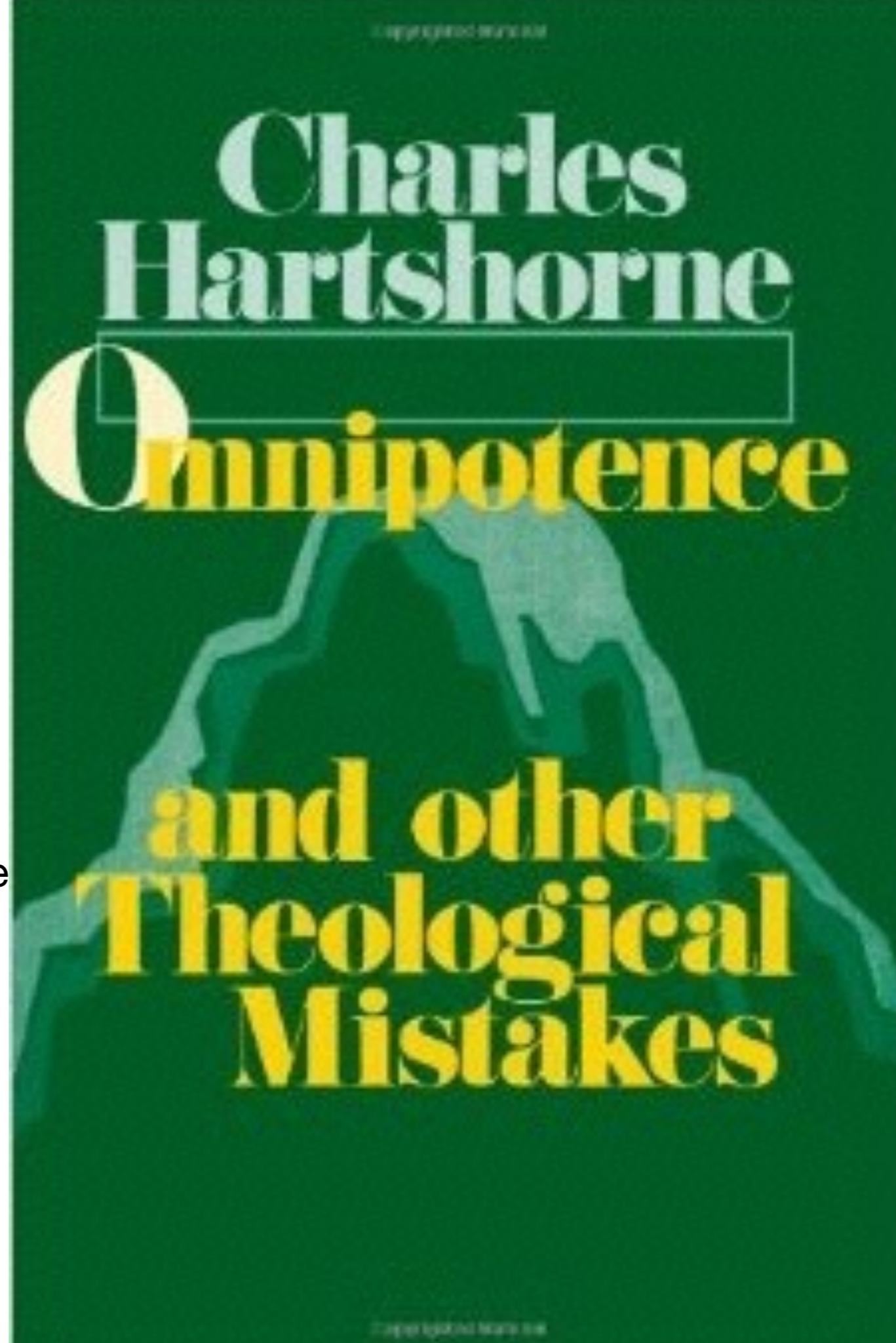
Nature of the Divine

- Letter in German on January 3, 1954, on Princeton University letterhead to philosopher Erik Gutkind after he read Gutkind's book *Choose Life: The Biblical Call to Revolt*:
- “The word **God** is for me nothing more than the *expression and product of human weaknesses*,
- **Bible** a collection of *honorable, but still primitive legends* which are nevertheless *pretty childish*. No interpretation, no matter how subtle, can (for me) change this.”



Nature of the Divine

- too constrained in the insistence that God must be the perfection of traditional **Greek philosophical categories**:
 - omnipotent,
 - omniscient,
 - omnibenevolent.
- Theodicy
- “If God has made us in God’s image, we have returned the favor.” -Voltaire
(*anthropomorphism*)



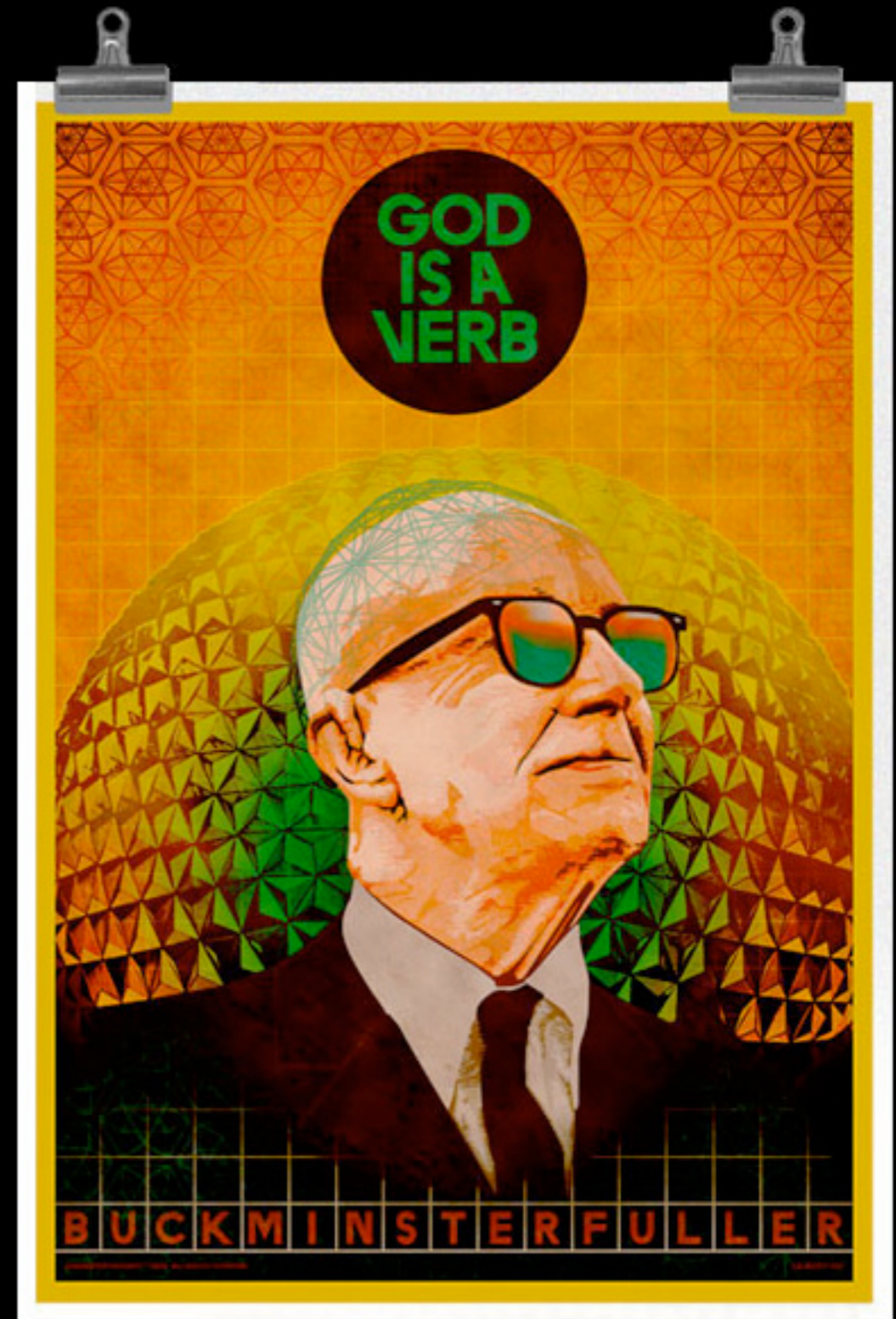
Nature of the Divine

- Creation & Destruction — moving beyond what we humans perceive as “good” and what we perceive as “evil.”
- “Hindu Trinity”:
 - Brahma (“the creator”),
 - Vishnu (“the sustainer”)
 - Shiva (“the destroyer/transformer”) — all as vital aspects of what can be meant by the word “God.”



