

Barth and Bonhoeffer, Spring 2018  
Schlegel Rm. 120  
T-Th 10-11:20

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**Course Description:**

This course will examine two giants of 20<sup>th</sup>-century Protestant theology who resisted Nazism and who continue to inspire other resistance efforts.

**Objectives:**

1. To acquaint students with the thought of two major 20<sup>th</sup>-century theologians;
2. To encourage them to assess the relevance of Barth and Bonhoeffer's theology for the contemporary church and world, especially regarding racial reconciliation and Jewish-Christian relations.
3. To help them hone their own theological perspectives in dialogue with Barth and Bonhoeffer's writings.

This course is related most closely to this Student Learning Outcome:

***SLO3: Students will demonstrate an understanding of multiple theological perspectives, historical and contemporary.***

**Requirements:**

1. Conscientious attendance and participation in discussion. (25%)

Showing up with your reading done is an important component of your work in this course. Lack of attendance and of thorough and timely class preparation will adversely affect your course grade. Please inform the instructor ahead of time if you have to miss class. More than 2 unexcused absences from class puts you in danger of failing the course.

2. Short paper (7-8 pp.) on your choice of topic (**topic due April 3; paper due May 4;**) (25%)
3. 50-word sentences (50%)

Students will record their responses to Journal questions posed in the syllabus for each week; these will take the form of one 50-word sentence. We will start each session by reading some of these aloud. You will submit these short assignments before every class (by e-mail), and I will turn them back to you before the next class. **You are required to do 12 sentences.** (If you submit more than 12, the ones with the lowest grades will be dropped.)

Example sentence from a previous student in Barth and Bonhoeffer:

Journal question: Why does Barth reject infant baptism?

50-word sentence: Baptism is the free human decision to respond to what we know God has done for humanity in Jesus Christ through renunciation and pledge; Barth opposes infant baptism because the child's baptism is not a free decision based on knowledge of God, but rather another's decision imposed upon the child.

## **LPTS CLASSROOM POLICIES:**

As with all LPTS classes, this course will honor these Seminary policies:

### **Use of 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. For more information see:

<http://lpts.libguides.com/content.php?pid=469569&sid=4083885>

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.

### **Academic Honesty**

All work turned in to the instructors 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 more information, see The Code of Student Conduct, 6.11; the Student Handbook, p. 19.

### **Citation Policy**

Citations in your papers should follow the Seminary standard, which is based on these guides:

American Psychological Association. *Publication Manual of the American Psychological Association*. 6th ed. Washington, DC: American Psychological Association, 2010.

Turabian, Kate L., Wayne C. Booth, Gregory G. Colomb, and Joseph M. Williams. *A Manual for Writers of Research Papers, Theses, and Dissertations: Chicago Style for Students and Researchers*. 8th ed. Chicago: University of Chicago Press, 2013.

*The Chicago Manual of Style*. 16th ed. Chicago: University of Chicago Press, 2010.

Copies of these guides are available at the library and in the Academic Support Center.

### **Special Accommodations**

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 days of class (or, even better, before the class begins) and should speak with the instructors 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 instructors.

### **Required Texts:**

- R. Michael Allen, ed., [\*Karl Barth's Church Dogmatics: An Introduction and Reader\*](#) (Bloomsbury T&T Clark, 2012) (*Allen*, followed by chapter number, in the syllabus)
- Geffrey B. Kelly & Burton Nelson, eds., *A Testament to Freedom: The Essential Writings of Dietrich Bonhoeffer* (San Francisco: HarperSanFrancisco, any edition). (*Essential Writings*, followed by section number, in the syllabus)

### **CAMS** readings (CAPITAL letters in the syllabus)

Barth, Karl. *The Epistle to the Romans*, trans. Edwyn C. Hoskyns (London: Oxford University Press, 1963), 42-65.

Barth, Letter of Thanks to Mozart <http://solomon.dkbl.alexanderstreet.com/cgi-bin/asp/philodkbl/getobject.pl?c.185:1.barth>

Bettis, Joseph. "Is Karl Barth a Universalist?" *Scottish Journal of Theology* 20 (1967): 423-36.

