

Calvin and Reformed Theology / Spring 2023

TH 2623

Gardencourt 206

Wednesday/Friday, 10:00-11:20 a.m.

Instructor: Christopher Elwood

Gardencourt 216, x 383

celwood@lpts.edu

Course Description:

This course examines the theological and religious practice of John Calvin (a) in the context of his life and work on behalf of the movements for reform of the church in sixteenth-century Europe and (b) in light of trajectories of theological and moral reflection and wrestling in modern traditions of Reformed Protestantism. Students will read from Calvin's *Institutes* and selected other writings, as well as contemporary interpretations and criticisms, in order to grasp the main outlines and principal themes of Calvin's theology, to assess his influence upon the debates of his time, and to interpret the contours and the expanding edges of a Reformed theological legacy.

Students taking this course should have completed Systematic Theology.

Goals and Objectives:

The goal of the course is to help students develop their capacity for faithful and coherent theological expression in pastoral practice.

In LPTS's structure of assessment, this aim is most closely related to Master of Divinity Student Learning Outcomes (SLO) 2: *Students will learn to become skillful interpreters of the history of Christian experience*; and 3: *Students will be able to think theologically and ethically in relation to particular traditions and contemporary needs*; and Master of Arts (Religion) SLO 3: *[Students will] Demonstrate an understanding of multiple theological perspectives, historical and contemporary.*

Students will

- gain a basic understanding of the theology of Calvin in the context of his time and in relation to theological traditions and debates that preceded and followed his lifetime;
- sharpen their skills of theological interpretation through the close reading and discussion of primary sources, orally and in writing;
- develop an ability to make responsible and relevant use of historic and contemporary theological writing;
- clarify their own theological and ethical understandings;
- and reflect on connections between theological convictions and the practices of ministry.

Required Texts:

- John Calvin. *Institutes of the Christian Religion: 1541 French Edition*. Trans. Elsie Anne McKee. Grand Rapids, Michigan: Eerdmans, 2009. ISBN-10: 0802807747. [*Institutes*]
- Christopher Elwood. *A Brief Introduction to John Calvin*. Louisville: Westminster John Knox, 2017. ISBN-10: 0664262244 [*Brief Introduction*] **OR**: Elwood. *Calvin for Armchair Theologians*. Louisville: Westminster John Knox, 2002. ISBN-10: 0664223036. [*Armchair*]

Recommended Texts:

- John Calvin. *John Calvin: Writings on Pastoral Piety*. Ed. Elsie Anne McKee. Mahwah, New Jersey: Paulist, 2001. ISBN-10: 0809140462.
- Amy Plantinga Pauw and Serene Jones, eds. *Feminist and Womanist Essays in Reformed Dogmatics*. Louisville: Westminster John Knox, 2006. ISBN-10: 0664238238.* [*FWRD*]
- *Book of Confessions, Study Edition, Revised: Now Including the Confession of Belhar*. Louisville: Westminster John Knox, 2017. ISBN-10: 066426290.* [*BoC*]

On Library Reserve:

Ajzenstat, O. E. "Beyond Totality: The Shoah and the Biblical Ethics of Emmanuel Levinas," in Tod Linafelt, ed. *Strange Fire: Reading the Bible after the Holocaust*. New York: New York University Press, 2000.

Bainton, Roland. *Hunted Heretic: The Life and Death of Michael Servetus, 1511-1553*. Blackstone Editions, 2005.

Baker, J. Wayne. *Heinrich Bullinger and the Covenant*. Athens, OH: Ohio University Press, 1981.

Beveridge, Henry, ed. *Calvin's Tracts and Treatises* vol 2. Eugene OR: Wipf & Stock, 2004.

Boys, Mary C. *Has God Only One Blessing? Judaism as a Source of Christian Self-Understanding*. Mahwah, N.J.: Paulist Press, 2000.

Cannon, Katie Geneva. *Katie's Canon: Womanism and the Soul of the Black Community*. New York: Continuum, 1996.

