



TT909

Modern Western Theology I: 1650-1900

Fridays, 9-12

Prof. Wildman

(not pictured here; that's Immanuel Kant)

A comprehensive introduction to Western theology in the modern period from Locke, Wesley, and Edwards to World War I

Perfect for doctoral students:

- Prepare efficiently for Qualifying Examinations in Theology
- Move through large swathes of your reading list in the company of other suffering souls

Useful for advanced masters and undergraduate students with significant background in theology:

- Get a detailed orientation to theology in the modern period
- Prepare for further studies in theology

REGISTRATION WITH PERMISSION OF INSTRUCTOR ONLY.

See the syllabus on the Theology Board (3rd floor of STH) for details.
This 2-semester seminar sequence is next scheduled for 2004-5.

In the Spring of 2003, look for
Modern Western Theology II: The Twentieth Century

Modern Western Theology I: 1650-1900

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General Matters

Aim: The aim of the Modern Western Theology (MWT) seminar sequence has two aspects. The primary purpose is to acquaint appropriately prepared participants with the most significant western theological movements, figures and problems of the modern period. Attention is paid to non-western theological reflection, especially in the twentieth century, but the main emphasis is on western theology. The second, more formal, purpose of the seminars is to prepare PhD students and ThD majors and minors for comprehensive examinations in theology. This goal is expressed in both the design and the grading method for the seminars.

Independence: Note that MWT I (1650-1900) and MWT II (20th Century) are independent of each other. Taking the first does not commit you to taking the second, nor does the second presuppose the first. However, the two seminars together are designed to cover the entire modern period from Locke, Wesley and Edwards to the present, and so work well together.

Procedure:

1. The MWT I seminar meets for three hours weekly. Meetings consist of seminar-style discussions, with mini-lectures from the instructor as needed.
2. The seminar discussions are to be led by the participants. Each week, some students will be assigned to produce and present highly condensed 2,500 word papers on the figure or problem of the day in the form of an article for a hypothetical dictionary of modern theology.
3. Over the course of the seminar, these articles will build into a valuable source of biographical and bibliographical information about each figure or problem considered, as well as helpful and compact summaries of the relevant theological content. The dictionary is stored on the internet, where it is the most useful resource of its kind in the world, to my knowledge, and already quite famous in a humble way, having been visited by some thousands of interested people from all over the world, including many places in Africa, Latin America, and Asia where theological library resources are scarce.

Methodological Approach: The concern in these seminars is primarily to articulate each theologian's thought in relation to that of other theologians, and to traditional and novel theological problems. A secondary objective is to situate theological writings and the lives of theologians in their social, ecclesial and cultural contexts. This latter aim is met especially through the students' production of the "dictionary" articles described above, in which biographical information and its relationship to theological writings is a key aspect. The leading approach, however, is that of "the history of ideas."

The Pace of the Seminar: This seminar is extremely fast-paced. That this pace is *possible* follows, I think, from two considerations.

1. Doctoral candidates preparing for comprehensive exams in modern theology have to cover this material and much more in the space of a year or two, anyway, and the pace of the seminars simply realistically reflects the arduous schedule of exam preparation.

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2. There is a long-standing tradition in many theology graduate programs of seminars such as this. They are generally found to be both memorable and extremely useful experiences, an indication of the realistic nature of the fast pace. They also solidify a sense of community (perhaps through common suffering!) amongst students.

That this pace is *appropriate* is supported by three further considerations:

1. Theology comprehensive exams cover the material, and doctoral students (candidates for the PhD and the ThD Theology Major) are expected to know it, so this seminar is provided as an optional method for them to learn it.
2. It is virtually impossible to do good work in the fractured and complex contemporary theological scene unless the theologian knows how that scene developed. A seminar sequence as adventurous as this one is an ideal method for gaining such a contextual understanding, precisely because of its intensive and broad-ranging design.
3. Theologians have to learn to read quickly and selectively, without compromising understanding. This is a skill that must be learned through practice. This seminar provides a structured opportunity to begin to establish or enhance this ability.