Experiencing “G?d”

- Godding:
- “God is a *verb*” not a noun
- *reify, hypostatize*



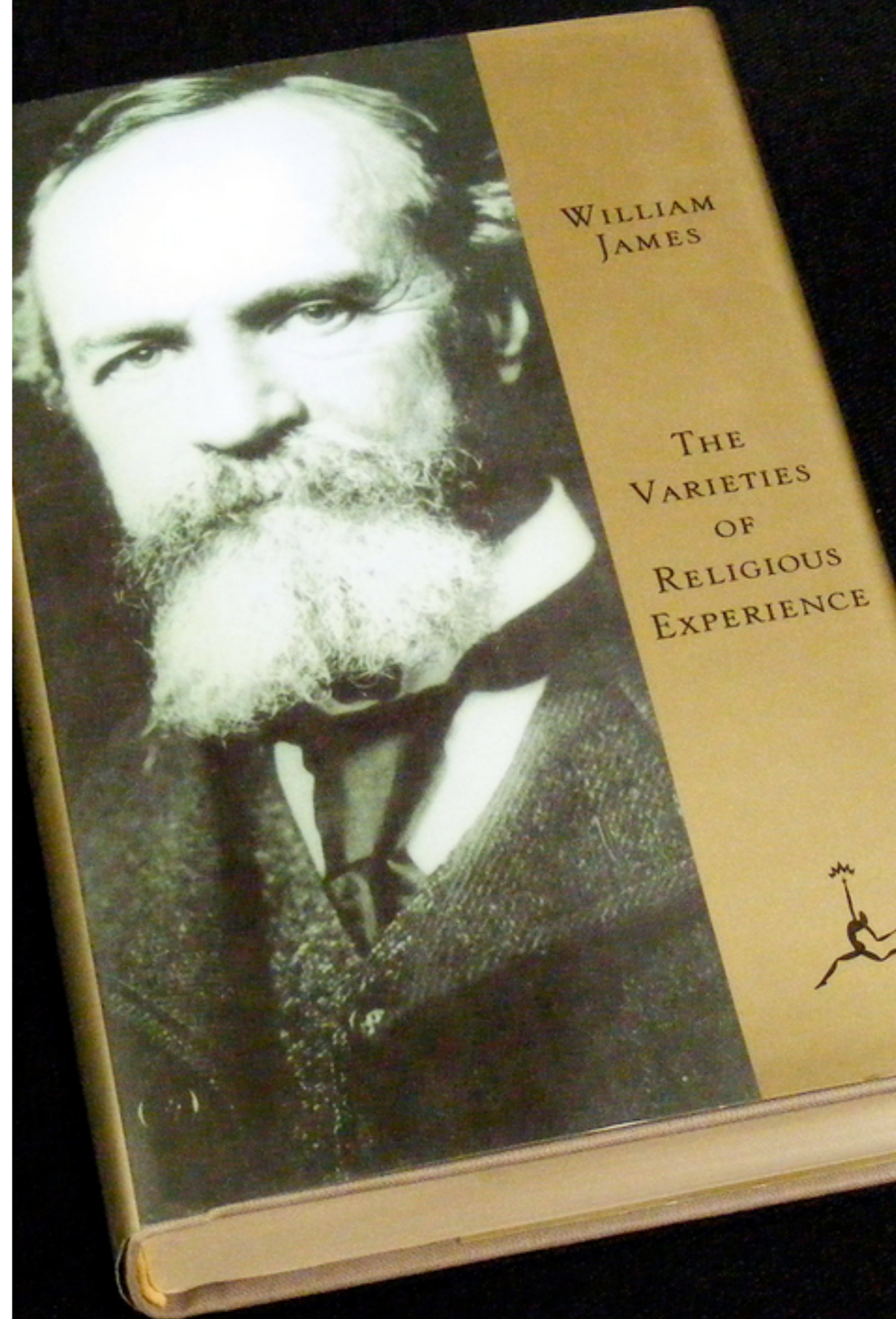
Martha Graham (1894-1991)

- There is a **vitality, a life force, a quickening** that is translated through you into action,
- and because there is only one of you in all time, this expression is unique. If you block it, it will never exist through any other medium and be lost. The world will not have it.
- It is not your business to determine how good it is; nor how valuable it is; nor how it compares with other expressions. It is your business to keep it yours, clearly and directly, to keep the channel open.



“God” as The “MORE”

- Becoming “conscious that this higher part [of one's self] is coterminous and continuous with a MORE of the same quality,
- which is operative in the universe outside of [one's self],
- and which [one] can keep in working touch with, and in a fashion get on board of and save [one's self] when all [one's] lower being has gone to pieces” (454).



-
- 800-year-old metaphor from Rule 7 of twelfth-century theologian Alan of Lille's (c. 1128–1202) *Regulae Theologicae*.
 - “God is the intelligible sphere,
whose centre is everywhere
and [whose] circumference nowhere”

(Evans, 1983:73)



James Edwards

I have been trying to find a way of being religious that's still possible (or maybe the word is "decent") for us. What would it be like to be religious without fudging our best thoughts, without repressing anything we have learned...? What would it be like to be religious when we can't really believe any of that glorious stuff — *creation ex nihilo*, virgin birth, bodily resurrection — we used to believe? It's not decent, I think, to pretend to believe it, or to do a fancy philosophical number on "belief" or on "truth" so that religion ends up relying on epistemic standards that would be laughed out of any good classroom or courtroom or laboratory.... What should it mean for us to be religious? I have answered it thus: to **dwell *poetically* on the earth as a mortal.**



James C. Edwards

The PLAIN SENSE of THINGS

The Fate of Religion
in an Age of Normal Nihilism

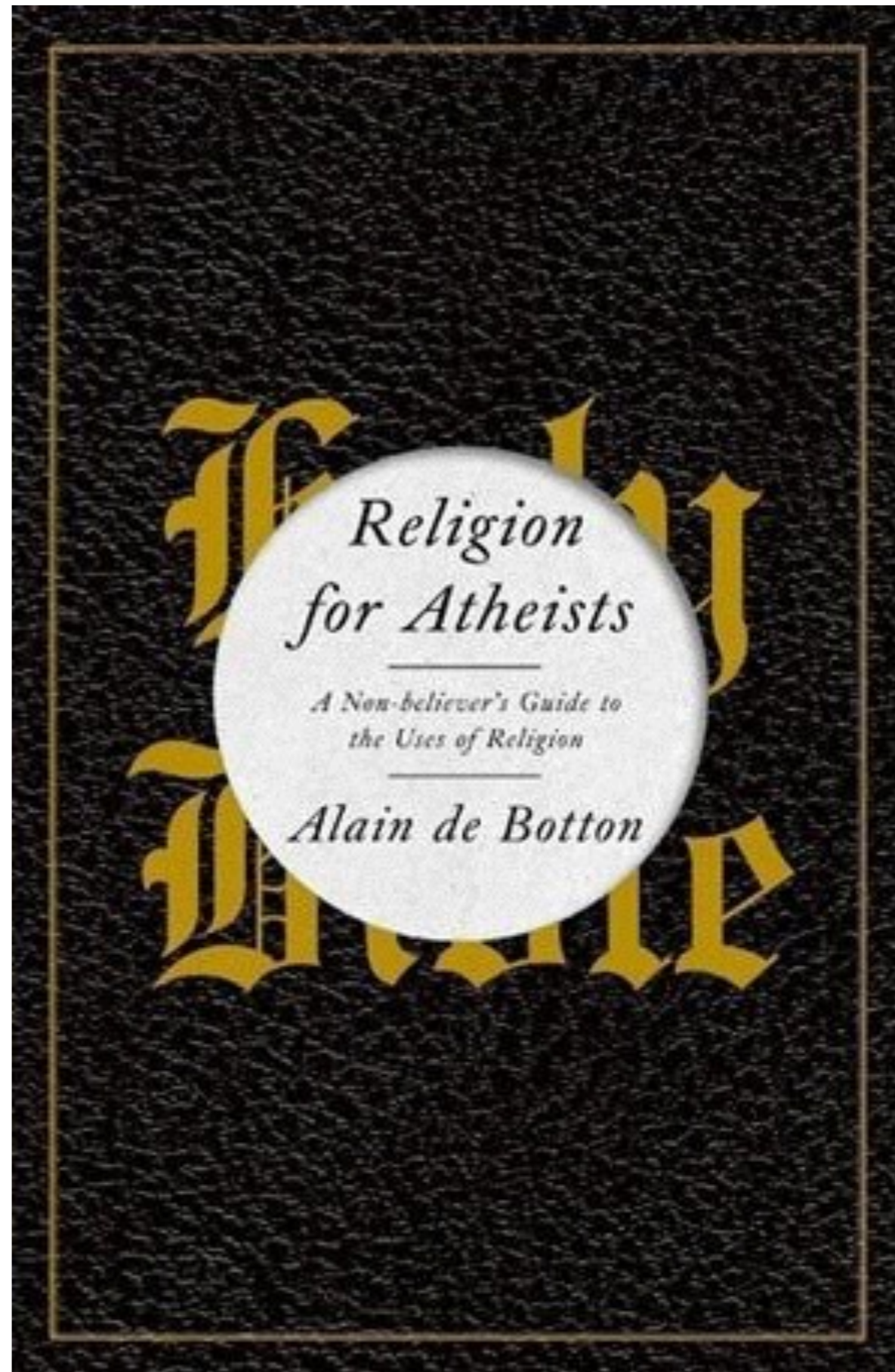
<http://www.onbeing.org/program/alain-de-botton-school-life-atheists/4821>

Alain de Botton is a philosopher who likes the best of religion, but doesn't believe in God.

He says that the most boring question you can ask of any religion is whether it is true.

But how to live, how to die, what is good, and what is bad — these are questions religion has sophisticated ways of addressing.

So he's created The School of Life — where people young and old explore ritual, community, beauty, and wisdom. He explains why these ideas shouldn't be reserved just for believers.



The Big Lebowski

Bunny Lebowski: Blow on them.

