

**CHRISTOLOGY**  
**TH 2033**  
**AMY PLANTINGA PAUW AND SEAN HAYDEN**  
**FALL 2011**  
**8:30 AM, WEDNESDAYS & FRIDAYS**

*“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:**

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 and library reserve.

<u>Date</u>			<u>Subject/Assignment</u>
F	9/9	Introduction	
W	9/14	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"
F	9/16	Incarnation	PLACHER, 61-107; M. Shawn Copeland, <i>Enfleshing Freedom: body, race, and being</i> , 55-84
W	9/21	Incarnation	Karl Barth, <i>Church Dogmatics</i> , II/2, pp. 94-127; John Howard Yoder, "Christ, the Light of the World," and "Christ, the Hope of the World"
F	9/23	Incarnation	David Jensen, <i>In the Company of Others: A Dialogical Christology</i> , 74-89; 135-57; Elizabeth Johnson, <i>She Who Is</i> , 150-169; Katharina von Kellenbach, <i>Anti-Judaism in Feminist Religious Writings</i> , 39-74
W	9/28	Ministry	Howard Thurman, <i>Jesus and the Disinherited</i> , 11-57 Jürgen Moltmann, <i>The Way of Jesus Christ</i> , 73-116
F	9/30	Ministry	Jürgen Moltmann, <i>The Way of Jesus Christ</i> , 116-150
W	10/5	Ministry	Amy Jill Levine, "The Word Becomes Flesh: Jesus, Gender, and Sexuality," 509-523; N.T. Wright, "The Mission and Message of Jesus;" N.T. Wright, "Justification: The Biblical Basis and its Relevance for Contemporary Evangelicalism": <a href="http://www.ntwrightpage.com/Wright_Justification_Biblical_Basis.pdf">http://www.ntwrightpage.com/Wright_Justification_Biblical_Basis.pdf</a>
F	10/7	Cross SHORT PAPERS DUE	PLACHER, 111-159; Kirsteen Kim, "Jesus Christ in the Pluralistic Context of Indian Religions"
W	10/12	Cross	Placher, "How does Jesus Save?"; MOLTMANN,

<u>Date</u>			<u>Subject/Assignment</u>
			“The Crucified God”; HEIM, “Saved by What Shouldn’t Happen”
F	10/14	Cross	WILLIAMS, “Black Women’s Surrogate Experience and the Christian Notion of Redemption”; TERRELL, “Our Mother’s Gardens”; Kathryn Tanner, “Death and sacrifice,” in <i>Christ the Key</i> , 247-273.
W	10/19	Cross	THOMPSON, “Becoming a Feminist theologian of the Cross”; VARGAS, “Reading Ourselves into the Cross Story”; NELSON, “Imagining the Cross”
F	10/21	Cross	WEAVER, “Violence in Christian Theology”; TAYLOR, “American Torture and the Body of Christ”; Hans Boersma, “Eschatological Justice and the Cross”
10/25-28		Research & Study NO CLASS	
W	11/2	Present progress reports	
F	11/4	Resurrection	PLACHER, 159-198; N.T. Wright, “The Transforming Reality of the Bodily Resurrection” and Marcus Borg, “The Truth of Easter”
W	11/9	Resurrection	Karl Barth, Church <i>Dogmatics</i> , IV.3.1, pp. 282-313; 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.php/1926/archbishop-of-canterburys-2011-easter-sermon</a>
F	11/11	Ascension and Return	Luke Timothy Johnson, <i>The Creed: What Christians Believe and Why It Matters</i> , pp. 176-215
W	11/16	Ascension and Return	Marcus Borg, “The Second Coming Then and Now” and N.T. Wright, “The Future of Jesus”; Ascension sermon by Rowan Williams: <a href="http://www.archbishopofcanterbury.org/articles.php/2053/ascension-day-eucharist-at-st-martin-in-the-fields">http://www.archbishopofcanterbury.org/articles.php/2053/ascension-day-eucharist-at-st-martin-in-the-fields</a>

<u>Date</u>		<u>Subject/Assignment</u>	
F	11/18	Christ and Culture	
W	11/23	Writing Day NO CLASS	
F	11/25	Thanksgiving Holiday NO CLASS	
W	11/30	Christology and Religious 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
F	12/2	Christology and Religious Pluralism	Joseph Dinoaia, <i>The Diversity of Religions: A Christian Perspective</i> , 36-64; Clark Pinnock, <i>A Wideness in God's Mercy: The Finality of Jesus Christ in a World of Religions</i> , 49-78
W	12/7	Present Progress Reports	
F	12/9	Conclusion	

### 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):**

Kwame Bediako, *Jesus and the gospel in Africa: history and experience* (Maryknoll, NY: Orbis, 2004). Read chapters 1, 2, and 3: “Cry Jesus!,” “Jesus in African Culture,” and “How is Jesus Christ Lord?”