- Cone, James H. *The Cross and the Lynching Tree*. Maryknoll, N.Y: Orbis, 2011.
- Cooper, Burton Z and John S. McClure. *Claiming Theology in the Pulpit*. Louisville: Westminster John Knox, 2003.
- Cooper, Burton Z. *Why God?* Louisville: Westminster John Knox, 1988.
- Dillenberger, John, ed. *John Calvin: Selections from His Writings*. AAR, 1982.
- Dowey, Edward. *The Knowledge of God in Calvin's Theology, 3rd edition*. Grand Rapids, MI: Wm. B. Eerdsman, 1994.
- Edmondson, Stephen. *Calvin's Christology*. Cambridge: Cambridge University Press, 2004.
- Eire, Carlos M. N. *War Against the Idols: The Reformation of Worship from Erasmus to Calvin*. Cambridge: Cambridge University Press, 1989
- Elwood, Christopher. *The Body Broken: The Calvinist Doctrine of the Eucharist and the Symbolization of Power in Sixteenth-Century France*. New York: Oxford University Press, 1999.
- _____. "Calvin, Beza and the Defense of Marriage in the Sixteenth Century." *Calvin, Beza and Later Calvinism: Papers Presented at the Fifteenth Colloquium of the Calvin Studies Society*. Ed. David Foxgrover, Grand Rapids: Calvin Studies Society, 2006.
- _____. "Regarding the Powers: Assessing Calvin's Legacy for Political Theology." *Register of the Company of Pastors* 10 (2009), 73-91.
- _____. "A Singular Example of the Wrath of God: The Use of Sodom in Sixteenth-Century Exegesis." *The Harvard Theological Review*. 98:1 (2005): 67-93.
- Evans, James H. Jr. *We Have Been Believers: An African American Systematic Theology*. Minneapolis: Fortress, 1992.
- Gamble, Richard, ed. *An Elaboration of the Theology of Calvin (Articles on Calvin and Calvinism, vol. 8)*. New York, Routledge, 1992.
- Garside, Charles. *The Origins of Calvin's Theology of Music 1536-1543* (Transactions of the American Philosophical Society ; v. 69, pt. 4). American Philosophical Society, 1979.
- Hesselink, John. *Calvin's Concept of the Law*. Eugene, OR: Pickwick Publications, 1992.
- Kingdon, Robert M., ed. *Registers of the Consistory of Geneva in the Time of Calvin: Volume 1: 1542-1544*. Grand Rapids, MI: Wm. B. Eerdsman, 2002.
- _____. *Adultery and Divorce in Calvin's Geneva*. Cambridge, MA: Harvard University Press, 1995.
- McGrath, Alister. *A Life of John Calvin: A Study in the Shaping of Western Culture*. Maiden, MA: Wiley-Blackwell, 1993.
- McKim, Donald, ed. *The Cambridge Companion to John Calvin*. Cambridge: Cambridge University Press, 2004.
- _____, ed. *Readings in Calvin's Theology*. Eugene, OR: Wipf & Stock Publishers, 1998.
- McNeill, John T. "The Church in Sixteenth-Century Reformed Theology," *Journal of Religion* 22 (1942): 251-269.
- Moltmann, Jürgen. *A Broad Place*. Trans. M. Douglas Meeks. Philadelphia: Fortress, 1975.
- _____. *The Experiment Hope*. Trans. M. Douglas Meeks. Philadelphia: Fortress, 1975.
- _____. "The Trinitarian History of God." *Theology* 78, no. 666 (1975): 632-646.
- Muller, Richard. *Christ and the Decree: Christology and Predestination in Reformed Theology from Calvin to Perkins*. Grand Rapids, MI: Baker Academic, 2008.
- Ozment, Steven. *The Age of Reform, 1250-1550: An Intellectual and Religious History of Late Medieval and Reformation Europe*. Princeton: Yale University Press, 1982.
- Parker, T.H.L. *Calvin: An Introduction to his Thought*. Louisville: WJK, 1995.
- _____. *Calvin's Old Testament Commentaries*. Louisville: Westminster John Knox, 1993.
- Pettegree, Andrew, Duke, and Lewis, ed., *Calvinism in Europe, 1540-1620*. Cambridge: Cambridge University Press, 1996.
- Pettegree, Andrew, ed. *The Reformation World*. New York: Routledge, 2001.
- Russell, Letty M., ed. *Inheriting Our Mothers' Gardens: Feminist Theology in Third World Perspective*. Westminster John Knox Press, 1988).
- Schreiner, Susan. *The Theater of His Glory: Nature & the Natural Order in the Thought of John Calvin*. Grand Rapids, MI: Baker Academic, 2001.
- Shriver, Donald W., Jr., *Honest Patriots: Loving a Country Enough to remember Its Misdeeds*. New York: Oxford, 2005.
- Spierling, Karen. *Infant Baptism in Reformation Geneva: Shaping of a Community, 1536-1564*. Louisville: Westminster John Knox, 2009.
- Troeltsch, Ernst. *The Social Teachings of the Christian Churches* vol. 2. Louisville: Westminster John Knox, 1992.
- Van Wijk-Bos, Johanna. *Making Wise the Simple: The Torah in Christian Faith and Practice*. Louisville: Westminster John Knox, 2005.
- Wallace, Ronald S. *Calvin's Doctrine of the Christian Life*. Eugene, Oregon: Wipf & Stock, 1999.
- Wendel, François. *Calvin: Origins and Development of His Religious Thought*. Trans. Philip Mairet. Grand Rapids: Baker, 1997.

