

THEO 7362 –Texts and Traditions 3

Spring 2020 – W F 9:30 AM

Truett Theological Seminary – Baylor University

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Course Description

A study and analysis of the major texts and traditions of the church in the twentieth century with an emphasis upon the interaction of Christianity with contemporary culture and the student's ability to read contemporary culture with a view toward ministry.

Texts and Traditions 3 is the third of a three-part sequence of courses that focus upon the history of the development of Christian thought through an examination of primary readings from the Christian tradition. The focus of this course is upon modern theology in the 19th and 20th centuries. The identity of the Church in light of the Gospel as well as its interaction with contemporary culture and the modern world are primary themes of this period that will be explored.

Course Objectives

Upon successful completion of the course the student should:

- A. Be familiar with major people, movements, and texts of Christian theological thought in the modern period from the Enlightenment to the present.
- B. Have an increased ability to comprehend, interpret, and evaluate historical and theological texts and arguments and read them with both sincere appreciation and critical judgment for the sake of contemporary confession within the church, recognizing their influence upon the current church's belief, life, and mission.
- C. Be equipped to discern the central questions and issues involved in theological positions and debates and relate and communicate these matters to and within a contemporary cultural and ministry context.
- D. Have a sound understanding of the issues, historical and current, addressed by the discipline of historical theology and an appreciation for the place of historical study in service to Christian faith and the life of the church.
- E. Be readied for Christian thought, life, confession, and service, both in the church and in the world.

Course Methods

This course is a seminar, which means heavy reading schedules. It also means that the centerpiece of class will be the discussion of readings (not lectures). My advice to you is thus the same as that of the young child whose voice was heard by Augustine in the garden: “*Tolle lege, tolle lege...*”: (“Take and read, take and read....”). The material read, your reflection upon it, and our discussion of the readings in seminar *is* the course. So, for a successful course — do the reading, reflect upon it, come to seminar, and come ready to talk about what you have read. I ask that you leave your laptop at home.

Required Texts

Keith Clements, ed. – *Friedrich Schleiermacher: Pioneer of Modern Theology* (Fortress)

Clifford Green, ed. – *Karl Barth: Theologian of Freedom* (Fortress)

Kimlyn Bender – *Confessing Christ for Church and World* (Intervarsity)

Roger Olson – *The Journey of Modern Theology* (Intervarsity)

James C. Livingston, et al., eds. – *Modern Christian Thought: The Twentieth Century*
2nd ed. (Fortress)

Recommended Texts

Kelly Kapic & Bruce McCormack – *Mapping Modern Theology: A Thematic and Historical Introduction* (Baker)

David Ford – *The Modern Theologians: An Introduction to Christian Theology Since 1918*
(Blackwell)

David Ford, Mike Higton, & Simeon Zahl -- *The Modern Theologians Reader* (Wiley-
Blackwell)

Assignments

- A. Class Participation and Attendance:** All students are expected to participate in and actively contribute to class discussions. Failure to participate will negatively impact the

final grade for the course. Since class sessions are central to fulfilling the objectives of the course, one percentage point will be deducted from the final cumulative course percentage grade for each absence beyond *three* unless these are due to an extended illness or other documented emergency. If you come in late or somehow get missed, it is your responsibility to see the professor immediately after the class. Students are also expected to remain in class, during class (with some exceptions, of course). Excused absences require written notice to the professor and are discussed below. Excessive tardiness or absence (more than 12 tardies, 6 unexcused absences) will result in failure of the course regardless of assignments completed. This means that if you miss *more than* six classes, you will not pass the class. Two tardies count as 1 absence.

B. Reading: This course is a seminar, and as such, is comprised of discussions of the readings rather than formal lectures. For this reason, the selected readings are crucial. All readings should be completed prior to the class period for which they are listed in the course schedule. Students should be prepared to discuss the content of the readings for each day and will be expected to contribute actively and substantively to class discussions. The discussions will take up biblical, historical, theological, philosophical, and practical themes as appropriate. The texts for the class should be brought to each class session. Pertaining to the exams, students will be responsible for all reading content, regardless of whether or not it was explicitly discussed in class. In the syllabus, additional recommended reading is listed for further study but is not required.