The Dude: You want me to blow on your toes?

Bunny Lebowski: I can't blow that far.

The Dude: Are you sure he won't mind?

Bunny Lebowski: Uli doesn't care about anything. He's a Nihilist.

The Dude: Ah, that must be exhausting.



from Earthrise *to* Hubble Deep Field

Human beings are *neither* the pinnacle of Creation, *nor* the center of the Universe.

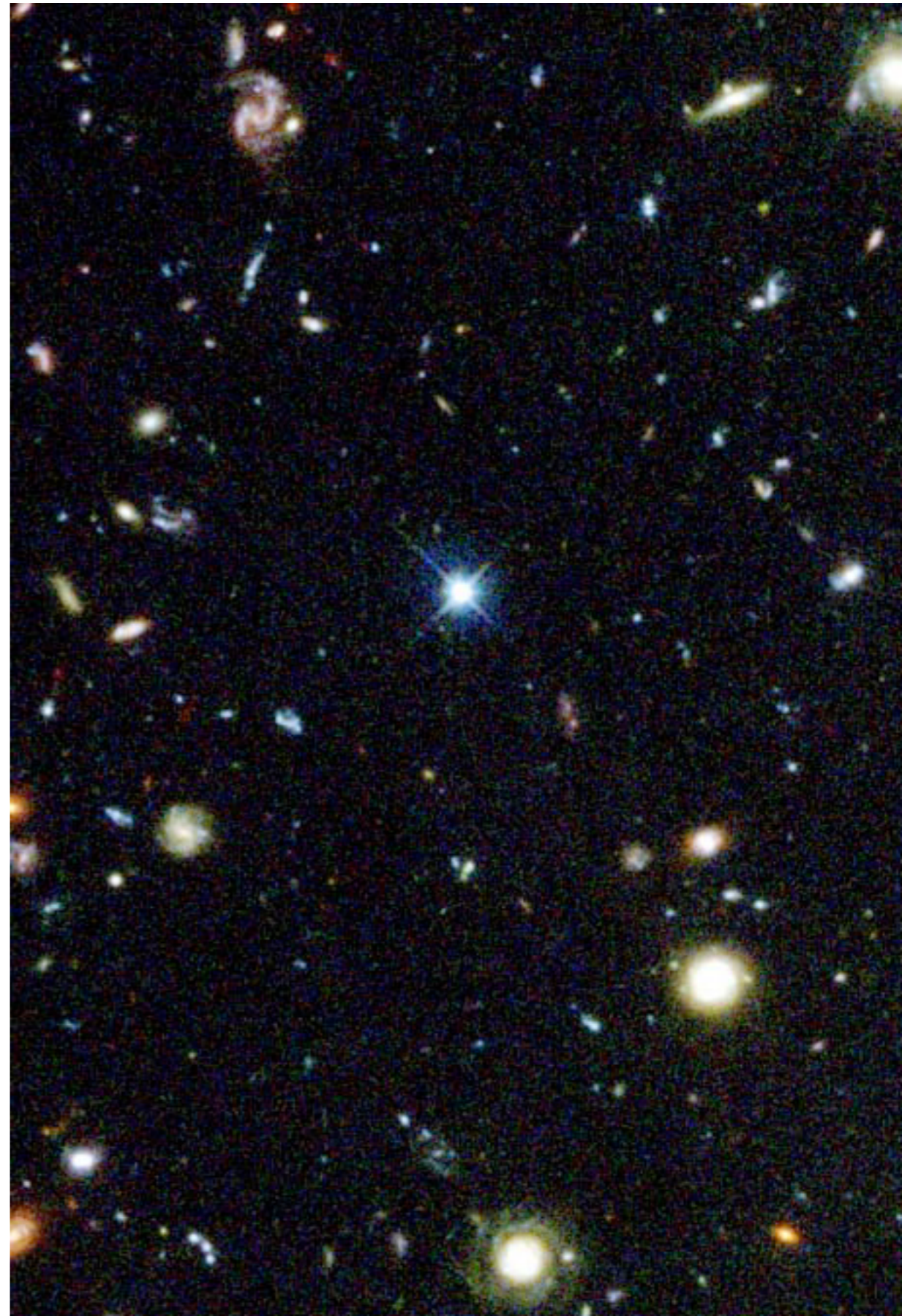
We are merely the (currently) most advanced species on *one* planet that is on the

periphery of *one* spiral galaxy that is merely

one galaxy among more than 400 billion galaxies in the Universe.

After Copernicus/Darwin, we are *not* a little lower than the angels, but a little higher than the apes.

“We are stardust now evolved to the place that the stardust can think about itself!” - Michael Dowd



Emergence

Stages of increasingly complexity over the course of billions of years:

pre-atomic,

atomic,

molecular,

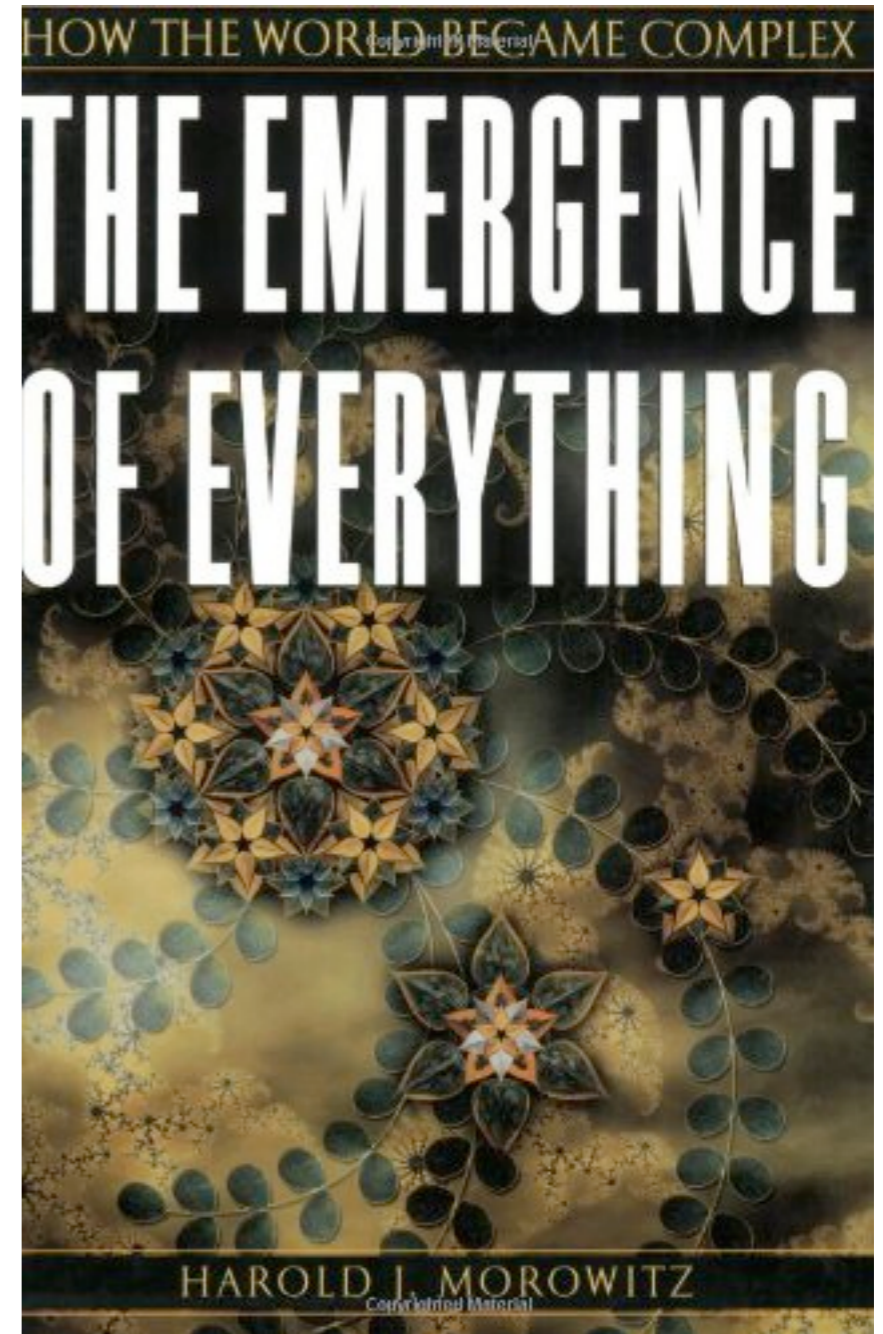
unicellular,

multi-cellular,

vertebrate,

primate

human



Does the Universe Have a Purpose?

I am not sure. Anyone who expresses a more definitive response to the question is claiming access to knowledge not based on empirical foundations....

To assert that the universe has a purpose implies the universe has intent. And intent implies a desired outcome. But who would do the desiring? And what would a desired outcome be? That carbon-based life is inevitable?

Or that sentient primates are life's neurological pinnacle? Are answers to these questions even possible without expressing a profound bias of human sentiment?

Of course humans were not around to ask these questions for 99.9999% of cosmic history. So **if the purpose of the universe was to create humans then the cosmos was embarrassingly inefficient about it.**



Does the Universe Have a Purpose?

And if a further purpose of the universe was to create a fertile cradle for life, then our cosmic environment has got an odd way of showing it.