Requirements:

1. *Course engagement*: Thorough preparation for class, thoughtfully active participation in discussion, and appropriate note-taking together constitute a basic expectation and requirement of the course. Attendance is

mandatory. Students will submit a one-paragraph self-assessment of their course engagement, including a grade, in the conclusion of their culminating exercise/final project (see 3, below). The following is a rough guide to letter grade assignment: A = completed 95-100% of the reading prior to class discussion, with critical reflection, and engaged thoughtfully and with respect for others in class exchanges; B = completed 85% ...; C = completed 75% ... Grades should be lowered appropriately for unexcused absences, tardiness, leaving class early, in-class texting or other forms of non-participation. The instructor reserves the right to adjust the reported grade when necessary. (about 15%)

2. *Daily assignments*: To aid in processing and documenting your reading and engagement with course content, students will submit responses prior to every class meeting where we will be discussing assigned material. A total of 17 submissions is required (allowing you to miss about 5-6 days, if you need to). The responses should have the following elements: a. Behind and Around the Text(s): formulate at least 2 questions related to contextualizing the reading—getting at the theological, religious, social, political, historical background and setting; b. The Text Itself: formulate at least two questions to help you and others get more deeply into the meaning of the text(s) for the day; d. The Text, Its History, and Today: formulate at least one question that helps you and others think about ongoing significance or challenge related to the content you are engaging in this session; and e. Your 50-word (maximum) sentence that summarizes key points or aspects of the reading for today. **Due before the class meeting**, and no late submissions, please. (about 20%)

3. *Reading notebook*: For this assignment, gather/collate your daily assignment submissions, creating a document that tracks your reflection in this course. In addition to the questions and sentences already submitted, you may consider whether you want to add additional reflection, journaling, commentary. The purpose of this assignment is for you to have a forum for your further processing of your work and a means of documenting the reflective theological work of the semester. It is meant to be a resource for you in your own vocational discernment and growth. **Due May 8**. (about 25%)

3. *Culminating project*. Work on a theological project throughout the semester to further process and channel your critical and contextual engagement with Calvin's theology and theological-ethical traditions within Reformed Protestant tradition, your conversations inside and outside of class about theological issues raised in the course, and your developing theological and ethical understanding in the context of your vocational discernment and preparation. Students are asked to **identify a focus for this project**—a theological problem, issue, or area of special concern or practical interest—within the first two weeks of the semester and to **communicate this in writing** to the instructor (assignment in Canvas, **due Feb. 17**) so as to help focus their work. The shape, style, content, length, and format of this project is to be determined by the student, as it is an exercise intended for their own particular and distinctive growth and development. Use freedom and disciplined creativity here in a way that serves that intention. You may choose to write a traditional academic paper (10-15 pp., roughly). You may choose to write a reflective essay that centers your own history and experience in relation to the theological traditions examined in this course. You may design a short course curriculum, a retreat, a service of worship. You may take on an art project. In the case of less traditionally discursive/narrative projects, submit with your project a brief (one page) description of your process of creation and engagement between your activity and the course content. Projects and your oral reflection on them will be the basis for a concluding conversation (“final exam”) held **May 11** (note time in the calendar, below). Written or other completed components of your completed project are due **May 9**. (about 40%)

All required written work will be submitted through Canvas.

N.B. In order to pass the course, students must complete and submit all assigned work, and according to the stipulations above.

Grading:

The Seminary's grading system defines the following grades:

A = superior, B = good, C = satisfactory, D = marginal, F = failure.

Grading for this course will seek to maintain standards commensurate with a graduate level of teaching and learning. Students should understand that assignments that are completed with a level of competence expected

of graduate students—in ordinary language, “good” or “very good” work—earn a grade in the range of “B.” “A” work is work that exceeds basic expectations, in which there is a quality of originality in thought and execution that goes beyond the level of basic competence.