C. Reading Reports: Students are required to bring to each seminar class a written reading report engaging the reading for that day. These reports should include on one line: your name, the course title (T&T 3) and section number, and the date and number of the class session (not the date you prepared the report). On the next line(s) it should list the titles of the readings covered in the report, as well as a rough percentage number, rounded to the nearest 10%, of what you read for all of that day's readings. The report should be typed and no more than two pages (single-spaced) in length (one page is sufficient). The reports do three things: they should summarize in your own words the main points and arguments of daily readings in the *primary texts* (or, if no primary text is read for the day, in the secondary ones); they should provide analysis of the readings and record personal reflections; and they should include 2-3 questions that can be raised in seminar discussions. These reports will be a primary resource for preparing for the exams. They should be brought to each seminar session and will be collected at the end of the class. No late reports will be accepted, though should a student anticipate that he or she will be absent, a report may be turned in early to the professor. 20 reports are required though more are possible. The student can do two more to receive up to 20 extra credit points for the course.

D. Exams: Two scheduled examinations will be given during the course of the semester. Each exam will cover the readings and will be further discussed in class. Each exam must be taken on the scheduled exam day. **THERE ARE NO MAKEUP EXAMS EXCEPT FOR EXTRAORDINARY CIRCUMSTANCES.**

E. Paper: The paper written for the course will be an essay investigating a topic in modern theology and demonstrating its ongoing relevance for Christianity and the church today: 9-10 pp., standard Times Roman font (12 pt.), double-spaced, with proper in-text annotation. No cover page or bibliography is required. Further instructions are provided below following the course schedule. Papers will be graded for both content and mechanics (format, grammar, spelling, and punctuation). **LATE PAPERS WILL NOT BE ACCEPTED EXCEPT FOR EXTRAORDINARY CIRCUMSTANCES** (see below). **ALL PAPERS MUST ALSO BE SUBMITTED VIA ELECTRONIC FORMAT VIA TURNITIN.COM.**

Grades

20% Participation and Reading Reports (200 pts.)

30% Midterm Exam (300 pts.)

30% Final Exam (300 pts.)

20% Essay Paper (200 pts.)

100 % Cumulative Grade Total = 1,000 pts.

Grade Scale: A (94-100), A- (90-93), B+ (87-89), B (84-86), B- (80-83), C+ (77-79), C (74-76), C- (70-73), D+ (67-69), D (64-66), D- (60-63), F (below 60).

Course Policies and Additional Instructions

This course operates according to all guidelines and policies of Baylor University and George W. Truett Theological Seminary. The professor reserves the right to change or amend this syllabus at any time. Students are responsible to regularly check their Baylor e-mail for announcements and changes. Please ask the professor if you have any questions about this syllabus or the course.

A. Excused Absence Policy: The attendance policy for the class is discussed above. Any absence due to illness or family emergency is excused with verified documentation from a health practitioner or family member. Exceptional circumstances include illness (with an accompanying doctor's note) or death in the family (with an accompanying family letter and funeral program). Only for exceptional circumstances will an exam be re-scheduled for a student, and such an exam must be completed within one week of the scheduled exam date unless due to extended family emergency or extended health issues. Only such extraordinary circumstances can warrant an extension for a paper deadline or the re-scheduling of a class

presentation. Any assignments missed due to an excused absence must be made up within one week from your return to class. Any petitions for excused absences due to church-related events, conferences, weddings, etc. must be cleared with the professor in advance and should be made known to the professor at the beginning of the course if possible.

B. Plagiarism and Academic Dishonesty:

Definition of Plagiarism:

According to the Seminary catalog, all Seminary students, as students enrolled in Baylor University, are subject also to general University regulations, including the Honor Code. Plagiarism is listed among the potential academic violations in the Honor Code. Baylor University has defined plagiarism as:

“incorporating into one’s work offered for course credit passages taken either word for word or in substance from a work of another, unless the student credits the original author and identifies the original author’s work with quotation marks, footnotes, or another appropriate written explanation.”