Life on Earth, during more than 3.5 billion years of existence, has been **persistently assaulted by natural sources of mayhem, death, and destruction.**

Ecological devastation exacted by volcanoes, climate change, earthquakes, tsunamis, storms, pestilence, and especially killer asteroids have left **extinct 99.9% of all species that have ever lived here.**



Does the Universe Have a Purpose?

How about human life itself? If you are religious, you might declare that the purpose of life is to serve God.

But if you're one of the 100 billion bacteria living and working in a single centimeter of our lower intestine (rivaling, by the way, the total number of humans who have ever been born) you would give an entirely different answer. You might instead say that the purpose of human life is to provide you with a dark, but idyllic, anaerobic habitat of fecal matter.

So in the absence of human hubris, and after we filter out the delusional assessments it promotes within us, the universe looks more and more random. Whenever events that are purported to occur in our best interest are as numerous as other events that would just as soon kill us, then intent is hard, if not impossible, to assert.

So while I cannot claim to know for sure whether or not the universe has a purpose, the case against it is strong, and visible to anyone who sees the universe as it is rather than as they wish it to be.

— Neil deGrasse Tyson

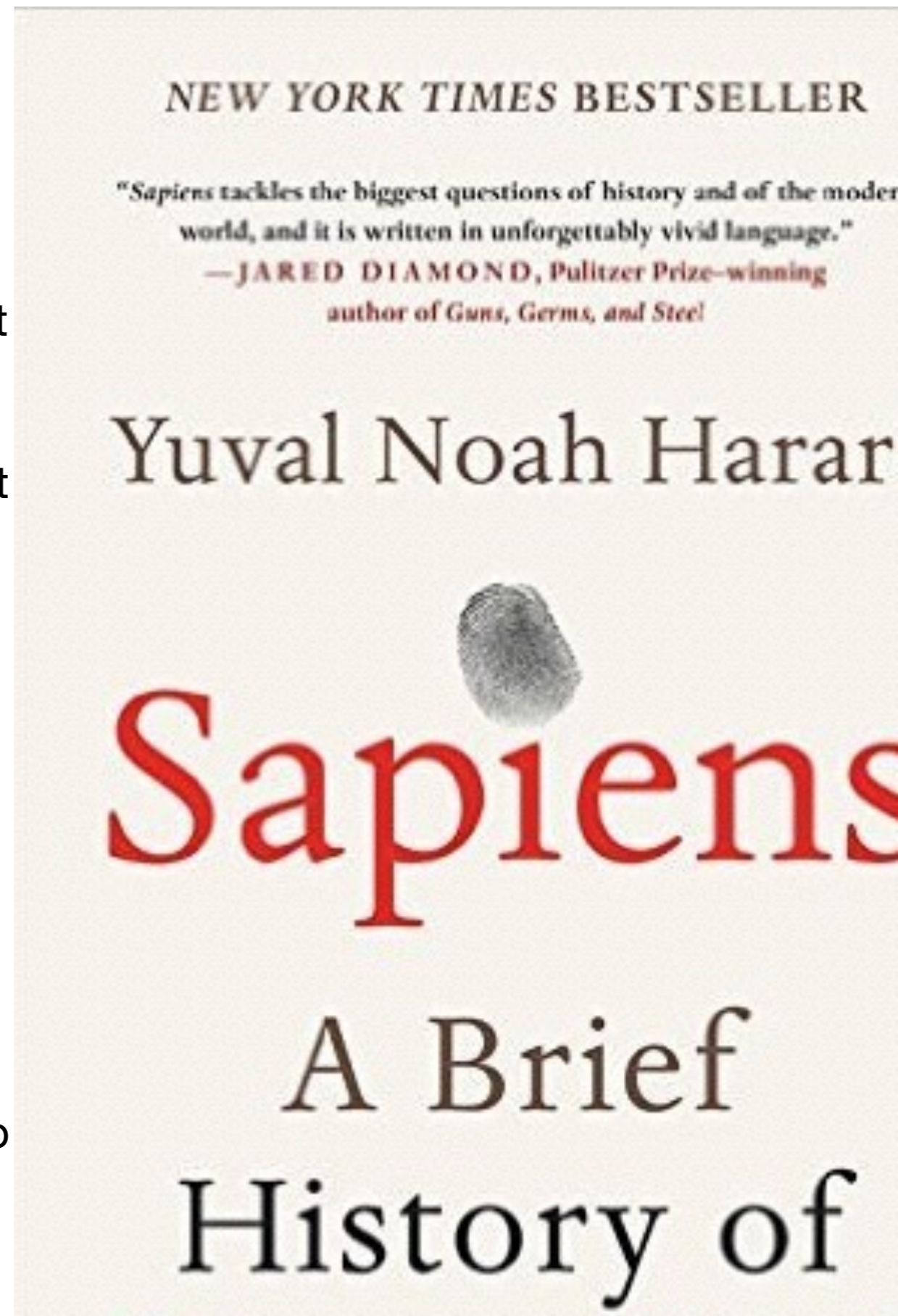


From a renowned historian comes a groundbreaking narrative of humanity's creation and evolution that explores the ways in which biology and history have defined us and enhanced our understanding of what it means to be "human."

One hundred thousand years ago, at least six different species of humans inhabited Earth. Yet today there is only one—homo sapiens. What happened to the others? And what may happen to us?

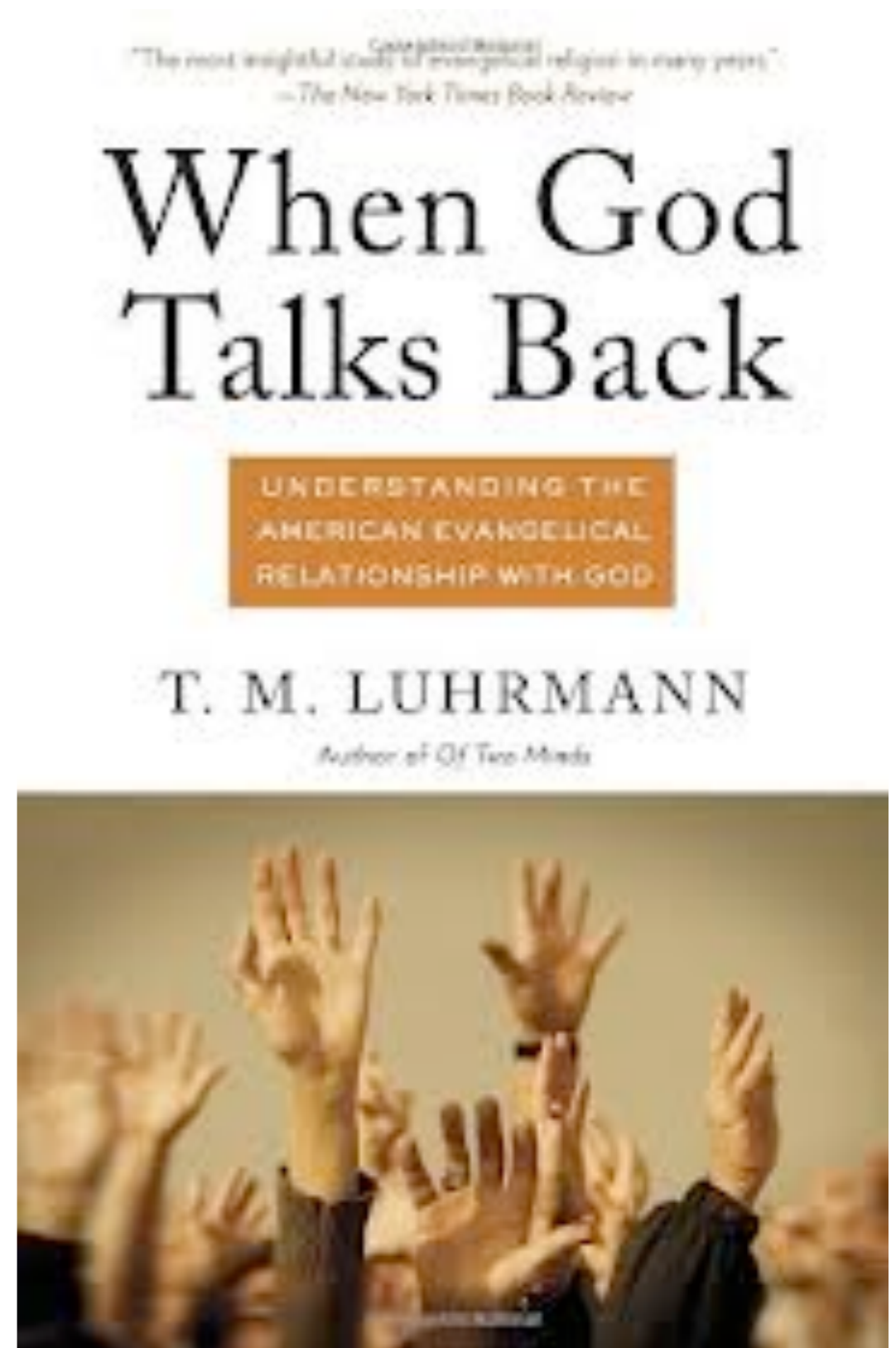
This highly original book that begins about 70,000 years ago with the appearance of modern cognition.