Academic Honesty:

All work turned in to the instructor is expected to be the work of the student whose name appears on the assignment. Any borrowing of the ideas or the words of others must be acknowledged by quotation marks (where appropriate) and by citation of author and source. Use of another’s language or ideas from online resources is included in this policy, and must be attributed to author and source of the work being cited. Failure to do so constitutes plagiarism, and may result in failure of the course. Two occurrences of plagiarism may result in dismissal from the Seminary. Students unfamiliar with issues related to academic honesty can find help from the staff in the Academic Support Center. For the Seminary policy, see the Policy for Academic Honesty in the Student Handbook.

Accessibility and Accommodation:

Students requiring accommodations for a documented physical or learning disability should be in contact with the Director of the Academic Support Center (bherrintonhodge@lpts.edu) during the first two weeks of a semester (or before the semester begins) and should speak with the instructor as soon as possible to arrange appropriate adjustments. Students with environmental or other sensitivities that may affect their learning are also encouraged to speak with the instructor.

Inclusive Language:

In accordance with seminary policy, students are to use inclusive language in class discussions and in written and oral communication by using language representative of the whole human community in respect to gender, sexual orientation, ethnicity, age, and physical and intellectual capacities. Direct quotations from theological texts and translations of the Bible do not have to be altered to conform to this policy. In your own writing, however, when referring to God, you are encouraged to use a variety of images and metaphors, reflecting the richness of the Bible’s images for God. For more information, see <http://www.lpts.edu/academics/academic-resources/academic-support-center/online-writing-lab/avoiding-gender-bias>.

Policy on late work:

All written assignments are due, unless indicated otherwise, by 11:59 pm on the date given in the syllabus. Students who encounter unusual obstacles to getting an assignment in may ask for an extension of the due date. They should contact the instructor to request an extension before the work comes due. They may speak to the instructor directly, but they are required to communicate by email so as to provide a record of the request. Extensions are granted solely at the discretion of the instructor. Assignments submitted late, when no extension has been granted, will be penalized in the grading by one letter grade increment for every day (a B+ paper becomes a B if one day late, a B- if two days, a C+ if three days, etc.). Assignments submitted more than ten days after the due date will not be accepted.

Use of electronic devices in class:

Do not send or read text messages during class. Cell phones should be turned off. In the event that you have a legitimate need to be accessible during class, you may ask the instructor for an exception to this rule. Laptops should not be used if you cannot trust yourself to restrict your use to note-taking and referring to the assigned primary source readings for the day. You may not access the Internet during class time unless specifically for purposes directly relevant to the course. Any misuse of electronic devices during class time, including checking of email or social networking sites will negatively affect the course grade.

Attendance Policy:

According to the Seminary catalog, students are expected to attend class meetings regularly. In case of illness or emergency, students are asked to notify the instructor of their planned absence from class, either prior to the session or within 24 hours of the class session. Six or more absences (1/4 of the course) may result in a low or failing grade in the course.

Contacting the instructor:

While students are always welcome to speak to the instructor at any time about questions or issues that arise, the most reliable and efficient means of setting up an opportunity to meet and talk over important matters is through email. Students are strongly encouraged to contact the professor when they feel they need clarification on topics and questions that arise in the class, or when they are confronting significant challenges in their learning.

Calendar of Topics and Assignments:

A note on the calendar: *What is given here is a very rough estimate of dates for the topics we will be taking up. It is aspirational rather than a mandatory schedule. The class will not be bound by this schedule, as we will seek to give each topic its due, in relation to the needs of teaching and learning that arise in the classroom.*

Note on assigned readings: *For each session, students should read ALL of the indicated "Primary" readings. They should choose ONE of the entries under "Theological trajectories" to read. "Recommended background" readings are not required.*

Feb 3

Introduction to the course

F

Primary reading:

- Elwood, *Brief Introduction*, Introduction, ch. 1, 2, 4 (*Armchair*, Introduction, ch. 1, 2, 4)

Theological trajectories:*

- Confessional Nature of the Church Report, *BoC* 433-455 (also: https://www.pcusa.org/site_media/media/uploads/oga/pdf/boc2016.pdf)

Recommended background:

- Richard Rex, "Humanism," in Andrew Pettegree, ed., *The Reformation World*, 51-70
- Elsie Anne McKee, "A Brief Biographical Sketch of Calvin and his Ministry," in *John Calvin: Writings on Pastoral Piety*, 6-19

Feb 8

Seeing Calvin in context(s)

W

Primary reading:

- Letter to Farel, 1540; Letters about his Wife's Death, 1540, *John Calvin: Writings on Pastoral Piety*, 50-54
- *Brief Introduction*, ch. 3 (*Armchair*, ch. 3)

