

**CHRISTOLOGY**  
**TH 2033**  
**AMY PLANTINGA PAUW**  
**FALL 2016**  
**TUESDAYS, 6-9PM**

*“Every Christmas Day the Christians of Akropong in Ghana sing this hymn:*

*Jesus’ birthday*

*Fills me with joy;*

*Jesus Christ is my savior*

*If Jesus had not been born,*

*We would forever be lost;*

*Jesus Christ, I thank you. (translation from the Ghanaian Akan language)*

*They sing this hymn without any awareness that Christmas itself was originally a Christian substitute for a pre-Christian New Year religious festival in northern Europe. One may hope that they will one day sing it at the traditional New Year festival of Odwira to welcome and worship the One who achieved once and for all purification for their sins, their Great Ancestor, Iesu Kristo.”*

*-- Kwame Bediako*

*“The statement ‘the Jews killed Jesus’ makes as much sense as the statement ‘the Americans killed Kennedy.’”*

*--Clark Williamson*

*“The problem is not that Jesus was a man. The problem is that men aren’t more like Jesus.”*

*--Elizabeth Johnson*

**Objectives:**

1. Students will become acquainted with central themes and issues in contemporary Christology, including Christology written from non-Christian perspectives
2. Students will be able to articulate their own Christology

**Requirements (see assignment details below):**

1. Share a Christological hymn or song with the class. Keep up with readings for each day and participate constructively in class discussions (15%)
2. Present your Christology-in-progress to the class twice and write your own Christological credo (60%) **Final papers are due on Friday, December 16.**
3. Write a 5-page paper in response to a section of *Jesus Beyond Christianity* (25%) **Short papers are due on Friday, September 30.**

**Required Texts:**

William C. Placher, *Jesus the Savior: The Meaning of Jesus Christ for Christian Faith* (Westminster John Knox Press, 2001)

Marit Trelstad, ed., *Cross Examinations: Readings on the Meaning of the Cross Today* (Augsburg Fortress Press, 2006)

**Recommended Text:**

Marcus Borg and N.T. Wright, *The Meaning of Jesus, Two Visions* (Harper San Francisco, 1999)

## CLASS SCHEDULE

Note: Readings from Placher's *Jesus the Savior* and the essays in *Cross Examinations* are in SMALL CAPS in the syllabus. Other readings are on CAMS, or, where noted, on library reserve. Students should have access to the readings in class.

<u>Date</u>			<u>Subject/Assignment</u>
T	9/13	Incarnation	PLACHER, 1-107
T	9/20	Incarnation	M. Shawn Copeland, <i>Enfleshing Freedom: body, race, and being</i> , 55-84; Eugene Rogers, "Same-Sex Complementarity"; Elizabeth Gandolfo, "A Truly Human Incarnation"; John McGuckin, "The Blessed Theotokos, Joy of All Creation"
T	9/27	Ministry	Karl Barth, <i>Church Dogmatics</i> , II/2, 94-127; Howard Thurman, "The Great Incarnate Words"; W.E.B. Dubois, "Jesus Christ in Texas"; David Jensen, <i>In the Company of Others: A Dialogical Christology</i> , 74-89; 135-57 <b>Short Paper Due 09/30</b>
T	10/4	Ministry	Elizabeth Johnson, <i>She Who Is</i> , 150-169; Amy Jill Levine, "The Word Becomes Flesh: Jesus, Gender, and Sexuality," 509-523; N.T. Wright, "The Mission and Message of Jesus"
T	10/11	Cross	PLACHER, 111-159; Placher, "How does Jesus Save?"; MOLTSMANN, "The Crucified God"; HEIM, "Saved by What Shouldn't Happen"; WEAVER, "Violence in Christian Theology"; Richard Mouw, "Why Christus Victor is not enough" RESEARCH AND STUDY WEEK
T	10/25	Cross	WILLIAMS, "Black Women's Surrogate Experience and the Christian Notion of Redemption"; TERRELL, "Our Mother's Gardens"; STREUFERT, "Maternal Sacrifice as Hermeneutics of the Cross"; Kathryn Tanner, "Death and sacrifice"
T	11/1	Cross	<b>1<sup>st</sup> Progress Reports</b> THOMPSON, "Becoming a Feminist theologian of the Cross"; VARGAS, "Reading Ourselves into the