Dr. Harari also compels us to look ahead, because over the last few decades humans have begun to bend laws of natural selection that have governed life for the past four billion years. We are acquiring the ability to design not only the world around us, but also ourselves. Where is this leading us, and what do we want to become?



Communication? Relate to?

- “**It ought to be difficult to believe in God.** God is invisible.... Sacred books are full of impossible contradictions, apparently absurd beliefs” (xi)
[confirmation bias]
- “evolved intuitions lead us to *overinterpret* the presence of intentional agents” (xii)
- “Proclivity and practice shape the most basic ways we encounter our world.... As a result of practices, they live in different worlds” (226).



Credo

Rationalists need to be challenged by mystics and vice-versa.

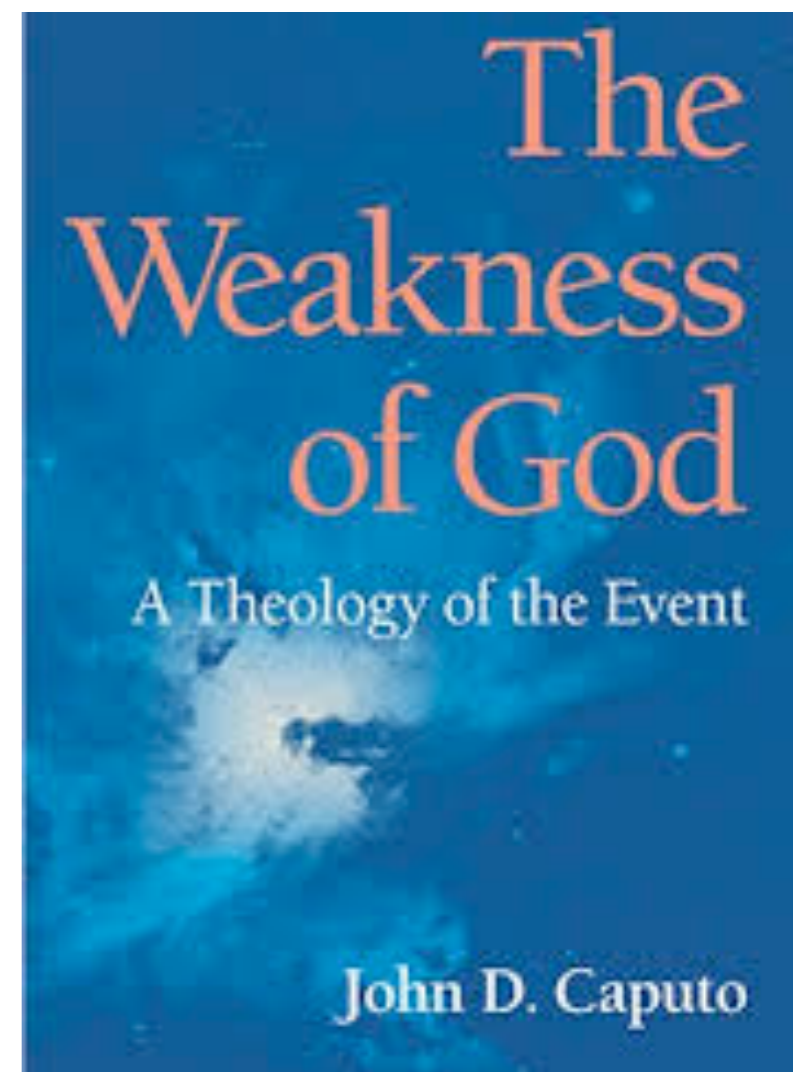
becoming more than being

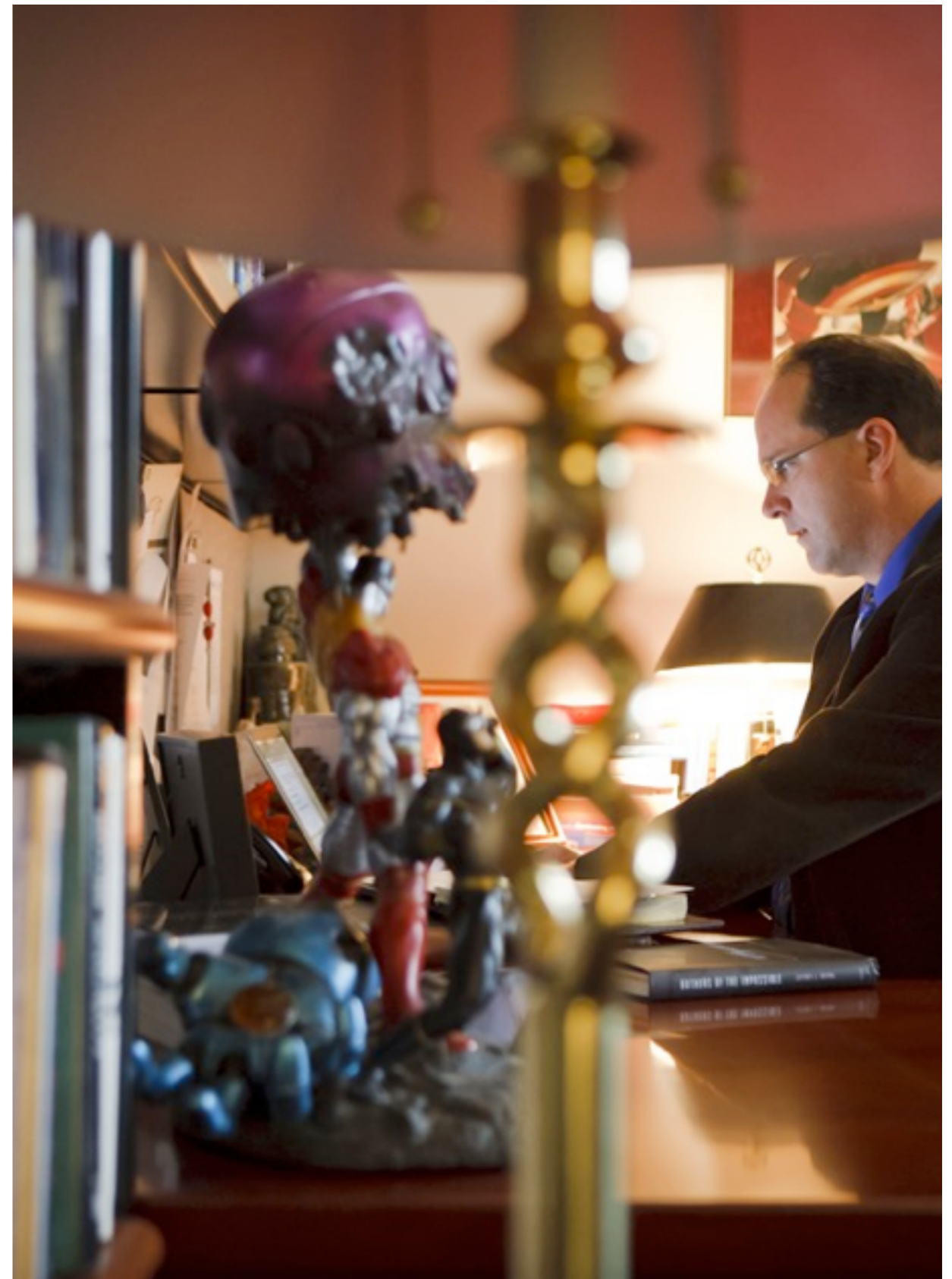
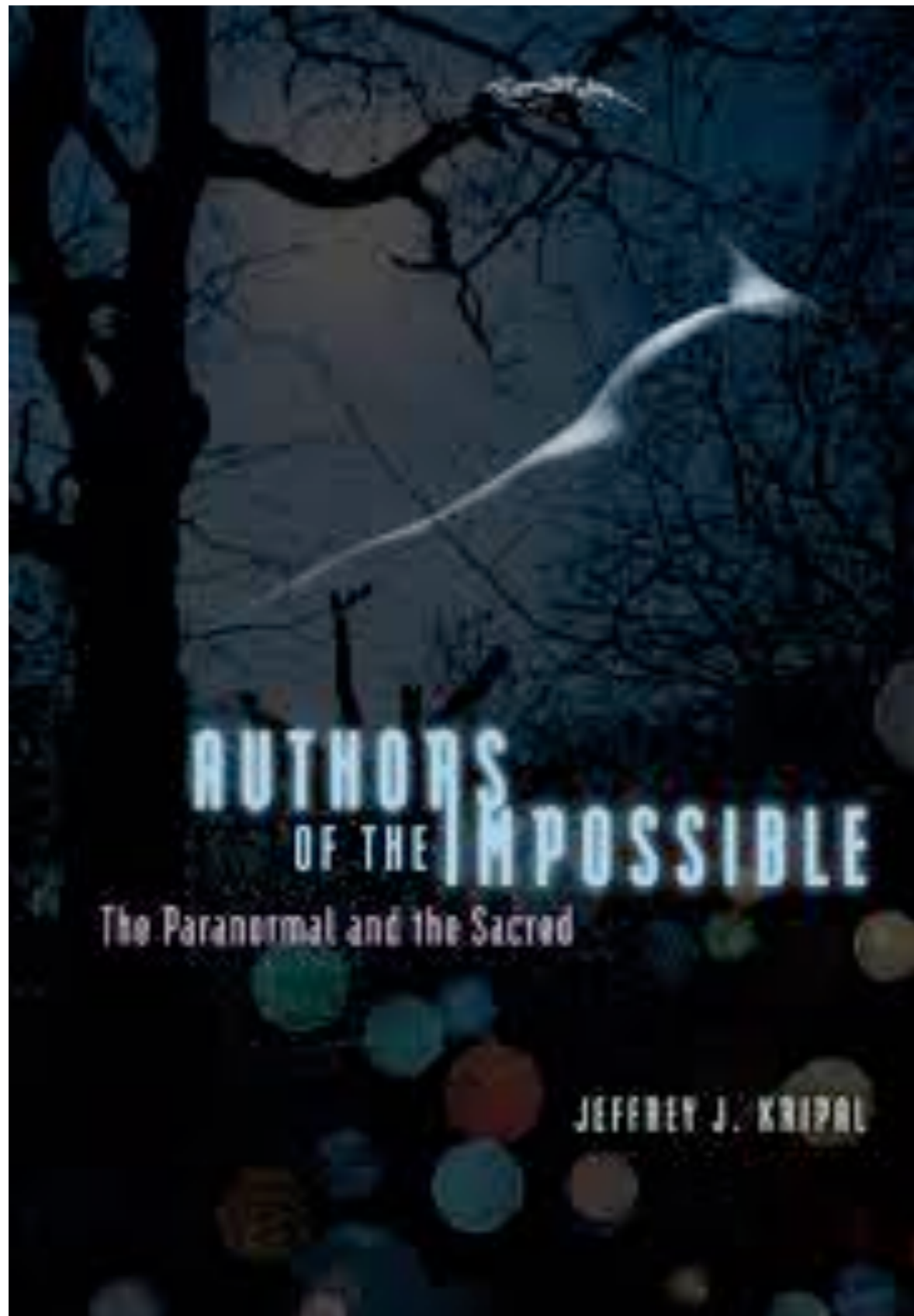
pragmatic participation more than perfection