Assessment: There are several components:

1. **Active participation** is crucial to the success of the seminar, and a significant part of the final grade. An ideal seminar is run by the participants energetically, efficiently and according to their interests and needs—and in such a way as to make the seminar leader a resource person who provides information, guidance, bibliographical suggestions, or mini-lectures only when needed or requested. Whether this seminar can reach this ideal level is entirely up to the participants. Ideal seminar participants have the following characteristics:
 - they arrive for seminar meetings punctually;
 - they prepare diligently for seminar meetings (try hard to cover the assigned readings, are clear about what they have read and what they haven't, are ready to connect what they say in the seminar to the texts, find and bring interesting information to the seminar from extra research during the week, etc.);
 - they produce excellent written material (follow guidelines for “hypothetical dictionary articles” closely, do not rely too closely on secondary sources, check bibliographical and biographical information for accuracy, write compactly and clearly with no padding, find effective ways of expressing the core ideas of a thinker's work, etc.);
 - they are good presenters (speak clearly and confidently, help participants to absorb the most important points by drawing attention to them in the presentation, listen to questions carefully and answer them efficiently, gracefully indicate when the answer to a question is not known, ask good leading questions for the seminar to discuss, etc.);
 - they participate constructively in seminar discussions (keep them efficient and on track with substantive contributions to discussions, exercise good judgment about when to speak and when to remain silent, absorb and respond carefully to what other seminar participants say, ask clarifying questions when something said seems unclear, indicate clearly the reasons and evidence for opinions expressed, etc.).
2. The main means of assessment in this seminar is a **take-home examination**. The style of questions and the length of the examination will be identical to the style and length of the comprehensive examinations in theology (though the era may not correspond to an examination every student needs to take). Unlike a comprehensive examination, students will be able to consult the works about which they write and will have a much longer time to compose their answers. Preparing for an examination of this sort not only consolidates

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knowledge of the material covered in the seminar; it also develops the capacity to produce brief summaries and pertinent evaluations of complex figures and problems.

3. Students will write a one-page summary of and response to a passage that the entire seminar will read in common each meeting. These one-page summaries should be submitted at the beginning of the class for which they are due; they will not be accepted later. Ten such one-page summaries are required during the semester, which is to say that two weeks may be skipped at the students' discretion.
4. Doctoral students may also choose to write a **research paper**, not to exceed 5,000 words, due at the last class meeting. This paper would be in addition to the take-home examination and not a substitute for it. Students choosing to write a research paper should arrive at a topic through discussion with the instructor, and produce a detailed outline by the last seminar meeting before Thanksgiving Break. Doctoral students are encouraged to write on a figure whose thought will be important for their dissertation, which is probably the only reason students would feel it is to their benefit to make this choice. The paper has to be of high quality, showing a good grasp of both primary and central secondary literature, and conforming to all of the relevant academic standards.
5. Weighting of components of the grade: participation 35%, mid-term exam 25%, final exam 25%, one-page summaries of readings: 15%.

Background: A certain amount of background information on the modern period from 1650-1900 will be assumed in discussions of specific figures and themes. As you prepare for the seminar, and during the first two weeks, you should aim to pick up as much of this background as possible. To that end, you will find it helpful to read (and continually to consult):

- Gerald A. McCool, *Nineteenth Century Scholasticism: The Search for a Unitary Method* (New York: Fordham University Press, 1989) [ISBN 0-8232-1257-2]
- Claude Welch, *Protestant Thought in the Nineteenth Century*, 2 vols. (New Haven: Yale University Press, 1988); vol 1: 1799-1870 [ISBN 0-300-04200-0]; vol 2: 1870-1914 [ISBN 0-300-04201-9]
- James C. Livingston, et al, *Modern Christian Thought*, 2 vols.; vol. 1: The Enlightenment and the Nineteenth Century (Prentice Hall, 1996) [ISBN 0-02-371423-9]; vol. 2: The Twentieth Century (Prentice Hall, 1999) [ISBN 0-02-371410-7]

Also useful are:

- Kenneth Scott Latourette, *Christianity in a Revolutionary Age* (vols. 1-3)
- Donald W. Musser, Joseph L. Price, eds., *A New Handbook of Christian Theologians* (Nashville: Abingdon Press, 1996) [ISBN 0-687-27803-1]
- Donald W. Musser, Joseph L. Price, eds., *A New Handbook of Christian Theology* (Nashville: Abingdon Press, 1992) [ISBN 0-687-27802-3]
- T. Mark Schoof, *Survey of Catholic Theology: Eighteen Hundred to Nineteen Seventy* (Paulist Press,) [ISBN 0-8091-1688-X; out of print]
- Ninian Smart, John Clayton, Patrick Sherry, Steven T. Katz, eds., *Nineteenth Century Thought in the West*, 3 vols. (Cambridge: Cambridge University Press, 1988) [ISBN 0-521-35967-8]

Readings: A distinction is maintained in the Seminar Schedule between required readings (listed first in the Seminar Schedule) and optional, recommended readings (listed second). *The required readings are to be prepared for the day under which they are listed; precise page*

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numbers will be specified in class the previous week if they are not already listed in the syllabus. The recommended readings may be thought of as starting points for preparing seminar presentations and research papers, or simply for deepening knowledge of the figures and issues covered.

Seminar Schedule

- Week 1 **Introduction:** General discussion of the course and how to make the most of it, as well as identification and discussion of student interests. Introduction to the historical, political and social background of the period.
- Week 2 **Jonathan Edwards**
- ☒ Read: *The Religious Affections*, Preface and Part I (15-53), Part II sections I-III (54-69), and Part III sections I, IV, XII (120-165, 192-217, 308-382, esp. 308-327). Read the skipped sections if you have the time or inclination.
 - ☒ You may also want to consult *The Freedom of the Will*, *The Defence of the Doctrine of Original Sin*, *The Discussion of the Nature of True Virtue*, or *The Treatise on God's Last End in Creation*, and the growing mass of secondary literature about Edwards.
- Week 3 **John Locke and John Wesley**
- ☒ Read: Locke, *The Reasonableness of Christianity*, and *A Discourse of Miracles*. Read Wesley, "A Plain Account of Genuine Christianity" and "Christian Perfection", available in a number of collections of Wesley's writings.
 - ☒ You may also want to read Locke, *An Enquiry Concerning Human Understanding*, especially the early chapters rejecting innate ideas and connected themes. You might also read freely in Wesley's vast corpus of writings, especially his sermons and his journal.
- Week 4 **Immanuel Kant**
- ☒ Read: *Prolegomena to Any Future Metaphysics*, reading quickly through the "Second Part of the Main Transcendental Question" (on natural science) and reading more carefully through the rest.
 - ☒ You may want to familiarize yourself with the main outlines of Kant's three critiques (*Critique of Pure Reason*, *Critique of Practical Reason*, *Critique of Judgement*) and *Religion within the Limits of Reason Alone*. To that end, the wealth of secondary literature on Kant may be helpful, especially perhaps Stephan Körner, *Kant*. You may also wish to familiarize yourself with David Hume, *Dialogues Concerning Natural Religion*.
- Week 5 **Georg Wilhelm Friedrich Hegel**
- ☒ Read: *Lectures on the Philosophy of Religion*, esp. Introduction (75-110) and Part III: "The Revelatory, Consummate, Absolute Religion," (391-489); Stephen Crites, "The Gospel According to Hegel" *Journal of Religion* 46 (April, 1966): 246-63.
 - ☒ To learn more about Hegel's religious thought, see T. M. Knox, ed., *Early Theological Writings*, and Emil Fackenheim, *The Religious Dimension in Hegel's Thought*. You may want to find out about Johann Fichte and Friedrich Schelling; learn something about the similarities and differences between the three systems, and their relationships to Kant's understanding of metaphysics. See Smart, ed., chs. 2-3; Thomas O'Meara, *Romantic Idealism and Roman Catholicism: Schelling and the Theologians*; and the 1977 ET by

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Walter Cerf of Hegel's *The Difference Between Fichte's and Schelling's System of Philosophy* (the introductions by Cerf, "Speculative Philosophy and Intellectual Intuition: An Introduction to Hegel's *Essays*" and H. S. Harris, "Introduction to the *Difference* Essay," are outstanding). You may also want to investigate subsequent Hegelian theology, especially Alois Biedermann in Germany, and John and Edward Caird in England. For information about Hegel's influence, begin by consulting L. Steplevitch, ed., *The Young Hegelians*.