Brunner, Emil. *Natural Theology, comprising "Nature and Grace" by Emily Brunner and the Reply "No" by Karl Barth* (London: Geoffrey Bles, 1946), pp. 31-35; 56-60; 67-90.

Chung Hyun Kyung, "Dear Dietrich Bonhoeffer: A Letter," in De Gruchy, John, ed., *Bonhoeffer for a New Day: Theology in a Time of Transition* (Grand Rapids: Eerdmans, 1997), 9-19.

Duff, Nancy J. "Dietrich Bonhoeffer's Theological Ethic" *The Princeton Seminary Bulletin*, 1994 <http://journals.ptsem.edu/id/PSB1994153/dmd009>

Franke, John R. *Barth for Armchair Theologians* (Louisville: Westminster John Knox, 2006), pp. 21-50.

Guder, Darrell. "Encountering Barth as a Missional Theologian" *InSpire*, 2006

[http://www.ptsem.edu/Publications/inspire2/8.1/ipds\\_summerfall/1features/2missionarticle.pdf](http://www.ptsem.edu/Publications/inspire2/8.1/ipds_summerfall/1features/2missionarticle.pdf)  
(scroll down halfway)

Hart, John W. Karl Barth vs Emil Brunner: *The Formation and Dissolution of a Theological Alliance, 1916-1936* (New York: Peter Lang, 2001), ch. 5.

Hunsinger, George. *How to Read Karl Barth: The Shape of his Theology* (New York: Oxford University Press, 1991), pp. 128-137.

Iorio, D., R. Libowitz, and M. Little, eds., *The Holocaust: Lessons for the Third Generation* (Lanham, MD: University Press of America, 1997), pp. 181-197

Jenkins, Willis. "Conclusion: Christian Social Ethics after Bonhoeffer and King, in Willis Jenkins and Jennifer M. McBride, eds., *Bonhoeffer and King: Their Legacies and Import for Christian Social Thought* (Minneapolis: Fortress Press, 2010), pp. 243-258.

Littell, F.H. and H.C. Locke, eds. *The German Church Struggle and the Holocaust* (Detroit: Wayne State University Press, 1974), pp. 167-202.

Marsh, Charles, *Strange Glory: A Life of Dietrich Bonhoeffer* (New York: Knopf, 2014), pp. 276-285; 319-327; 332-338.

McCormack, Bruce, "The Being of Holy Scripture is in Becoming: Karl Barth in Conversation with American Evangelical Criticism," in *Evangelicals and Scripture: Tradition, Authority, and Hermeneutics*, eds. Bacote, Miguelez, Ockholm (IVP, 2004), pp. 55-75.

Migliore, Daniel. "Reforming the Theology and Practice of Baptism: The Challenge of Karl Barth," in *Toward the Future of Reformed Theology*, eds. D. Willis and M. Welker, (Grand Rapids: Eerdmans, 1999), pp. 494-511.

Pangritz, Andreas. "Sharing the Destiny of his People," in *Bonhoeffer for a New Day*, pp. 258-277.

Rasmussen, Larry. "The Sufferings of God," *Church and Society* (July/August 1995): 114-123.

Rosenbaum, Ned. "Bonhoeffer: A Jewish View," *Journal of Ecumenical Studies* Vol. XVIII, No. 2 (Spring 1981): 301-307.

Selby, Peter. "Christianity in a World Come of Age," in *The Cambridge Companion to Dietrich Bonhoeffer* (Cambridge: Cambridge University Press, 1999), ch. 12, pp. 226-245.