Theological trajectories:

- The Apostles' Creed, *BoC* 17-25 (*read the introduction in the Study Edition to this and other confessional documents, for all initial assignments; the confessional texts themselves are found here: https://www.pcusa.org/site_media/media/uploads/oga/pdf/boc2016.pdf)
- Jonathan Edwards, *Personal Narrative*, <https://historyofchristianexperienceii.wordpress.com/2016/07/29/jonathan-edwards-personal-narrative-c-1740/>

Recommended background:

- William Naphy, "Calvin and Geneva," in Andrew Pettegree, ed., *The Reformation World*, pp. 309-322
- Robert M. Kingdon, ed., *Registers of the Consistory of Geneva in the Time of Calvin*, vol. 1, 103-113

Feb 10Introducing Calvin's *Institutes*[†]

F

Primary reading:

- *Institutes*: Introduction, vii-xviii; Argument, 3-4; Dedication to Francis I, 5-22
- Preface to the Commentary on the Psalms (selections), in *John Calvin: Writings on Pastoral Piety*, 55-63

Theological trajectories:

* *Theological trajectories* readings: choose one of the listed readings for each session, as a focus.

† Outlines covering themes in the 1541 *Institutes* are posted on the CAMS course site.

- Theological Declaration of Barmen (1934), *BoC* 345-358
- Jürgen Moltmann, “Prisoner of War, 1945-1947,” in *A Broad Place* 19-35
- Letty M. Russell, “From Garden to Table,” in Letty M. Russell, ed., *Inheriting Our Mothers' Gardens* 143-155 (163-164)
- Katie Geneva Cannon, “The Emergence of Black Feminist Consciousness,” in *Katie's Canon*, 47-56 (173-174)

Recommended background:

- *Brief Introduction* 16-18 (*Armchair* 30-35)
- Edward Dowey, *The Knowledge of God in Calvin's Theology* 3-40

Feb 15

W

Beginnings: The Knowledge of God (and of Ourselves)

Primary reading:

- *Institutes* 1. Of the Knowledge of God, 23-46

Theological trajectories:

- The Confession of 1967 (9.01-9.30), *BoC* 361-373
- Kristine A. Culp, “Always Reforming, Always Resisting,” in *FWRD* 152-168
- Dawn DeVries, “‘Ever to Be Reformed According to the Word of God’: Can the Scripture Principle be Redeemed for Feminist Theology?” in *FWRD* 40-57

Recommended background:

- *Brief Introduction*, 19-28 (*Armchair*, 37-54)
- Edward Dowey, *The Knowledge of God in Calvin's Theology*, 41-86

Feb 17

F

The Knowledge of Ourselves

Culminating project focus statement due

Primary reading:

- *Institutes* 2. Of the Knowledge of Man and of Free Will, 47-83

Theological trajectories:

- The Confession of 1967 (9.31-9.56) and The Heidelberg Catechism (4.01-4.011) *BoC* 373-379, 57-72
- Mary McClintock Fulkerson, “The Imago Dei and a Reformed Logic for Feminist/Womanist Critique,” in *FWRD* 95-106

Recommended background:

- *Brief Introduction*, 29, 32-35 (*Armchair*, 56-57, 62-68)
- C. Elwood, “A Singular Example of the Wrath of God: The Use of Sodom in Sixteenth-Century Exegesis,” *Harvard Theological Review*, 98:1 (2005), 67-93.

Feb 22

W

The Knowledge of Ourselves (continued)

Primary reading:

- *Institutes* 2. Of the Knowledge of Man and of Free Will, 83-114

Theological trajectories:

- The Heidelberg Catechism (4.12-4.085), *BoC* 72-96
- James Evans, “On Being Black,” in *We Have Been Believers* 99-117 (166-168)

Feb 24

F

Law

Primary reading:

- *Institutes* 3. Of the Law, 115-145

Theological trajectories:

- The Heidelberg Catechism (4.086-4.129) and The Shorter Catechism (7.001-7.041), *BoC* 96-111, 269-272
- Serene Jones, “Glorious Creation, Beautiful Law,” in *FWRD* 19-39

Recommended background:

- *Brief Introduction*, 35-37 (*Armchair*, 68-72)

Mar 1

W

Law (continued)

Primary reading:

- *Institutes* 3. Of the Law, 145-175

Theological trajectories:

- The Second Helvetic Confession (5.001-5.085) The Shorter Catechism (7.042-7.084), *BoC* 115-146, 272-277
- Johanna W.H. van Wijk-Bos, “The Torah in Bible and Tradition,” in *Making Wise the Simple*, 1-34

Recommended background:

- *Brief Introduction*, 35-37 (*Armchair*, 68-72)
- John Hesselink, *Calvin's Concept of the Law*, esp. 7-38

Mar 3

F

Faith—and Trinity

Primary reading:

- *Institutes* 4. Of Faith, Where the Apostles' Creed is Explained, 176-215

Theological trajectories:

- The Nicene Creed, The Second Helvetic Confession (5.086-5.123, 5.015-5.019), and The Shorter Catechism (7.085-7.090) *BoC* 3-13, 146-157, 128-129, 277
- Jürgen Moltmann, “The Trinitarian History of God,” *Theology* 78, no. 666 (1975) 632-646.

Recommended background:

- *Brief Introduction* 28-29, 40-43 (*Armchair* 54-55, 79-86)

Mar 8

W

Faith—Creator, Christ, Spirit, Church

Primary reading:

- *Institutes* 4. Of Faith, Where the Apostles' Creed is Explained, 215-256

Theological trajectories:

- The Second Helvetic Confession (5.124-5.168), *BoC* 157-170
- Cynthia L. Rigby, “Scandalous Presence,” in *FWRD* 58-74
- Martha Schull Gilliss, “Resurrecting the Atonement,” in *FWRD* 125-138
- James H. Cone, “Oh Mary, Don't You Weep,” in *The Cross and the Lynching Tree*, 120-151

Recommended background:

- *Brief Introduction*, 37-41 (*Armchair*, 72-81)

Mar 10

F

Faith—Church, Forgiveness, Resurrection, Eternal Life

Primary reading:

- *Institutes* 4. Of Faith, Where the Apostles' Creed is Explained, 256-270

Theological trajectories:

- The Scots Confession, *BoC* 29-54
- Lynn Japinga, “Fear in the Reformed Tradition,” in *FWRD* 1-18

Recommended background:

- *Brief Introduction*, 49-52 (*Armchair*, 99-105)

Research and Study Week: March 13-17**Mar 22**

W

Regeneration: Repentance

Primary reading:

- *Institutes* 5. Of Penitence 271-317

Theological trajectories:

- The Confession of Belhar *BoC* 383-409
- Donald W. Shriver, Jr., “The Reparations Debate,” in *Honest Patriots*, 190-205, 316-318

Recommended background:

- *Brief Introduction*, 40-45 (*Armchair*, 79-89)

Mar 24

F

Reconciliation: Justification

Primary reading:

- *Institutes* 6. Of Justification, 318-359, (359-384)

Theological trajectories:

- The Westminster Confession of Faith (6.037-6.100, 6.177-6.186) *BoC* 195-209, 220-233, 250-252
- Katie Geneva Cannon, “Transformative Grace,” in *FWRD* 139-151

Recommended background:

- *Brief Introduction*, 40-45 (*Armchair*, 79-89)
- Steven Ozment, *The Age of Reform*, 22-42

Mar 29

W

Scripture: The Two Testaments

Primary reading:

- *Institutes* 7. Of the Similarities and Differences between the Old and New Testaments 385-413

Theological trajectories:

- The Westminster Confession of Faith (6.001-6.010, 6.037-6.042) and The Scots Confession (3.04-3.05, 3.18-3.20) *BoC* 213-215, 220-221, 40, 47-49
- Mary C. Boys, “Synagoga and Ecclesia,” and “Jews and Christians in Historical Perspective,” in *Has God Only One Blessing?* 31-35, 39-53 (53-70), 70-74, (301-311)

Recommended background:

- *Brief Introduction*, 22-28, 35-37 (*Armchair*, 44-54, 68-72)
- T.H.L. Parker, *Calvin's Old Testament Commentaries*, 42-82

Mar 31

F

Predestination

Primary reading:

- *Institutes* 8. Of God’s Predestination and Providence, 414-444

Theological trajectories:

- The Second Helvetic Confession (5.029-5.061), The Westminster Confession of Faith (6.001-6.036, 6.187-6.193), *BoC* 132-141, 213-220, 252-255
- Margit Ernst-Habib, “‘Chosen by Grace’: Reconsidering the Doctrine of Predestination,” in *FWRD* 75-94

Recommended background:

- *Brief Introduction*, 45-49 (*Armchair*, 90-98)
- Richard Muller, *Christ and the Decree*, 17-38
- J. Wayne Baker, *Heinrich Bullinger and the Covenant*, 27-54