pluralism (limits of human language)

godding more than God.







Billy Jonas, "God Is In":

<https://www.youtube.com/watch?v=qiHkZ7bkTkY#t=00m22s>

Lyrics: <http://www.billyjonas.com/index.php?page=songs&display=47>



God is in the child's eyes, see them wide, wondrous, wise

God is in the rain and snow, and each snowflake: this we know

God is in the trees and air; the rocks, the birds, the bees, the bears

God is in the clouds above; God is in each act of love

God is in the oceans deep, some say God goes there to sleep

God is in the mountains high, whistling a lullaby

God is in the darkest woods, God is in your neighborhood

God is in a place that's near; sometimes it's just not so clear

God is in

God is in your strangest pleasure; some say God is into leather

God is into body piercing; in your nipple, lip, and nose ring

God is in your new tattoo, in your scars and birthmarks too

God is in your brand new nose in your control top pantyhose

God is in the latest fad, except for bungy jumping -- thats dangerous and bad

God is in your cellular phone, God will not leave you alone

God is in the internet, wondering why you're not there yet

God is in Vogue, and Spin, and Rolling Stone cuz God is IN!

God is in the Christian house; bread and wine and holy cross

God is in the Jewish home; shalom chaverim, shalom

God is in the Muslim, Allah hu akbar salaam

God is in the Hindu way, jai bagwan! namaste

God is in those dancing Pagans, in each drop of perspiration

God is in the Wiccan coven; twelve plus one -- a perfect dozen!

God is in the Druid's song, that's why they go on so long

God is in the Buddhist's chair saying "don't just do something
-- sit there!"

God is in the Vatican; God goes there for vacation

God is in the Quaker meeting, sleeping 'til they start the singing

God is in your guru; how do you spell that? "Gee, you - are - you"

God is in the atheist, saying "yeah, I don't exist"

God is in the flowing Tao, then and now and now and now

God is in the Rastaman; I and I and on and on

God is in the Moonie wedding; who gets who -- begin the betting

God is in the Hare Krishna, rub their heads and make a wish now

God is in your bank account, sometimes juggling the amount

God is in your ATM, counting bills and stacking them

God is in your college fund, laughing cuz it's gone gone gone

God is in your IRA, adding interest every day

God is in your pocket change, your job is giving it to strangers

God is in the beggar's cup; sometimes God just fills it up

God is in the empty hand, spent it all on cheap Almaden;

God was in the S & L's but left, that's why they went to hell

God is in the Wal-Mart; greets you with a shopping cart

God is in your old jalopy, makes it go when it should not be

God is in the Greyhound bus, sitting in back, watching us

God is in 'tourist class,' on a frequent flyer pass

God is in the pilot light; dancing through the night

God is in the radio, Wolfman Jack told me so

God is in the microwave, unless you try to use something metal

Then the microwave is the devil;

Also don't microwave with plastic wrap — cause it forms molecular bonds with your food and turns your intestines into Tupperware.

God is in your Tupperware, but not the lids so buy some spares

God is in the ozone layer; holier and holier

God is in the atom bomb, or at least the atom bomber's
mom

God is in Chechnya, Sobrenica, Slovenica, Serbia,
Bosnia, Herzegovia, Montana, Oklahoma

God is incredulous at all the stuff we do to us

God is inspired by those who fly and those who try

God is insatiable so sing and dance way past full

God is in you and me, someday God will help us see that

God is in love with love so live and love and that's enough

God is inside of you and all you don't and all you do

God is in your greatest doubt, the jury's out, the doctor's out, but

God is in, God is in, God is in your darkest sin, and out and in, and out and in, and God is in Goddess in God is Zen Got us in God is in

What lyrics resonate (or disturb) you?

- God is *in*
- God is *Zen*
- *Goddess* in
- God *is sin.*



Ethics

- Brett Dennen, “Ain’t No Reason”
- What lyrics stand out to you?
- <https://www.youtube.com/watch?v=0bmaai9kLBs>



Orthodoxy vs. Orthopraxy

- Religious progressives and religious conservatives hold different views about **what being a religious person means**.
- Nearly 8-in-10 (79%) religious progressives say being a religious person is mostly about **doing the right thing**, compared to 16% who say it is about holding the right beliefs.
- By contrast, a majority (54%) of religious conservatives say being a religious person is primarily about having the **right beliefs**, while less than 4-in-10 (38%) say it is mostly about doing the right thing.

<http://www.patheos.com/blogs/tonyjones/2013/07/20/the-theological-left-is-rising/>

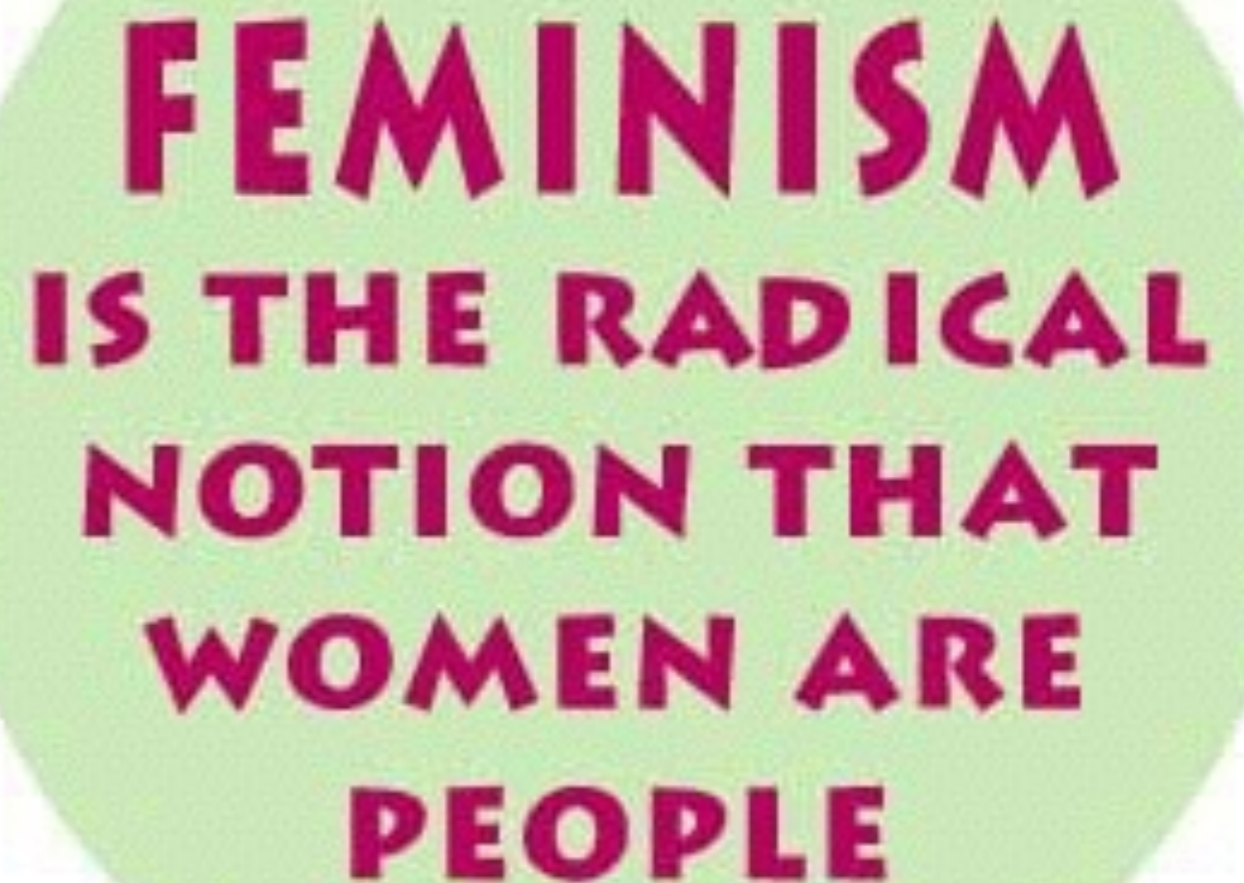


SHIFT #1

Pride

vs.