Week 6 **Friedrich Daniel Ernst Schleiermacher**

- ☒ Read: *The Christian Faith*, Introduction (3-128); read the paragraph headings for the entire book; learn the table of contents; and slow down for 355-475. Read *On Religion: Speeches to its Cultured Despisers*, especially speeches II and V; familiarize yourself with the other speeches.
- ☒ You might also take a look at *Brief Outline of the Study of Theology; On the Glaubenslehre: Two Letters to Dr. Lücke* (in effect a brief commentary on *The Christian Faith*; use the ET by Richard Crouter); and some of Schleiermacher's sermons in the collection translated by Dawn De Vries, *Servant of the Word*.

Week 7 **John Henry Newman** and The Oxford Movement; the Catholic Tübingen School

- ☒ Read: the Oxford Movement's John Henry Newman, *Essay on the Development of Christian Doctrine*, chs. 1-5 (3-165); and the Catholic Tübingen School's Johann Adam Möhler, *Symbolism*, Introduction and ch. 5. Compare and contrast with Newman.
- ☒ You may want to familiarize yourself with Newman's *An Essay in Aid of a Grammar of Assent* and his *Apologia pro vita sua*. On Newman's theory of the development of doctrine, see especially Nicholas Lash, *Newman on Development: The Search for an Explanation in History*. Investigate the background to the Oxford Movement and the Catholic Tübingen School. Consider following up on some of the other members of these schools, especially John Keble and Edward Pusey of the Oxford Movement, and Franz Anton Studenmaier of the Catholic Tübingen School. Find out about F. C. Baur of the Protestant School at Tübingen.

Week 8 **Søren Kierkegaard**

- ☒ Read: *Concluding Unscientific Postscript*, Introduction (9-17), Part II Section II chs. 1-2 (127-250), and Conclusion (587-630), especially "A First and Last Explanation" (625-630).
- ☒ You should also familiarize yourself with *The Point of View for my Work as an Author*, *Philosophical Fragments* and *Attack on Christendom*. See also Bruce Kirmmse, *Kierkegaard in Golden Age Denmark*.

... We will be skipping the following theme:

Mid-century Protestantism: in the United States (**Horace Bushnell, William Ellery**

Channing, Mary Baker Eddy, Charles Hodge, Phoebe Palmer), Great Britain (**Samuel Taylor Coleridge, Frederick Denison Maurice**), Germany (**Richard Rothe, Isaak August Dorner**) and France (**Eugene Menegoz, Auguste Sabatier**)

- ☒ Read: Coleridge, *Confessions of an Inquiring Spirit*; selections on Channing from Sydney Ahlstrom, ed., *Theology in America*; and Bushnell "Preliminary Dissertation on the Nature of Language, as related to Thought and Spirit," published in his *God in Christ*.

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- ☒ For further reading on Bushnell, see H. Shelton Smith, ed., *Horace Bushnell*; on Channing, see David Robinson, ed., *William Ellery Channing: Selections*; see *Science and Health with Key to the Scriptures* for more on Mary Baker Eddy; on Hodge, see his *Essays and Reviews* and *Systematic Theology*; and Phoebe Palmer's Methodist holiness theology is presented in Thomas Oden, ed., *Phoebe Palmer: Selected Writings*. See Smart, ed., vol. II, ch. 1 on Coleridge; and, if you are particularly interested in Maurice, familiarize yourself with Walter Merlin Davies' interpretative abridgement of his *The Kingdom of Christ*, and look at Alec Vidler, *The Theology of F. D. Maurice*. For the German Protestants, see Rothe, *Theologische Ethik*, and Welch, *God and Incarnation in Mid-Nineteenth Century German Theology* for selections from Dorner, or look at the final section of Dorner's *Doctrine of the Person of Christ*. For the French protestants, see Sabatier, *Outlines of a Philosophy of Religion Based on Psychology and History*, and Menegoz, *La mort de Jesus et la dogma l'expiation*.