Apr 5

W

Providence

Primary reading:

- *Institutes* 8. Of God’s Predestination and Providence, 444-457
- Cooper and McClure, *Claiming Theology in the Pulpit*, 37-41

Theological trajectories:

- Kalbryn A. McLean, “Calvin and the Personal Politics of Providence,” in *FWRD* 107-124
- Friedrich Schleiermacher, “Sermon at Nathaniel’s Grave”
- Burton Z Cooper, “On the Outer Edge of the Tradition,” in *Why God?* 17-37
- O. E. Ajzenstat, ‘Beyond Totality: The Shoah and the Biblical Ethics of Emmanuel Levinas,’ in Tod Linafelt, ed., *Strange Fire*

Recommended background:

- *Brief Introduction*, 30-32 (*Armchair*, 57-62)

Apr 7

F

Holy Week Recess**Apr 12**

W

Prayer

Primary reading:

- *Institutes* 9. Of Prayer, 458-494

Theological trajectories:

- The Nicene Creed, Heidelberg Catechism (4.116-4.129), and The Shorter Catechism (focus: 7.098-7.107) *BoC* 13, 106-111, 278-279
- Katie Geneva Cannon, "Surviving the Blight," in *Katie's Canon*, 27-27 (171-172)

Recommended background:

- Charles Garside, *The Origins of Calvin's Theology of Music*
- Charles Partee, "Prayer as the Practice of Predestination," in Gamble, ed., *An Elaboration of the Theology of Calvin*

Apr 14

F

Sacraments: Baptism

Primary reading:

- *Institutes* 10. Of the Sacraments 495-509; 11. Of Baptism 510-545

Theological trajectories:

- The Second Helvetic Confession (5.169-5.192) The Westminster Confession of Faith 6.140-6.160, The Shorter Catechism (7.091-7.097), *BoC* 170-176, 243-246, 277-278
- Leanne Van Dyk, "The Gifts of God for the People of God: Christian Feminism and Sacramental Theology," in *FWRD* 204-220

Recommended background:

- *Brief Introduction*, 54-57 (*Armchair*, 108-115)
- Karen Spierling, *Infant Baptism In Reformation Geneva*, ch. 2
- Calvin, *Form of Church Prayers: Baptismal Liturgy* in *John Calvin: Writings on Pastoral Piety*, 153-157

Apr 19

W

Sacraments: Lord's Supper (and other ceremonies)

Primary reading:

- *Institutes* 12. Of the Lord's Supper, 546-583; (13. Of the Five Other Ceremonies 584-616,* *optional reading*)

Theological trajectories:

- The Scots Confession (3.21-3.25) and The Second Helvetic Confession (5.193-5.210) Westminster 6.161-6.168, *BoC* 49-54, 176-180, 246-248
- C. Elwood, "The Eucharist, Reformed Social Formation, and the Ideology of Resistance," in *The Body Broken*, 145-162

Recommended background:

- Calvin, *Short Treatise on the Holy Supper; Form of Church Prayers*; catechetical fragments (selections) in *John Calvin: Writings on Pastoral Piety*, 101-112, 131-134
- *Brief Introduction*, 54-57 (*Armchair*, 108-115)
- C. Elwood, *The Body Broken*, 61-76

Apr 21

F

Christian Freedom and the Governance of the Church

Primary reading:

- *Institutes* 14. Of Christian Liberty 617-627; 15. Of the Power of the Church 628-655

Theological trajectories:

- The Second Helvetic Confession (5.211-5.251), The Westminster (6.101-6.139, 6.169-6.176) *BoC* 180-189, 233-243, 248-250
- Amy Plantinga Pauw, "The Graced Infirmity of the Church," in *FWRD* 189-203
- Christopher Elwood, "Some Reflections on Shared Governance and Reformed Tradition" (2011)

Recommended background:

- *Brief Introduction*, 49-54 (*Armchair*, 99-108)
- C. Elwood, *The Body Broken*, 61-76

Apr 26

W

Civil Government: Christians and Society

Primary reading:

- *Institutes* 16. Of Civil Government, 656-680

Theological trajectories:

- The Second Helvetic Confession (5.252-260), The Theological Declaration of Barmen (all), The Confession of 1967 (9.31-9.56), *BoC* 190-191, 355-358, 373-379
- Joan M. Martin, “Between Vocation and Work: A Womanist Notion of the Work Ethic,” in *FWRD* 169-188
- C. Elwood, “Regarding the Powers: Assessing Calvin’s Legacy for Political Theology”