Self-abnegation



**FEMINISM
IS THE RADICAL
NOTION THAT
WOMEN ARE
PEOPLE**

SHIFT #2

from Individual

to Social/Institution/Systemic
problems/sin



7 DEADLY SOCIAL SINS

POLITICS *WITHOUT* PRINCIPLE

WEALTH *WITHOUT* WORK

COMMERCE *WITHOUT* MORALITY

PLEASURE *WITHOUT* CONSCIENCE

EDUCATION *WITHOUT* CHARACTER

SCIENCE *WITHOUT* HUMANITY

WORSHIP *WITHOUT* SACRIFICE

- Gandhi

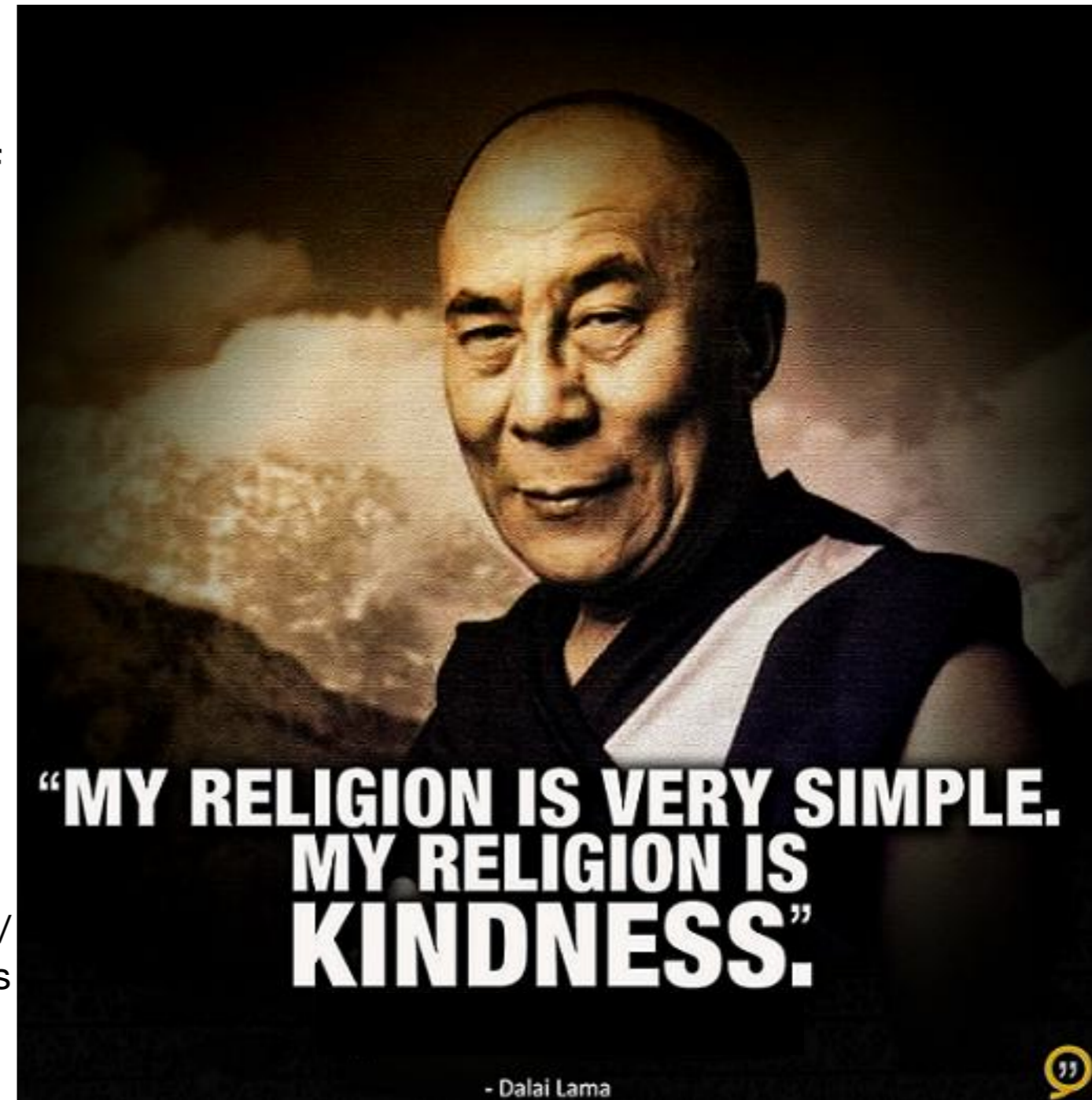
Loving-Kindness, Compassion

"What I regret most in my life are failures of kindness.

Those moments when another human being was there, in front of me, suffering, and I responded...sensibly. Reservedly. Mildly....

Err in the direction of kindness."

Rest the rest: <http://6thfloor.blogs.nytimes.com/2013/07/31/george-saunderss-advice-to-graduates>



**"MY RELIGION IS VERY SIMPLE.
MY RELIGION IS
KINDNESS."**

- Dalai Lama

Picking & Choosing?
Yes! And *choose love*.

- Means = Ends (*Love, then, is not only our goal, but also our way of getting there*)
- “The opposite of love isn’t hate; it’s *apathy*.” -Elie Wiesel

KAREN ARMSTRONG

BESTSELLING AUTHOR OF *A HISTORY OF GOD*

TWELVE

STEPS

TO A

“Exquisitely intelligent.” —*Financial Times*

COMPASSIONATE

LIFE

Utilitarianism

- The 1.4 billion people living in extreme poverty are poor by an absolute standard tied to the most basic human needs.
- They are likely to be hungry for at least part of each year. Even if they can get enough food to fill their stomachs, they will probably be malnourished because their diet lacks essential nutrients. In children, malnutrition stunts growth and can cause permanent brain damage. The poor may not be able to afford to send their children to school.... This kind of poverty kills. (8)
- **READ:** <http://www.nytimes.com/2006/12/17/magazine/17charity.t.html?pagewanted=all>
- **WATCH:** <http://www.ted.com/talks/>

T H E



Y O U

C A N

S A V E

"A persuasive and inspiring work that will change the way you think about philanthropy . . . Peter Singer challenges every one of us to do more, to be smarter about the ways we go about giving, and shows us that, working together, we can make a profound difference in the lives of the world's poorest."
—BILL and MELINDA GATES

PETER
SINGER

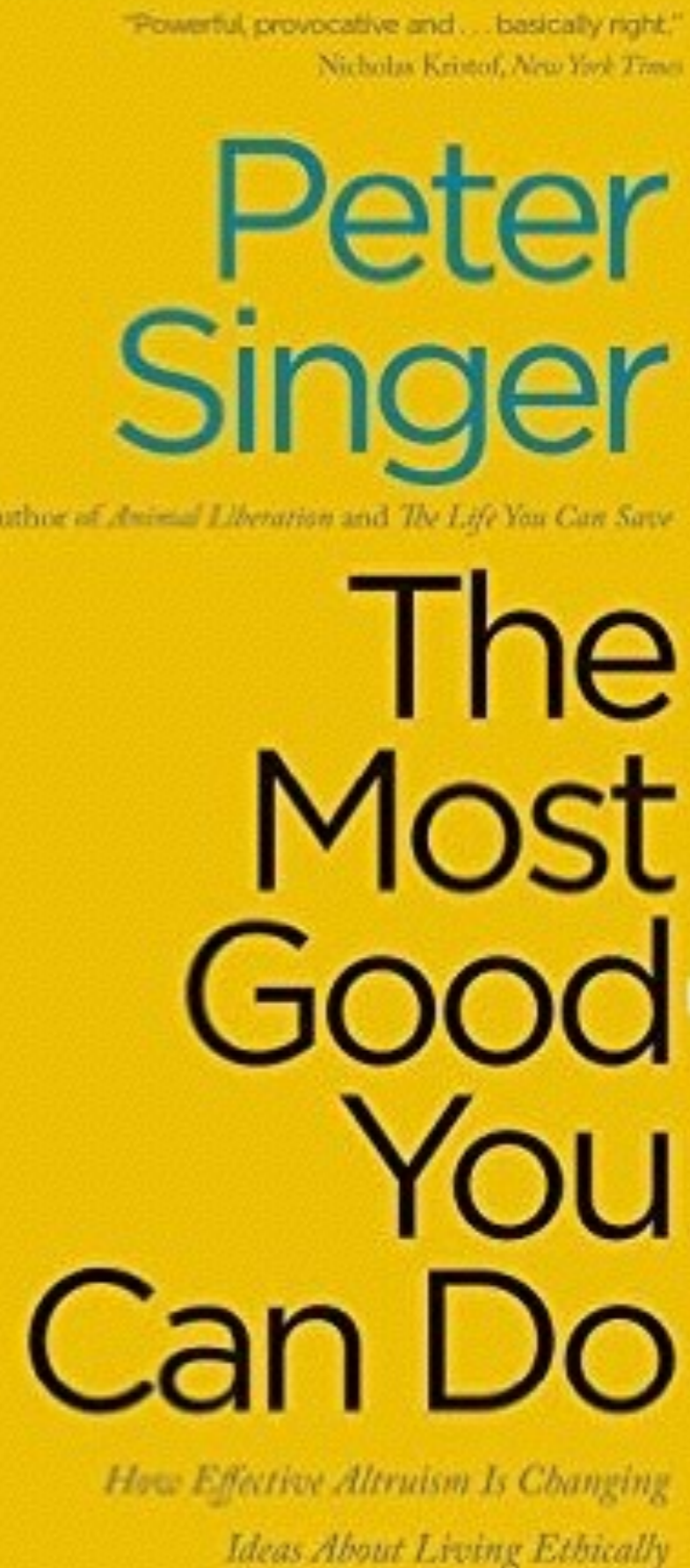
From the ethicist the *New Yorker* calls “the most influential living philosopher,”

Peter Singer’s books and ideas have been disturbing our complacency ever since the appearance of *Animal Liberation*.