Week 9 Toward a Catholic Subculture?: Pius IX, Vatican I, Leo XIII

- ☒ Read: Pius IX, *Ineffabilis Deus* (Bull re Immaculate Conception, 1854); *Syllabus of Errors* or *Quanta Cura* (1864) together with the encyclical accompanying it; *Dogmatic Constitution of Vatican I: Dei Filius, Pastor Aeternus*. See Philip Schaff, *Creeeds of the Christian Church*, vol. II, 234ff, 256ff, and elsewhere.
- ☒ For the story of Vatican I, see especially Roger Aubert, *Vatican I* (1964) and Edward Cuthbert Butler, *The Vatican Council* (2 vols., 1930). You may want to learn something of the work of Matthias Joseph Scheeben, especially *The Mysteries of Christianity* (1865). And see Thomas F. O'Meara, *Church and Culture: German Catholic Theology, 1860-1914*.

Week 10 Varieties of Protestant Liberalism (Albrecht Ritschl, Adolf von Harnack, Wilhelm Herrmann, William Adams Brown and the Lux Mundi group.)

- ☒ Read: Harnack, *What is Christianity?* Part I (1-151). If you have time, read Ritschl: *The Christian Doctrine of Justification and Reconciliation*, vol. III: *The Positive Development of the Doctrine*, pp. 1-85, 193-211; and familiarize yourself with Herrmann, *The Communion of the Christian with God*; Brown, *Christian Theology in Outline*; and Charles Gore, ed., *Lux Mundi*.
- ☒ See also Philip Hefner, ed., *Albrecht Ritschl: Three Essays*; and the relevant sections of B. M. G. Reardon, *Religious Thought in the Nineteenth Century*. For information about Liberal Protestantism in the United States, consult Kenneth Cauthen, *The Impact of American Religious Liberalism*, and William R. Hutchison, *The Modernist Impulse in American Protestantism*.

Week 11 Roman Catholic Modernism: George Tyrrell, Alfred Loisy, Pius X

- ☒ Read: Pius X's encyclical, *Pascendi* and the *Anti-Modernist Oath*; George Tyrrell, "Lex Orandi Lex Credendi" in *Schylla and Charybdis*. If you have time, also look at Tyrrell's *Christianity at the Crossroads*, and Loisy, *The Gospel and the Church*.
- ☒ See also Alec Vidler, *The Modernist Movement in the Roman Church*; and *A Variety of Catholic Modernists*; Reardon, *Roman Catholic Modernism*; Emile Poulat, *Historie dogme et critique dans la crise moderniste*; and O'Meara, *Church and Culture* (above).