**Date**

**Subject/Assignment**

			Cross Story”; NELSON, “Imagining the Cross” James Cone, <i>The Cross and the Lynching Tree</i> , 152-166, 195-196
T	11/8	Resurrection	PLACHER, 159-198; N.T. Wright, “The Transforming Reality of the Bodily Resurrection” and Marcus Borg, “The Truth of Easter”; Easter sermon by Rowan Williams: <a href="http://www.archbishopofcanterbury.org/articles.php/1926/archbishop-of-canterburys-2011-easter-sermon">http://www.archbishopofcanterbury.org/articles.p hp/1926/archbishop-of-canterburys-2011-easter- sermon</a> Amos Yong, <i>Theology and Down Syndrome</i> , 174-176; 265-274
T	11/15	Resurrection	Karl Barth, <i>Church Dogmatics</i> , IV.3.1, 282-313; Luke Timothy Johnson, <i>The Creed: What Christians Believe and Why It Matters</i> , 176-215; Marcus Borg, “The Second Coming Then and Now” and N.T. Wright, “The Future of Jesus”
T	11/22	Christ and Pluralism	Harold Netland, <i>Dissonant voices: Religious Pluralism and the Question of Truth</i> , 234-277; John Hick, <i>The Myth of Christian Uniqueness</i> , 16-36; R.S. Sugirtharajah, “Reconceiving Jesus: Some Continuing Concerns”
T	11/29	Christ and Pluralism	Joseph Dinoia, <i>The Diversity of Religions: A Christian Perspective</i> , 36-64; 89-97; Clark Pinnock, <i>A Wideness in God’s Mercy: The Finality of Jesus Christ in a World of Religions</i> , 49-78
F	12/6	Christ and Pluralism	<b>2<sup>nd</sup> Progress Reports</b> Mary Boys, <i>Has God Only One Blessing?</i> , 75-85; 311-312; Orthodox Jewish statement “To Do the Will of our Father in Heaven: Toward a Partnership between Jews and Christians” <a href="http://cjcuc.com/site/2015/12/03/orthodox-rabbinic-statement-on-christianity/">http://cjcuc.com/site/2015/12/03/orthodox- rabbinic-statement-on-christianity/</a> ; Catholic response: “The Gifts and Calling of God Are Irrevocable” <a href="http://cjcuc.com/site/2015/12/03/orthodox-rabbinic-statement-on-christianity/">http://cjcuc.com/site/2015/12/03/orthodox- rabbinic-statement-on-christianity/</a>

Date

Subject/Assignment

Assignment Details

Let Amy know ahead of time if you will be absent.

1. Pick a Christological hymn or song and bring copies to class on the day you signed up. Be prepared to explain briefly why you like the Christology of the music you chose and lead the class in singing it/ listening to it.
2. Prepare a five to eight-minute oral report on your Christology-in-progress for the days noted in the calendar. Your notes for this presentation are to be turned in to Amy. On 11/1, members of the class will take turns reporting on their views of incarnation, ministry and the cross. On 12/6, the focus will be on resurrection and Christ and pluralism. Be prepared to explain where you are theologically settled and where you are struggling. Note class readings that have been helpful, confusing, or provocative. The class will be divided into two groups for this exercise, with half the class presenting their reports earlier in the day, and the other half presenting at 8pm. The whole class will meet as usual 6-8pm on those days.

Your final Christological Credo (*Credo* is Latin for “I believe”) is a statement of your own Christological beliefs. It should be 15 pages, double-spaced, and should cover the 5 main divisions of the syllabus: incarnation, ministry, the cross, resurrection, Christ and pluralism. You are free to draw on other theological resources beyond class readings. Use standard footnote form for all references, including course readings. Please e-mail to Amy ([amypauw@lpts.edu](mailto:amypauw@lpts.edu)). **Due on Friday, December 16.**

3. Write a 5-page, double-spaced paper on one section (I Judaism, II Islam, III Hinduism, or IV Buddhism) of *Jesus Beyond Christianity: The Classic Texts*. This book is on library reserve. Your paper should (1) note anything that surprised or troubled you in the various readings for your section, and (2) respond Christologically to the final “Closing Reflection” essay in your section. We will discuss these papers briefly in class on October 4. Please e-mail your paper to Amy ([amypauw@lpts.edu](mailto:amypauw@lpts.edu)). **Due on Friday, September 30.**

## **GOALS AND OUTCOMES**

Work in this course is most closely related to this Learning Objective:

Students will gain knowledge and understanding of the history of Christian experience and historical and contemporary expressions of Christian theology in the context of the Seminary's commitment to the Presbyterian Church (USA) and the Reformed tradition, guided by an ecumenical and global vision of the church. (M.Div. Program Goal 2)

It seeks directly to contribute to these Student Learning Outcomes:

For M.Div. and MAR students:

1. Students will demonstrate an understanding of multiple theological perspectives, historical and contemporary (M.Div. & MAR SLO3).
2. Students will demonstrate the ability to think theologically, strategically, imaginatively, and contextually about ethical issues (M.Div. SLO8, MAR SLO4).
3. Students will be able to talk intelligently and articulately about what they believe to others (M.Div. SLO15).
4. Students will be able to reason, write, and speak clearly (M.Div. SLO16).
5. Students will be able to articulate orally and in writing their own theological perspective, including a theology of ministry, mindful of their own distinctive ecclesial tradition and the global, multicultural, multi-religious context of contemporary ministry (QEPSLO2).

## **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 instructor.

### **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. Two or more absences will result in a low or failing grade in the course.

## **CAMS Readings and Hyperlinks (in the order in which they appear in the syllabus):**

9/20

M. Shawn Copeland, *Enfleshing Freedom: Body, Race, and Being* (Minneapolis: Fortress Press, 2009), pp. 55-84.

Elizabeth O'Donnell Gandolfo, "A Truly Human Incarnation: Recovering a Place for Nativity in Contemporary Christology," *Theology Today* 70, no. 4 (2014): 382-393.