Sonderegger, Katherine, Review of *Charlotte von Kirschbaum and Karl Barth* (The Princeton Seminary Bulletin, 2000) <http://journals.ptsem.edu/id/PSB2000212/dmd010>

Smit, Dirkie. "Reading Scripture Theologically With Barth – In South Africa?" [http://www.ptsem.edu/library/barth/default.aspx?menu1\\_id=8457&id=10852](http://www.ptsem.edu/library/barth/default.aspx?menu1_id=8457&id=10852)

Tietz, Christiane. "Karl Barth and Charlotte von Kirschbaum," *Theology Today* 74:2 (July 2017): 86-111

Wüstenberg, Ralf. "Religionless Christianity: Dietrich Bonhoeffer's Tegel Theology," in *Bonhoeffer for a New Day*, pp. 57-71.

Williams, Reggie L. *Bonhoeffer's Black Jesus: Harlem Renaissance Theology and an Ethic of Resistance* (Waco, TX: Baylor University Press, 2014), pp. 1-5; 16-26

Young, Josiah Ulysses III. *No Difference in the Fare: Dietrich Bonhoeffer and the Problem of Racism* (Grand Rapids: Eerdmans, 1998), ch. 1.

Zerner, Ruth. Church, State, and the 'Jewish Question,'" in *The Cambridge Companion to Dietrich Bonhoeffer*, ch. 10, pp. 190-205.

#### Electronic Resources:

**Digital Karl Barth Library:** Karl Barth's *Church Dogmatics* is available in electronic form through the Seminary's website. Go to [www.lpts.edu](http://www.lpts.edu); click on Library>> Databases>> Digital Karl Barth Library>>Church Dogmatics. Then search under the appropriate volume (e.g. I/1), paragraph (e.g. § 4 The Word of God in its Threefold Form), and page number (note that the page number is at the **top** of the page, not the bottom). Generations of Barth students have discovered that it permissible to skip over the "small print passages," because Barth's main argument is in large print. Unfortunately, in the electronic version the small print sections are in regular size type. But if you see multiple citations, page numbers or italicized titles, you will know this is a small print section, and can skip on to the next section. An advantage of the electronic version is that it supplies English translations for Barth's frequent Latin phrases.

**Center for Barth Studies,** Princeton Seminary <http://www.ptsem.edu/library/barth/>

**Barth in his Own Words** <http://kbarth.org/videos/>

**International Bonhoeffer Society** <http://dietchbonhoeffer.org/index.html>

### **Calendar of Topics and Assignments:**

Feb. 1 <https://vimeo.com/90543116>

Feb. 6 Introduction to Barth

Allen, ch. 1

Barth, "LETTER OF THANKS TO MOZART"

Barth, EPISTLE TO THE ROMANS, pp. 42-65

FRANKE, 21-50

Journal Question: What is Barth's view of the attempts of human religion to find and know God? (Epistle to the Romans, Franke)

Feb. 8 Natural Theology

Emil Brunner, NATURAL THEOLOGY, *comprising "Nature and Grace" by Emily Brunner and the Reply "No" by Karl Barth*, pp. 31-35; 56-60; 67-90. Pp. 31-35 and 56-60 were written by Brunner. Pp. 67-90 were written by Barth.

John W. Hart, KARL BARTH VS EMILY BRUNNER: *The Formation and Dissolution of a Theological Alliance, 1916-1936*, ch. 5.

Journal Question: What was the issue in the Barth/Brunner debate, and who was right? (Brunner, Hart)

Feb. 13 Barmen Declaration

THE BARMEN DECLARATION

Charles West, "THE THEOLOGY OF BARMEN AND THE JEWS," and James Kelley, THE 'UNSTATED' THESIS OF BARMEN," in D. Iorio, R. Libowitz, and M. Little, eds., *The Holocaust: Lessons for the Third Generation* chs. 16 and 17, pp. 181-197.

F.H. Littell, and H.C. Locke, eds. THE GERMAN CHURCH STRUGGLE AND THE HOLOCAUST, chs. 10 and 11, pp. 167-202.