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- Week 12 Faith and History: **David Friedrich Strauss, Adolf von Harnack, Albert Schweitzer, Martin Kähler** (Herrmann, Loisy, and Maurice Blondel)
- ☒ Read: Strauss, *The Life of Jesus Critically Examined*, pp. 39-92, 757-787; Schweitzer, *The Quest of the Historical Jesus*, especially chs. I, XIX and XX; and Kähler, *The So-Called Historical Jesus and the Historic, Biblical Christ*.
 - ☒ On the biblical critical aspect of the question of faith and history, read more deeply in Strauss and Schweitzer, and see Troeltsch's essay on "The Significance of the Historical Existence of Jesus for Faith," in Robert Morgan and Michael Pye, eds., *Ernst Troeltsch: Writings*. You may want to familiarize yourself with Hodgson's Introduction to Strauss's *Life of Jesus*, as well as Marilyn Massey's study of Strauss, *Christ Unmasked: The Meaning of "The Life of Jesus" in German Politics*. On the development of doctrine aspect, you may wish to refer back to Newman and Möhler. Recall Harnack, *What is Christianity?* and Loisy, *The Gospel and the Church*; read Blondel's essay "History and Dogma," in Alexander Dru and Illyd Trethowan, eds., "The Letter on Apologetics" and "History and Dogma".
- Week 13 Theology and Psychology, Sociology and Natural Science: **Ludwig Feuerbach, Karl Marx, Sigmund Freud, Charles Darwin, Ernst Troeltsch, William James**
- ☒ Read: Feuerbach, *The Essence of Christianity*, especially chs. I-VI, XIX-XX, XXVII, and Karl Bath's introductory essay, if you have the right edition. If you have time, read Marx and Engels, *On Religion* (especially "The Holy Family," and "Theses on Feuerbach," but glance at "Ludwig Feuerbach and the End of German Philosophy"); Freud, *The Future of an Illusion*; Troeltsch, "The Place of Christianity Among the World-Religions" in Baron F. von Hügel, ed., *Christian Thought: Its History and Application*; and James, *Varieties of Religious Experience* (select a few chapters that appeal to you but read the conclusion).
 - ☒ For the religion and science question, you may wish to be familiar with James R. Moore, *The Post-Darwinian Controversies*. Revisit the Catholic modernist perspective of George Tyrrell, *Christianity at the Crossroads*, in this connection.
 - ☒ Research papers are due. Take-home examination handed out. Examination to be returned to instructor's office by 3pm, Friday, 12/16.
- Week 14 Church, Society and Mission: **Leo XIII, Walter Rauschenbusch**; early indigenous theology from China, India, Latin America, Africa and Japan; **Edinburgh World Mission Conference (1910)**
- ☒ Read: Leo XIII, *Rerum Novarum*; Rauschenbusch, *A Theology for the Social Gospel*, Roy J. McCorkel, ed., *Voices from the Younger Churches*
 - ☒ It would be useful to familiarize yourself with Ernst Troeltsch's *The Social Teaching of the Christian Churches* (2 vols.), especially the periodic summary passages and the conclusion; Paul Misner, *Social Catholicism in Europe*; the Swiss religious socialism of Ragaz in Paul Bock, ed., *Leonhard Ragaz: Selections*; and the reports of the Edinburgh Conference.

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Midterm Take-Home Examination

Instructions:

- Answer two questions, one from each part. Each answer should be about 1,000 words, which is about the length you can expect to achieve in 1 hour on a qualifying exam. You may consult books. If you do, cite. But do not quote.
- *All candidates* are expected to demonstrate at appropriate points in the examination competence in the tasks of theological reflection, including scriptural, systematic, fundamental, and philosophical theology.
- Choose your questions and formulate your answers in such a way that no figure receives substantial treatment in more than one question.
- The examiners are interested in your ability both to **expound accurately** the theological themes and figures mentioned, and to argue insightfully for **your own theological ideas**. *Both parts are essential* in a satisfactory exam.
- *PhD candidates* should try where appropriate, and in at least one answer (out of four for the two exams), to demonstrate facility with the comparative theological method by drawing on texts and motifs in religious traditions other than Christianity.
- The exam is due in STH room 335 by 9am on Wednesday 12/11/2002. They can also be delivered by email before that deadline. There will be a penalty for lateness.

PART I

Answer ONE of the following:

On Salvation and Holiness: answer a) and b) in order and at roughly the same length:

a) Explain your interpretation of salvation and holiness without detailed reference to other theologians. As you do this, explain the respective roles of God, persons, and communities in salvation. Do you distinguish justification from sanctification? Explain what happens in salvation, in your view, dealing with the themes of freedom and perfection.

b) Relate your view on these matters to other views, especially two of Edwards, Wesley, Phoebe Palmer, Kant, and Hegel.

On God as Person: answer a) and b) in order and at roughly the same length:

a) Explain your interpretation of God as Person without detailed reference to other theologians. As you do this, explain the sense, if any, in which God has an internal life with purposes for human life and responsiveness to human deeds and concerns. Does the question of God as person have application beyond the relation of God to the human sphere? What, if anything, does salvation history reveal about God?

b) Relate your view on these matters to other views, especially two of Kant, Hegel, Schleiermacher, and Newman.

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PART II

Answer ONE of the following:

1. Compare and contrast the views of Wesley and Locke on the nature of religious knowledge and the possible warrants for theological assertions.
2. Why did Kant think that his critical philosophy performed an invaluable service for theology? Summarize the various ways subsequent modern theology responded to Kant, and indicate the response with which you are in closest agreement.
3. Did Hegel espouse a pantheist view of ultimate reality? Justify your answer by way of a critical exposition of Hegel's philosophy of history.
4. Compare the views of Schleiermacher and Kierkegaard on the dual issue of the nature of Jesus Christ and the necessity for Christians to have reliable information about the historical Jesus of Nazareth. Which view is more consonant with the Apostle Paul's views on the same issue?
5. Critically expound Newman's interpretation of the development of Christian doctrine. Evaluate its explanatory power by means of a comparison with two views that you take to be persuasive competitors of Newman's view, one from the period prior to, and one from the period after, Newman.