Recommended background:

- “To All the Pious Worshippers of God Who Desire the Kingdom of Christ to be Rightly Constituted in France,” Dedicatory Epistle to the *Commentaries on Daniel* (<http://www.ccel.org/ccel/calvin/calcom24.iv.html>)
- *Brief Introduction*, 57-61 (*Armchair*, 115-123)

April 28

F

Living as a Christian

Primary reading:

- *Institutes* 17. Of the Christian Life, 681-712

Theological trajectories:

- Martin Luther King, Jr., “Letter from a Birmingham Jail,” <https://historyofchristianexperienceii.wordpress.com/2016/06/19/martin-luther-king-jr-letter-from-a-birmingham-jail-1963/>
- C. Elwood, “Nondiscrimination, Liability, and Christian Ethics” (2006)

Recommended background:

- Carlos M.N. Eire, *War Against the Idols*, 276-310
- John T. McNeill, “Calvin and Civil Government,” in Donald McKim, ed., *Readings in Calvin's Theology*

May 3

W

TBA

Primary reading: TBA

Theological trajectories:

- A Brief Statement of Faith, *BoC*

May 5

F

Legacies

Reading notebook due

Primary reading:

- *Brief Introduction*, ch. 5 (*Calvin for Armchair Theologians*, chapter 5)

Theological trajectories:

- Amy Plantinga Pauw, “Some Last Words about Eschatology,” in *FWRD* 221-224
- Jürgen Moltmann, “The Ethic of Calvinism,” in *The Experiment Hope* 119-130

Recommended background:

- B. A. Gerrish, “The Place of Calvin in Christian Theology,” in McKim, ed. *The Cambridge Companion to John Calvin*, 289-304
- “Calvin, Beza and the Defense of Marriage in the Sixteenth Century,” in *Calvin, Beza and Later Calvinism* 11-37

May 9

T

Final Project due

May 11

Th

Final “exam”: Culminating project conversation

Scheduled for 9:30 am – 12:20 pm

Themes in the Reformed Confessions*

	Scots Confession	Heidelberg Catechism	Second Helvetic	Westminster Confession (UPC numbering)	Barmen Declaration	Confession of 1967	Belhar Confession
<i>Scripture</i>	XVIII-XX	21	I-II	I	1	Preface, 3, 27, 30, 49	
<i>Trinity</i>	I	25	III	II		5, 7	
<i>Creation & Providence</i>	I-II	1, 26-28	VI-VII	IV-V		16-17	
<i>Sin & Covenant</i>	III-V	3-11, 19,74	VIII-IX, XX	VI-VII, IX, XIX		12-14, 18-19	4, 6, 8
<i>Election</i>	VII-VIII	26, 31, 52, 54	X	III,X		(18-20)	
<i>Law</i>	XIV-XV	3-4, 92-115	XII	XIX (VII, XIII, XX)			
<i>Gospel</i>	IV-V	19, etc.	XIII	VII,VIII, XXXV		6, 7, 18, etc.	
<i>Jesus Christ</i>	V-XI	29-52	XI	VIII	1-2	3, 8-11, 15, 24, 32	
<i>Justification, Sanctification, Repentance</i>	(XII, XV)	31-34, 60-64	XIV-XV	XI-XV		21-22	
<i>Faith, Works, the Christian Life</i>	XII-XIV	1-2, 21, 32, 53, 60-61, 63, 74, 86, 91-92, Part III	XVI	XIII, XIV,XVI, XIX-XX	2-3	10, 21-26, 41-47	
<i>Holy Spirit</i>	XII	53-64	III, etc.	XXXIV		Part I, section C	
<i>Church</i>	V, XVI-XVIII, XX-XXII, XXV	54, 85	XVII-XVIII, XXVIII	XXV-XXVI, XXX-XXXI	3-4	20, 22, 25, 31-42, 43-47	Entire
<i>Worship & Sacraments</i>	XVI, XXI-XXIII	65-82	IV-V, XIX-XXII	XXI, XXVI-XXIX		36-37, 48-52	
<i>Resurrection & Last Things</i>	XI, XXV	45, 52, 57-59, (75)	In XI (5.075), XXVI	In XXIX (6.161), XXXII-XXXIII		26, Part III	
<i>Civil Society, Government, Domestic Life</i>	XXIV		XIX-XXX	XXIII-XXVI	Entire	17, 25, 43-47	

*Citations to The Brief Statement of Faith are not given in this chart, because of the brevity of the text.