Students may claim that they did not *mean* to plagiarize or that it was unintentional. Intent, however, cannot be judged in such matters. If you submit a document that plagiarizes another source, then you have committed plagiarism. It is the responsibility of the student to check and recheck sources to insure that proper citations have been included. If in doubt, consult with your professor about proper procedure.

Prevention of Plagiarism:

All students must submit papers and presentations to “Turnitin.com.” This computer source will scan your document and determine if there is evidence of plagiarism. This search engine will also provide a citation of the source from which you have taken the text in question. Please be advised of the following statement:

“Students agree that by taking this course, all required papers, exams, class projects or other assignments submitted for credit may be submitted to turnitin.com or similar third parties to review and evaluate for originality and intellectual integrity. A description of the services, terms and conditions of use, and privacy policy of turnitin.com is available on its web site: <http://www.turnitin.com>. Students understand all work submitted to turnitin.com will be added to its database of papers. Students further understand that if the results of such a review support an allegation of academic dishonesty, the course work in question as well as any supporting materials will be submitted to the Honor Council for investigation and further action.”

Consequences of Plagiarism:

Students who have submitted plagiarized work will face the following consequences:

1. The student will be penalized in accordance with the Baylor University Honor Code. Possible sanctions include, but are not limited to, failure/grade penalty on the assignment, rewriting the assignment, failure/grade penalty on the test, and failure/grade penalty in the course. The professor is required to report all forms of academic misconduct to the Office of Academic Integrity. All matters of academic dishonesty, including student appeal, will be handled according to the University's Honor Code.
2. If a student commits plagiarism a second time, then according to the Baylor University Honor Code, the Office of Academic Integrity will refer the student's file to the Honor Council. The Honor Council will consider additional sanctions for repeat violations. Possible sanctions include, but are not limited to probation, suspension, and expulsion. For further information, see the Baylor Office of Academic Integrity -- <https://www.baylor.edu/honorcode/index.php?id=952547>

C. Policy on Access and Learning Accommodation: Any student who needs learning accommodation should inform the professor immediately at the beginning of the semester. The student is responsible for obtaining appropriate documentation and information regarding needed accommodations from the Baylor University Office of Access and Learning Accommodation (OALA) and providing it to the professor by the end of the second week of class. The OALA phone number is (254) 710-3605 and the office is in Paul Foster Success Center.

D. Title IX Office: *Sexual and Gender-Based Harassment and Interpersonal Violence Policy.* Baylor University does not discriminate on the basis of sex or gender in any of its education or employment programs and activities, and it does not tolerate discrimination or harassment on the basis of sex or gender. If you or someone you know would like help related to an experience involving sexual or gender-based harassment, sexual assault, sexual exploitation, stalking, intimate partner violence, or retaliation for reporting one of these types of prohibited conduct, please contact the Title IX Office at (254) 710-8454 or report online at www.baylor.edu/titleix.

The Title IX office understands the sensitive nature of these situations and can provide information about available on- and off-campus resources, such as counseling and psychological services, medical treatment, academic support, university housing, and other forms of assistance that may be available. Staff members at the office can also explain your rights and procedural options if you contact the Title IX Office. You will not be required to share your experience. **If you or someone you know feels unsafe or may be in imminent danger, please call the Baylor Police Department (254-710-2222) or Waco Police Department (9-1-1) immediately.** For more information on the Title IX Office, the *Sexual and Gender-Based Harassment and Interpersonal Violence policy*, reporting, and resources available, please visit the website provided above.

- E. Style Guide for Seminary Community:** Final papers for this class must conform to this style or to Chicago style, which is preferred for this class. Also note that **every** assignment should be **12-point Times New Roman font, single-spaced** and with one-inch margins except for those assignments designated to be **double-spaced**.