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Final Take-Home Examination

Instructions:

- Answer two questions, one from each part. Each answer should be about 1,000 words, which is about the length you can expect to achieve in 1 hour on a qualifying exam. You may consult books. If you do, cite. But do not quote.
- *All candidates* are expected to demonstrate at appropriate points in the examination competence in the tasks of theological reflection, including scriptural, systematic, fundamental, and philosophical theology.
- Choose your questions and formulate your answers in such a way that no figure receives substantial treatment in more than one question.
- The examiners are interested in your ability both to **expound accurately** the theological themes and figures mentioned, and to argue insightfully for **your own theological ideas**. *Both parts are essential* in a satisfactory exam.
- *PhD candidates* should try where appropriate, and in at least one answer (out of four for the two exams), to demonstrate facility with the comparative theological method by drawing on texts and motifs in religious traditions other than Christianity.
- The exam is due in STH room 335 by 9am on Wednesday 12/11/2002. They can also be delivered by email before that deadline. There will be a penalty for lateness.

PART I

Answer ONE of the following:

On Christology and Jesus: answer a) and b) in order and at roughly the same length:

a) Explain your interpretation of the issue of Christology and the historical Jesus without detailed reference to other theologians. As you do this, say what need Christian theology has today for the historical Jesus, for the biblical pictures of Jesus, or for historical research about Jesus' life. How does the doctrine of Incarnation relate to historical knowledge of Jesus?

b) Relate your view on these matters to other views, especially two of Strauss, Ritschl, Harnack, and Schweitzer.

On the Church and Culture: answer a) and b) in order and at roughly the same length:

a) Explain your interpretation of the issue of the church and culture without detailed reference to other theologians. As you do this, say what makes correct a particular conception of the relation between the church and its contemporary setting. What are the signs of an inappropriate relation?

b) Relate your view on these matters to other views, especially two of Pius IX, Vatican I, Leo XIII, Roman Catholic Modernists (Loisy, Tyrrell)

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PART II

Answer ONE of the following:

1. What did Protestant Liberalism stand for? What aspects of the programs of such Protestant Liberals as Ritschl, Harnack, and Herrmann are expressed in your own theological agenda, and what aspects do you reject?
2. Describe the stance of the Roman Catholic Church toward modern knowledge in the period from the Syllabus of Errors to the modernist crisis. How does the pronouncement of Papal Infallibility relate to this history? Is the doctrine of Papal Infallibility true? Argue for your view.
3. Explain the “program” of the Roman Catholic Modernists and the criticisms of them from the Roman Catholic Church of their time. Evaluate the arguments on both sides. Give your own assessment of the value of the Modernists’ contribution to Roman Catholic thought.
4. Give a brief account of Roman Catholic social theory during the nineteenth century through to the First World War, incorporating a discussion of its theological underpinnings. What accounts, historically and theologically, for the changes in papal pronouncements on social issues during this time period? State the role you think the Roman Catholic Church should play in trying to influence social and political affairs, and evaluate the nineteenth century developments in light of that statement.
5. Explain the various dimensions of the significance of Darwinism for theology. Is this an ongoing problem for theology, or has it been definitively solved? Justify your answer.
6. Choose one of Marx, Nietzsche, and Freud and show how theology was influenced by his thought. Can the bible play any significant and substantive role in equipping theology to make a coherent response to the challenges raised by the figure you chose, or must it be confined to an inspirational role, while these challenges are met using other resources? Explain your answer.
7. Critically compare Harnack’s and Schweitzer’s view of the Christian gospel, with special reference to their opposed positions on the issue of the “eschatological Jesus.” How, in general, is such plausibility and power as the Christian gospel possesses affected by a position on this issue? Justify your answer.