“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 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 Global South 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%)
3. Write a 5-page paper in response to a contemporary Global South Christology (25%)

Required Texts:

Recommended Text:
## 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 and library reserve.

<table>
<thead>
<tr>
<th>Date</th>
<th>Subject/Assignment</th>
</tr>
</thead>
<tbody>
<tr>
<td>F 9/9</td>
<td>Introduction</td>
</tr>
<tr>
<td>W 9/14</td>
<td>Incarnation PLACHER, 1-57; Sergius Bulgakov, “The Virgin and the Saints in Orthodoxy”; Nancy Duff, “Mary, the Servant of the Lord: Christian Vocation at the Manger and the Cross”</td>
</tr>
<tr>
<td>F 9/16</td>
<td>Incarnation PLACHER, 61-107; M. Shawn Copeland, <em>Enfleshing Freedom: body, race, and being</em>, 55-84</td>
</tr>
<tr>
<td>W 9/21</td>
<td>Incarnation Karl Barth, <em>Church Dogmatics</em>, II/2, pp. 94-127; John Howard Yoder, “Christ, the Light of the World,” and “Christ, the Hope of the World”</td>
</tr>
<tr>
<td>F 10/7</td>
<td>Cross SHORT PAPERS DUE PLACHER, 111-159; Kirsteen Kim, “Jesus Christ in the Pluralistic Context of Indian Religions”</td>
</tr>
</tbody>
</table>
| W 10/12 | Cross Placher, “How does Jesus Save?”; MOLTLMANN,
<table>
<thead>
<tr>
<th>Date</th>
<th>Subject/Assignment</th>
</tr>
</thead>
<tbody>
<tr>
<td>F 10/14</td>
<td>Cross</td>
</tr>
<tr>
<td></td>
<td>“The Crucified God”; HEIM, “Saved by What Shouldn’t Happen”</td>
</tr>
<tr>
<td>W 10/19</td>
<td>Cross</td>
</tr>
<tr>
<td>F 10/21</td>
<td>Cross</td>
</tr>
<tr>
<td>10/25-28</td>
<td>Research &amp; Study</td>
</tr>
<tr>
<td>W 11/2</td>
<td>Present progress reports</td>
</tr>
<tr>
<td>F 11/4</td>
<td>Resurrection</td>
</tr>
<tr>
<td></td>
<td>PLACHER, 159-198; N.T. Wright, “The Transforming Reality of the Bodily Resurrection” and Marcus Borg, “The Truth of Easter”</td>
</tr>
<tr>
<td>W 11/9</td>
<td>Resurrection</td>
</tr>
<tr>
<td>F 11/11</td>
<td>Ascension and Return</td>
</tr>
<tr>
<td>W 11/16</td>
<td>Ascension and Return</td>
</tr>
<tr>
<td>Date</td>
<td>Subject/Assignment</td>
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</tr>
<tr>
<td>F 11/18</td>
<td>Christ and Culture</td>
</tr>
<tr>
<td>W 11/23</td>
<td>Writing Day</td>
</tr>
<tr>
<td>F 11/25</td>
<td>Thanksgiving Holiday</td>
</tr>
<tr>
<td>W 11/30</td>
<td>Christology and Religious Pluralism</td>
</tr>
<tr>
<td>F 12/2</td>
<td>Christology and Religious Pluralism</td>
</tr>
<tr>
<td>W 12/7</td>
<td>Present Progress Reports</td>
</tr>
<tr>
<td>F 12/9</td>
<td>Conclusion</td>
</tr>
</tbody>
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**Assignment Details**

Let Amy or Sean 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. Your final Christological Credo (*Credo* is Latin for “I believe”) is a statement of your own Christological beliefs. It should be 15-20 pages, double-spaced, and should cover the 5 main divisions of the syllabus: incarnation, ministry, the cross, resurrection/ascension/return, Christ and pluralism. You are free to draw on other theological resources beyond class readings. It is due **December 16**. 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 and Sean. On 11/2, members of the class will take turns reporting on their views of incarnation, ministry and the cross. On 12/7, the focus will be on resurrection/ascension/return 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.

3. Write a 5-page, double-spaced paper on a Christology written from a Global South perspective. I have listed some suggestions below (all on reserve) but you are free to
choose something else, in consultation with Amy or Sean. (A suggested resource is *Bibliography on Christology in Africa, Asia-Pacific and Latin America*. Ref. Z7757.D48 T474 no. 5 BT198.) Your paper should (1) respond theologically to anything that surprised or troubled you in the reading, and (2) reflect more generally on how the reality of a global church affects the doing of contemporary Christology, including your own Christological articulations. We will discuss these papers in class on the due date, 10/7.

**Bibliographical Suggestions for Short Paper (all except Samartha on library reserve):**


S.J. Samartha, *One Christ – Many Religions*. Read chapters 7-9, found at [http://www2.luthersem.edu/camjad/CM6420/Samartha%20OneChrist%20Ch7.pdf](http://www2.luthersem.edu/camjad/CM6420/Samartha%20OneChrist%20Ch7.pdf). To get the other chapters, simply replace the 7 in the above web address with an 8, then a 9.


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

9/14

9/16

9/21
Karl Barth, *Church Dogmatics,* II/2, (Edinburgh: T&T Clark), pp. 94-127

9/23

9/28

9/30

10/5
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

10/7
Kirsteen Kim, “Jesus Christ in the Pluralistic Context of Indian Religions.” (Theology News and Notes, Winter 2005, pp. 7-9)

10/14

10/21

11/4

11/9
Karl Barth, Church Dogmatics, IV.3.1 (Edinburgh: T&T Clark), pp. 282-313

11/11

11/16

11/30

12/2
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