Course Schedule:

Introduction to Modern Theology and the Modern Period

C1: January 15 – Wednesday: Introduction to the Course and the Modern Theological World

- A. Reading: Olson, 17-30 (No reading report due today)
- B. *Highly Recommended:* McCormack, Introduction, 1-19 (Reserve reading– all reserve readings are online on Canvas under Files)

C2: January 17 – Friday: The Making of the Modern World

- A. Reading: Olson, 31-124 (No reading report due today)

Friedrich Schleiermacher as Father of Modern Theology and the Liberal Tradition

C3: January 22 – Wednesday: Friedrich Schleiermacher and Religion as Feeling

- A. Reading: Olson, 125-139; Clements, 7-15 [skim 15-34]; 35-40; 66-76
- B. *Highly Recommended:* Clements, 124-133

C4: January 24 – Friday: Religion as Feeling – Continued

- A. Reading: Clements, 76-89 [skim 90-95 top of page]; 95-107

C5: January 29 – Wednesday: Religion, Redemption, and the Task of Theology

- A. Reading: Olson, 139-144; Clements, 40-46; 108-123; 133-143
- B. Recommended: Clements, 143-156

C6: January 31 – Friday: The Person and Work of Christ

- A. Reading: Olson, 144-145; Clements, 53-58; 209-234
- B. Recommended: Clements, 195-209; Bender, Ch. 12

C7: February 5 – Wednesday: Schleiermacher, Troeltsch, and the Legacy of Liberalism

- A. Reading: Olson, 145-147; 167-190; Livingston, Ch. 1, 1-17 (no reading report due today)
- B. *Highly Recommended*: Livingston, 17-32
- C. Recommended: Troeltsch, “Half a Century of Theology: A Review” – Reserve
Olson, 147-167; Livingston, Modern Christian Thought V. 1, Ch. 11; [V. 2, Ch. 2]

C8: February 7 – Friday: The Conservative Rejoinder and the Birth of Fundamentalism

- A. Reading: Olson, 213-239; Noll, “Reply to the New Yorker” – Reserve (No reading report due today)

Karl Barth and the Reaction against Liberalism

C9: February 12 – Wednesday: Dialectical Theology and the Reaction against Liberalism

- A. Reading: Livingston, Ch. 3, 62-76; Green, 11-45 (No reading report due today)
- B. Recommended: Livingston, Ch. 3, 84-95

C10: February 14 – Friday: Barth’s Rejection of His Liberal Inheritance and Natural Theology

- A. Reading: Livingstone, Ch. 3, 77-84; Green, 114-140; 151-167
- B. Recommended: Green, 98-114

C11: February 19 – Wednesday: The Knowledge of God and the Church’s Witness against the State – The Barmen Confession, the German Church Struggle, and Other Confessions

- A. Reading: Livingston, Ch. 4, 96-104; Green, 148-151; 172-182; 319-321; Indonesian Protestant Confession – Reserve

C12: February 21 – Friday: *Midterm Exam*

February 24-25 – Science and Christian Ministry Conference

C13: February 26 – Wednesday: Election, the Humanity of God, and Our True Humanity

A. Reading: Livingston, Ch. 4, 104-111; Green, 46-66; 168-172; 182-186; 227-234

C14: February 28 – Friday: Creation and the World

A. Reading: Green, 186-200; 322-325; Bender, Intro. & Ch. 10

C15: March 4 – Wednesday: Jesus Christ – His Person and Work

A. Reading: Green, 200-204; 205-226

C16: March 6 – Friday: The Rejection of Barth's Answer and the Revival of

Liberalism – Tillich & Bultmann

A. Reading: Olson, 369-398; Tillich, "The Problem of Theological Method" & "The New Being in Jesus as the Christ" – Reserves (in Mark Taylor, ed. – *Paul Tillich: Theologian of the Boundaries*)

B. *Highly Recommended*: Livingston, Ch. 5, 133-138; 140-153; 153-161; Olson, 325-345; 398-420.

C. Recommended: Livingston, Ch. 10-11

March 11 & 13 – NO CLASS: Spring Break

C17: March 18 – Wednesday: Bonhoeffer and the Call to Discipleship

A. Reading: Livingston, Ch. 4, 111-132; Bonhoeffer, *Discipleship*, 37-56 – Reserve

C18: March 20 – Friday: Bonhoeffer and the Call to Discipleship – II

A. Reading: Bonhoeffer, *Discipleship*, 57-99 – Reserve

C19: March 25 – Wednesday: The Church’s Witness to the State – Barth and Hauerwas

