



**Reading the Gospels with New Eyes:  
*Jesus Leadership in his First Century  
Contexts***

*Fall Schedule for 2010*

**Thursday Mornings:**

Christ Episcopal Church  
Basement Conference Room

10:30 AM to 11:30 AM  
All are welcome!

23-Sep  
30-Sep  
7-Oct  
14-Oct  
21-Oct  
11-Nov  
18-Nov  
2-Dec  
9-Dec

We will be continuing our Contextual Study on selected Thursdays this fall. We will use the gospel text for the coming Sunday. You can find these texts and various commentaries at [www.textweek.com](http://www.textweek.com).

**Sunday Afternoons:**

Christ Episcopal Church  
Upstairs in the Parish Hall

3:00PM to 4:30 PM

All are Welcome!

26-Sep  
24-Oct  
21-Nov

We will study two or three of the last month's gospel texts using the Contextual Study process outlined in our web sites. We will also continue to introduce concepts from the social science perspective on the Scriptures and what they add to the conversation of Biblical interpretation.

**General Introduction**

We quite naturally read the Bible through the assumptions of our own culture. But the Bible was written between 2800 and 1900 years ago, in cultures and historical situations that were vastly different from our own. This leads to interpretations would be totally beyond the wildest imagination of the original writers of these stories. Understanding the cultural context of these writers can help us more deeply respect the scripture.

All are invited to join us for these ongoing studies to better understand the original contexts of scripture writers.

In both the Lutheran and Episcopal traditions this kind of study has a long history as each one respects the role

of scripture, tradition, and reason as faith seeks understanding.

In the last 20 years, our tools to understand scripture have increased dramatically. Historians, archeologists, anthropologists, and social sciences have helped us to glimpse more realistically the social, political, economic, cultural contexts of Jesus' ministry. We use these tools to set aside many of our assumptions about the text we read that week and try to interpret it in light of its own culture.

Reading the Bible this way sometimes confirms much of what we thought, and sometimes it dramatically challenges our understanding. While we will never be able to be certain how readers in the first might have understood a Bible passage, we will seek to understand what interpretations are plausible in light of this exciting research.