Eugene Rogers, "Same-Sex Complementarity" in *Christian Century*, May 11, 2011

John Anthony McGuckin, "The Blessed Theotokos, Joy of All Creation," in *The Orthodox Church: An Introduction to its History, Doctrine, and Spiritual Culture* (Oxford: Blackwell Publishing, 2008), 210-222.

9/27

Karl Barth, *Church Dogmatics*, II/2, (Edinburgh: T&T Clark), pp. 94-127

Howard Thurman, Excerpt from "The Great Incarnate Words" in *Motive* (January, 1944).

W.E.B. DuBois, "Jesus Christ in Texas," in *Dark Water: Voices From Within the Veil* (Amherst NY: Humanity Books, 2003), 136-146.

David Jensen, *In the Company of Others: A Dialogical Christology* (Cleveland: Pilgrim Press, 2001), pp. 74-89; 135-57.

10/4

Elizabeth Johnson, *She Who Is: The Mystery of God in Feminist Theological Discourse* (New York: Crossroad, 1992), pp. 150-169.

Amy Jill Levine, "The Word Becomes Flesh: Jesus, Gender, and Sexuality," in *The Historical Jesus in Recent Research*, eds. Dunn and McKnight (Winona Lake, IN: Eisenbrauns, 2005), 509-523

N.T. Wright, "The Mission and Message of Jesus" in *The Meaning of Jesus, Two Visions*, (Harper SanFrancisco, 1999), pp. 31-52

10/11

William Placher, "How Does Jesus Save?" in *Christian Century*, June 2, 2009

Mouw, Richard J. "Why Christus Victor is not enough: each atonement theory highlights a truth about the Cross--but none more so than Christ's substitutionary death." *Christianity Today* 56, no. 5 (May 1, 2012): 28-31. ATLA Religion Database with ATLASerials, EBSCOhost

10/25

Kathryn Tanner, "Death and sacrifice," in *Christ the Key* (Cambridge: Cambridge University Press, 2010), pp. 247-273.

11/1

James H. Cone, *The Cross and the Lynching Tree* (Maryknoll, NY: Orbis Books, 2011), 152-166, 195-196.

11/8

N.T. Wright, "The Transforming Reality of the Bodily Resurrection," in *The Meaning of Jesus, Two Visions*, (Harper SanFrancisco, 1999), pp. 111-127.

Marcus Borg, "The Truth of Easter" in *The Meaning of Jesus, Two Visions* (Harper SanFrancisco, 1999), pp. 129-142.

Easter sermon by Rowan Williams:

<http://www.archbishopofcanterbury.org/articles.php/1926/archbishop-of-canterburys-2011-easter-sermon>

Amos Yong, *Theology and Down Syndrome: Reimagining Disability in Late Modernity* (Waco, TX: Baylor University Press, 2007), pp. 174-176; 265-274.

11/15

Karl Barth, *Church Dogmatics*, IV.3.1 (Edinburgh: T&T Clark), pp. 282-313

Luke Timothy Johnson, *The Creed: What Christians Believe and Why It Matters* (Doubleday, 2003), pp. 176-215

Marcus Borg, "The Second Coming Then and Now" in *The Meaning of Jesus, Two Visions* (Harper SanFrancisco, 1999), pp. 189-196.

N.T. Wright, "The Future of Jesus" in *The Meaning of Jesus, Two Visions* (Harper SanFrancisco, 1999), pp. 197-204.

11/22

Harold Netland, "No Other Name: The Question of Jesus," in *Dissonant voices: Religious Pluralism and the Question of Truth* (Vancouver: Regent College Publishing, 1999), pp. 234-277

John Hick, "The Non-Absoluteness of Christianity," in *The Myth of Christian Uniqueness* (Maryknoll: Orbis, 1989), pp. 16-36

R.S. Sugirtharajah, "Reconceiving Jesus: Some Continuing Concerns," in Sugirtharajah, ed., *Asian Faces of Jesus* (Maryknoll, NY: Orbis Books, 1993), 258-264.

11/29

Joseph Dinioia, *The Diversity of Religions: A Christian Perspective* (Washington, D.C.: Catholic University of America Press, 1992), pp. 36-64; 89-97

Clark Pinnock, *A Wideness in God's Mercy: The Finality of Jesus Christ in a World of Religions* (Grand Rapids: Zondervan, 1992), pp. 49-78

12/6

Mary C. Boys, *Has God Only One Blessing? Judaism as a Source of Christian Self-Understanding* (New York: Paulist Press, 2000), 75-85; 311-312.

Orthodox Jewish statement "To Do the Will of our Father in Heaven: Toward a Partnership between Jews and Christians" <http://cjcuc.com/site/2015/12/03/orthodox-rabbinic-statement-on-christianity/>

Catholic response: "The Gifts and Calling of God Are Irrevocable" <http://cjcuc.com/site/2015/12/03/orthodox-rabbinic-statement-on-christianity/>