A. Reading: Green, 265-296; Hauerwas, “Jesus: The Story of the Kingdom” – Reserve; and Hauerwas, “Reforming Christian Social Ethics: Ten Theses” – Reserve

B. *Highly Recommended*: Barth, “A Letter to American Christians” – Reserve; Olson, 649-685

C. Recommended: Green, 296-318; Yoder, Reserve Readings; Vatican II – *Guadium et Spes*

C20: March 27 – Friday: Two Visions of a Post-liberal Christianity – Niebuhr and

Hauerwas

A. Reading: Olson, 345-368; Reinhold Niebuhr, “Idealism, Realism, and Christian Responsibility” – Reserve (in Larry Rasmussen, ed. – *Reinhold Niebuhr: Theologian of Public Life*); Hauerwas, “The Irony of Reinhold Niebuhr: The Ideological Character of ‘Christian Realism’” – Reserve; and Hauerwas, “The Reality of the Church: Even a Democratic State Is Not the Kingdom”

B. *Highly Recommended*: Livingston, Ch. 6, 165-167; 175-195; Ch. 12 in *Mapping Modern Theology* – Reserve

C. Recommended: Yoder Reserve Readings

Into the Present and on to the Future

C21: April 1 – Wednesday: Protestant and Political Theology after Barth: Moltmann & Pannenberg

- A. Reading: Livingston, Ch. 9, 273-283 [skim]; 283-287; Olson, 449-501 (no reading report today)
- B. Recommended: Livingston, Ch. 342-349

C22: April 3 – Friday: The Re-Formation of the Roman Catholic Church

- A. Reading: Livingston, Ch. 8, 233-247; *Lumen Gentium* (Ch. 1-5 – Reserve); Bender, Ch. 4
- B. *Highly Recommended*: *Lumen Gentium*, Ch. 6-7; Livingston, Ch. 7; Ch. 8, 247-271; Olson, 547-613

C23: April 8 – Wednesday: South American Liberation and Evangelical-Pentecostal Theology

- A. Reading: Livingston, Ch. 9, 288-308; Gutierrez, Introduction and Chapter 1 – Reserve (in Gutierrez, *A Theology of Liberation*); Escobar, “Doing Theology on Christ’s Road,” – Reserve
- B. *Highly Recommended*: Ruth Padilla DeBorst, “Songs of Hope Out of a Crying Land: An Overview of Contemporary Latin American Theology” – Reserve; René Padilla, “Evangelical Theology in Latin American Contexts” – Reserve
- C. Recommended: George Hunsinger, *Disruptive Grace*, Ch. 2

April 10 – NO CLASS: Good Friday

C24: April 15 – Wednesday: Black Theology in America

- A. Reading: Livingston, Ch. 14, 443-460; King, “Suffering and Faith” – Reserve; Bacote, “African American Theology: Retrospect and Prospect,” – Reserve; “Carter, “Interlude on Christology and Race” – Reserve (in J. Kameron Carter, *Race: A Theological Account*)
- B. Recommended: James Cone – *Black Theology and Black Power* – Reserve

C25: April 17 – Friday: Feminist Theology and Womanist Theology – Part I

- A. Reading: Livingston, Ch. 13, 417-433; 437-438; 460-466; Carr, “The New Vision of Feminist Theology: Method” and Schneiders, “The Bible and Feminism: Biblical Theology” – Reserves

B. *Highly Recommended Reading*: Hilkert and LaCugna readings – Reserve

C26: April 22 – Wednesday: Feminist and Womanist Theology – Part II

- A. Reading: Achtemeier, “Exchanging God for ‘No Gods’: A Discussion of Female Language for God” – Reserve; Achtemeier, “The Impossible Possibility: Evaluating the Feminist Approach to Bible and Theology” – Reserve; Cheryl Sanders, “Christian Ethics and Theology in Womanist Perspective” – Reserve