Now he directs our attention to a new movement in which his own ideas have played a crucial role: **effective altruism**: the simple but profound idea that living a fully ethical life involves doing the “most good you can do.”

Such a life requires an **unsentimental view of charitable giving**: to be a worthy recipient of our support, an organization must be able to demonstrate that it will do more good with our money or our time than other options open to us.

Singer introduces us to an array of remarkable people who are restructuring their lives in accordance with these ideas



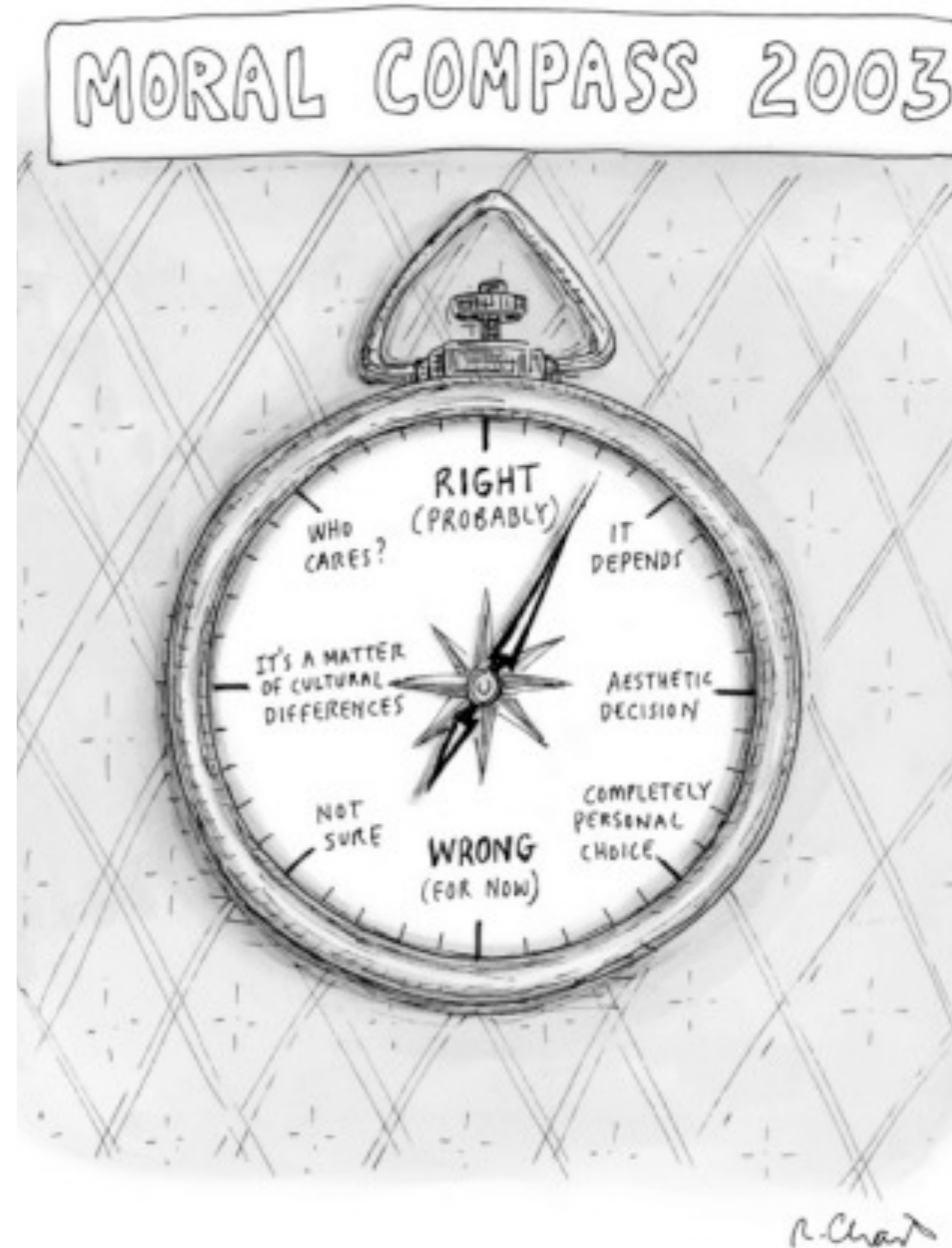
Ethical Dilemmas

- **How** did you come to your decision?
- What ethical **principles** were involved?
- How were these principles **applied**?



Credo: Ethics

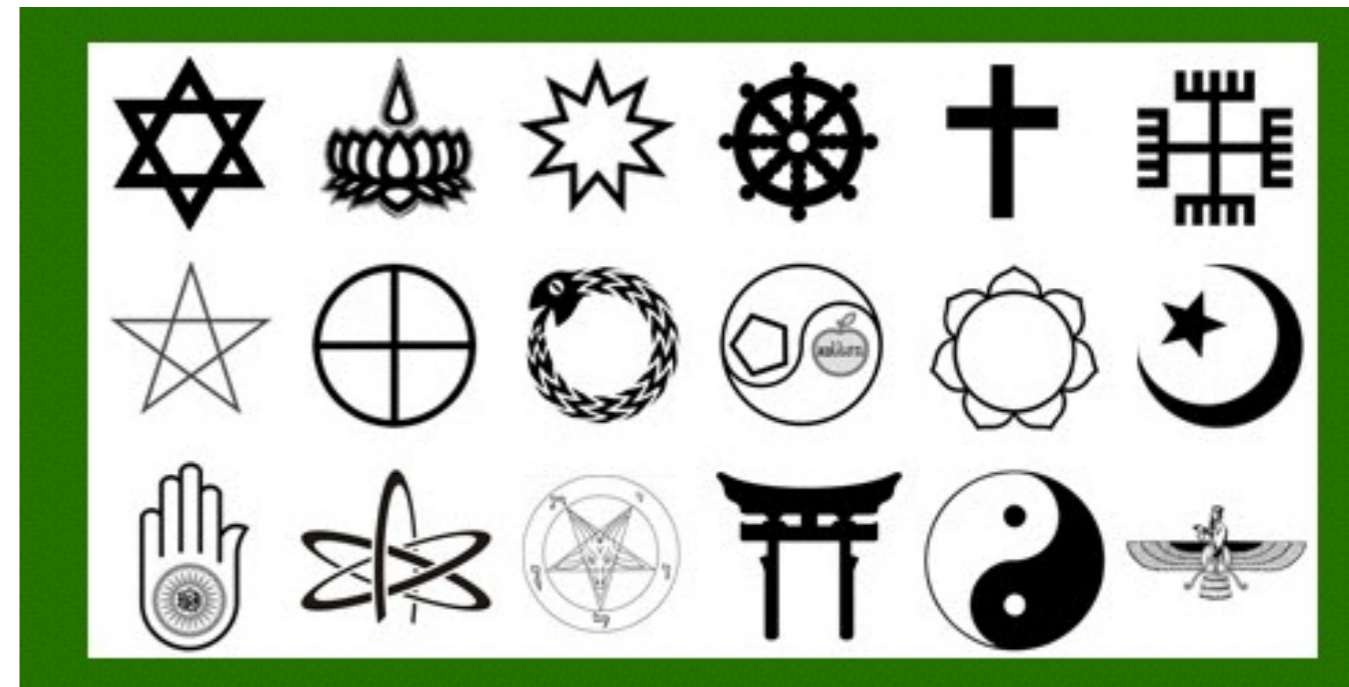
- Pluralism/Pragmatism/Progressivism
- **No Perfect Past** To Which We Can Return (*stories of exemplary lives and communities can nevertheless inspire us*)
- **No Perfect Future** (*choose love and hope anyway*)
- **No Single, Perfect Way** (*look for touchstones such as tradition, reason, and experience*)



Building Your Own Theology

Tuesdays, 9:30am – 11:00am

1. **“Liberal Turn in Theology”**
2. **“Autobiography as Theology”**
3. **“Varieties of Religious Experience”**
“Human Nature” (theological anthropology)
4. **“God/gods/Spirit of Life/Ultimate Reality/Sacred/Divine/ reality”**
“Ethics”
5. October 11
“Future”
“So What?”
6. October 18:
“Credo: I Believe” (500 words)
In(conclusion)



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