Journal Question: Did the *Barmen Declaration* say what it needed to say in its context? (Barmen, West, Littell and Locke)

Feb. 15 God and the Word of God

Allen, ch. 2

Bruce McCormack, "THE BEING OF HOLY SCRIPTURE IS IN BECOMING: KARL BARTH IN CONVERSATION WITH AMERICAN EVANGELICAL CRITICISM"

Journal Question: What does Barth mean when he says that the Bible *becomes* God's Word (Allen, ch. 2, McCormack)?

Feb. 20 God and the Word of God

Allen, chs. 3, 5

Dirkie Smit, "READING SCRIPTURE THEOLOGICALLY WITH BARTH—IN SOUTH AFRICA?"

Journal Question: Why does Barth insist that both love and freedom must characterize God's perfection (Allen, ch. 5)?

Feb. 22 Jesus Christ and the Doctrine of Election

Allen, chs. 6, 10

George Hunsinger, *HOW TO READ KARL BARTH: THE SHAPE OF HIS THEOLOGY*, pp. 128-137.

Joseph Bettis, "IS KARL BARTH A UNIVERSALIST?" *Scottish Journal of Theology* 20 (1967): 423-36.

Journal Question: Was Barth a universalist? (Allen, ch. 6, Hunsinger, Bettis)

Feb. 27 **No class** in Barth and Bonhoeffer. Students are expected instead to participate in the Black Church Studies Consultation at LPTS.

Read Allen, chs. 11-12

March 6 The Difference between Men and Women

*Church Dogmatics*, III/4, § 54 Freedom in Fellowship, pp. 149-183 (use Digital Karl Barth Library resource)

Christiane Tietz, "KARL BARTH AND CHARLOTTE VON KIRSCHBAUM," *Theology Today*, July 2017

Katherine Sonderegger, "REVIEW OF CHARLOTTE VON KIRSCHBAUM AND KARL BARTH," *The Princeton Seminary Bulletin*, 2000

Journal Question: How is Barth's theology of the relationship between men and women reflected in his personal life? (*Church Dogmatics* III/4, Tietz, Sonderegger)

March 8 Holy Spirit and Sacraments

Allen, chs. 13, 15

Daniel Migliore, "REFORMING THE THEOLOGY AND PRACTICE OF BAPTISM: THE CHALLENGE OF KARL BARTH," in *Toward the Future of Reformed Theology*, pp. 494-511.

Journal Question: Why does Barth reject infant baptism? (Allen, ch. 15; Migliore)

**Research & Study** March 12-16

March 20 The Church as Witness: Mission and Evangelism

Allen, ch. 8, 14

Darrell Guder, "ENCOUNTERING BARTH AS A MISSIONAL THEOLOGIAN" *InSpire*, 2006

Journal Question: Why does Barth insist that witness defines the ministry of the church? (Allen, chs. 8, 14, Guder)

March 22 Introduction to Bonhoeffer

We will start watching the film by Martin Doblmeier, *Bonhoeffer: Pastor, Pacifist, Nazi Resister*

March 27 Introduction to Bonhoeffer, cont.

We will finish watching *Bonhoeffer: Pastor, Pacifist, Nazi Resister*

Journal Question: Barth and Bonhoeffer were both German-speaking theologians living during the Third Reich period. What factors made Bonhoeffer's life during the war different from Barth's?

**Easter Break** March 29-30

April 3 The Call to Suffering

Essential Writings, 33-34 (sermons) 49 (The Cost of Discipleship)

Chung Hyun Kyung, "DEAR DIETRICH BONHOEFFER: A LETTER," in *Bonhoeffer for a New Day*, pp. 9-19.



Larry Rasmussen, "THE SUFFERINGS OF GOD," in *Church and Society* July/August 1995, pp. 114-123.

Journal Question: Is Bonhoeffer right to call all Christians to participate in Christ's sufferings? (Essential Writings 33-34, 49, Kyung, Rasmussen)

#### PAPER TOPICS DUE TODAY

##### April 5 The Jewish Question

Essential Writings, 11-17

Ned Rosenbaum, "BONHOEFFER: A JEWISH VIEW" *Journal of Ecumenical Studies* Vol. XVIII, No. 2 (Spring 1981): 301-307.