Virgilio Elizondo, *A God of Incredible Surprises: Jesus of Galilee*. (Lanham, Md.: Rowman & Littlefield Publishers, 2003). Read chapters 11 and 12: “A New Humanity” and “If Jesus Had Lived in San Antonio”

S.J. Samartha, *One Christ – Many Religions*. Read chapters 7-9, found at <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.

Andrew Sung Park, *The Wounded Heart of God: The Asian Concept of Han and the Christian Doctrine of Sin*. (Nashville: Abingdon Press, 1993). Read chapters 4, 7, and 8: “The Intertwining of Sin and Han,” “The Wounded Heart of God,” and “Han: The Point of Interreligious Dialogue”

Sung Wook Chung, ed., *Christ the One and Only: A Global Affirmation of the Uniqueness of Jesus Christ* (Grand Rapids, MI: Baker Books, 2005). Read chapters 9 and 11: “Jesus Christ— Eschatological Prophet and Incarnate Savior. A Christian Proposal to Muslims” and “Christianity and Buddhism: Significant Points of Contact and their Missional Implications”

Virginia Fabella and Mercy Ambe Oduyoye, eds. *With Passion and Compassion: Third World Women Doing Theology*. (Maryknoll, NY: Orbis Books, 1988). Read chapters 3 and 4: “The Christ-Event from the Viewpoint of African Women” and “The Christ for African Women”

Grace Ji-Sun Kim, *The grace of Sophia: a Korean North American Women’s Christology*. (Cleveland: Pilgrim Press, 2002). Read chapters 6 and 7: “Biblical Sophia” and “The Grace of Sophia and the Healing of Han”

George M. Soares-Prabhu, *The Dharma of Jesus*. (Maryknoll, NY: Orbis Books, 2003). Read chapters 7, 8, and 9: “The Table Fellowship of Jesus: Its Significance for Dalit Christians in India Today,” “The Miracles of Jesus Today,” and “‘And There was a Great Calm’: A Dhvani Reading of the Stilling of the Storm (Mk 4:35-41)”

Choan-Seng Song, *Third Eye Theology: Theology in Formation in Asian Settings*. (Maryknoll, NY: Orbis Books, 1991). Read “The Transposition of Power,” and “The Politics of the Resurrection,” pp. 241-276.

Diane B. Stinton, *Jesus of Africa: Voices of Contemporary African Christology*. (Maryknoll, NY: Orbis Books, 2004). Pick **two** of the following chapters: 3. Jesus as Life-giver, 4. Jesus as Mediator, 5. Jesus as Loved One, 6. Jesus as Leader.

M. Thomas Thangaraj, *The Crucified Guru: an Experiment in Cross-Cultural Christology*. (Nashville: Abingdon Press, 1992). Read chapters 4 and 5: “The Crucified Guru” and “Possibilities and Problems”

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

9/14

Sergius Bulgakov, “The Virgin and the Saints in Orthodoxy” in Clendinin, ed. *Eastern Orthodox Theology: A Contemporary Reader* (Grand Rapids: Baker, 2003)

Nancy Duff, “Mary, the Servant of the Lord: Christian Vocation at the Manger and the Cross” in Gaventa and Rigby, eds. *Blessed One: Protestant Perspectives on Mary* (Louisville: Westminster John Knox, 2002), pp. 59-70.

9/16

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

9/21

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

John Howard Yoder, “Christ, the Light of the World,” and “Christ, the Hope of the World,” in Yoder, *The Royal Priesthood: Essays Ecclesiological and Ecumenical* (Grand Rapids: Eerdmans, 1994), pp. 181-218

9/23

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

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

Katharina von Kellenbach, *Anti-Judaism in Feminist Religious Writings* (Atlanta: American Academy of Religion, 2000), pp. 39-74.

9/28

Howard Thurman, *Jesus and the Disinherited* (Boston: Beacon Press, 1996), pp. 11-57.

Jürgen Moltmann, *The Way of Jesus Christ* (New York: HarperCollins, 1990), 73-116

9/30

Jürgen Moltmann, *The Way of Jesus Christ* (New York: HarperCollins, 1990), 116-150

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

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

10/7

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

10/14

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

10/21

Hans Boersma, "Eschatological Justice and the Cross" in *Theology Today* (July 2003):186-99.

11/4

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.

11/9

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

11/11

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

11/16

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.

11/30

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

12/2

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

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