Ruth Zerner, CHURCH, STATE, AND THE 'JEWISH QUESTION,'" in *The Cambridge Companion to Dietrich Bonhoeffer*, ch. 10, pp. 190-205.

Journal Question: Was Bonhoeffer's view of Jews positive? (Essential Writings 11-17, Rosenbaum, Zerner)

##### April 10 Bonhoeffer's American Experience

**Special Day!** The 2018 Grawemeyer winner, James Cone, will be joining our class!

Reggie Williams, *Bonhoeffer's Black Jesus: Harlem Renaissance Theology and an Ethic of Resistance*, 1-5; 16-26

Willis Jenkins, "CONCLUSION: CHRISTIAN SOCIAL ETHICS AFTER BONHOEFFER AND KING, in *Bonhoeffer and King*, pp. 243-258

Josiah Ulysses Young III, *NO DIFFERENCE IN THE FARE: Dietrich Bonhoeffer and the Problem of Racism*, ch. 1

Journal Question: What effect did Bonhoeffer's experience in Harlem have on his theology? (Williams, Jenkins, Young)

##### April 12 Bonhoeffer's second visit to North America

Essential Writings, 66 (Second Visit to America), Appendix I, "Protestantism without Reformation"

MARSH, 276-285

Journal Question: Why does Bonhoeffer characterize American Christianity as "Protestantism without Reformation" (p. 523)? (Essential Writings, 66, Appendix I)

#### April 17 Life Together

Essential Writings, 50 (Life Together)

Journal Question: In his section on “Community” in *Life Together*, what dangers does Bonhoeffer see in holding an ‘idealized image’ of Christian community? (Essential Writings 50)

#### April 19 Ethics

Essential Writings, 52 (Ethics)

Larry Rasmussen, “THE ETHICS OF RESPONSIBLE ACTION,” in *The Cambridge Companion to Dietrich Bonhoeffer*, pp. 202-225.

Nancy J. Duff, “DIETRICH BONHOEFFER’S THEOLOGICAL ETHIC”

<http://digital.library.ptsem.edu/default.xqy?src=PSB1994153.xml&div=8>

Journal Question: In his *Ethics*, how does Bonhoeffer distinguish and relate the penultimate and the ultimate? (Essential Writings 52, Rasmussen, Duff)

#### April 24 Letters to Pastors and Conspirators

Essential Writings, 64 (To the Brethren of Finkenwalde), 67 (After Ten Years), 68 (Letters to his Fiancée)

MARSH, 332-338

Journal Question: Why does Bonhoeffer consider seeing “from below” to be valuable? (Essential Writings 67)

#### April 26 Assassination Attempt

MARSH, 319-327

Andreas Pangritz, “SHARING THE DESTINY OF HIS PEOPLE” in *Bonhoeffer for a New Day*, pp. 258-277.

Larry Rasmussen, “RESISTANCE,” in *Dietrich Bonhoeffer, His Significance for North Americans*, ch. 3, pp. 43-56.

Journal Question: Was Bonhoeffer’s participation in the assassination plot against Hitler ethically justified? (Pangritz, Rasmussen)

#### May 1 Religionless Christianity

Essential Writings, 69 (Letters to Eberhard Bethge)

Ralf K. Wüstenberg, "RELIGIONLESS CHRISTIANITY: DIETRICH BONHOEFFER'S TEGEL THEOLOGY" in *Bonhoeffer for a New Day*, pp. 57-71.

Peter Selby, "CHRISTIANITY IN A WORLD COME OF AGE," in *The Cambridge Companion to Dietrich Bonhoeffer*, ch. 12, pp. 226-245.

Journal Question: What does Bonhoeffer mean by non-religious Christianity? (Essential Writings 69, Wüstenberg, Selby)

May 3 Conclusions

Essential Writings, 70, 71

Journal Question: What is the most important thing you will bring away from your reading of Barth and Bonhoeffer?

May 4 PAPERS DUE