C27: April 24 – Friday: Evangelical Theology

- A. Reading: Livingston, Ch. 12, 387-392; 401-415; Olson, 615-648; Larsen, “Defining and Locating Evangelicalism” – Reserve (in *The Cambridge Companion to Evangelical Theology*)
- B. *Highly Recommended*: Bender, Ch. 2; Olson, 649-685; Livingston, Ch. 16, 519-533; Ch. 11, 363-385
- C. Recommended: Livingston, Ch. 12, 393-401

C28: April 29 – Wednesday: Postmodernity & The Challenge of Deconstruction

- A. Reading: Olson, 685-708; Webster, “The Human Person” – Reserve (in *The Cambridge Companion to Postmodern Theology*)
- B. *Highly Recommended*: Nancey Murphy and James Wm. McClendon, “Distinguishing Modern and Postmodern Theologies” – Reserve; Kevin Vanhoozer, “Theology and the Condition of Postmodernity” – Reserve; Hunsinger, “Postliberal Theology” – Reserve; Murphy and Kallenberg, “Anglo-American Postmodernity: A Theology of Communal Practice” – Reserve
- C. Recommended Reading: Bender, Ch. 11

C29: May 1 – Friday: Taking Stock and Moving On

- A. Reading, Olson, 709-713 (No journal today)

Final Exam – May 8 – Friday: 9:30-11:30 AM

Essay Paper Assignment

This paper is due by **Tuesday, April 7, 10:00 AM**

Read:

1. The Harnack-Barth Debate (download and print this from Files on Canvas)
2. Bender – Chapters 6 and 7.

You may also want to read about Harnack in the Livingston text and in Olson, as well as review your reading on Barth in Livingston and Green. Then write a 9-10 page paper per the instructions above drawing upon the assigned chapters:

1. The Doctrine and Nature of Scripture in the Modern Period

Drawing upon these readings, write a paper on how Scripture might be understood theologically and what this might be as distinguished from a purely historical reading, taking into particular consideration and discussing what was at issue in the Barth and Harnack debate. What was at the heart of their disagreement? And what was good exegesis for both?

Include in your paper a discussion of the place and importance of a historical study of

Scripture, as well as the challenges that historical criticism presents for a doctrine of Scripture. In what way are these challenges presented by such figures as von Harnack in the past and Ehrman in the present? How did Barth address such challenges, and in what ways can we say that Barth rejected both fundamentalism and a skeptical radical historical criticism? What might we learn from this debate for our own confession of Scripture as the Word of God today?

THEO7362-01 Christian Texts & Traditions 3
George W. Truett Theological Seminary
Fall, 2019

Professor: Roger E. Olson, Ph.D. Office: 222; Phone: 710-6654 (office), 254-399-0489 (home), 254-855-9970 (cell, for urgent needs); e-mail: Roger_Olson@baylor.edu

Class Times: Tuesdays and Thursdays 1:00 to 2:20 Room 215

Course Description: A study and analysis of the major texts and traditions of the church in the twentieth century with emphasis upon the interaction of Christianity with contemporary culture and the student's ability to read contemporary culture with a view toward ministry.

Course Objective: That students know, understand, and be able to analyze and evaluate major people, movements, trends and ideas in modern Christian thought with an eye toward putting some of that into practical application in ministry settings.

Course Goals: 1) For students to know the names, major theological contributions, and strengths and weaknesses of the latter of major modern Christian theologians. 2) For students to be able to recognize influences of major modern Christian theologians and movements in theology on contemporary culture and church life. 3) For students to acquire the ability to think critically about modern theologians and their contributions to Christian thought and life. 4) For students to learn how to conduct research into a modern theologian, evaluate his or her contribution(s) to theology, and integrate those with concrete ministry practices.

Class/seminar Format: The course will be conducted as a seminar with emphasis on student participation in raising questions over readings and engaging in critical conversation among themselves about the theologians being read and studied.

Textbook/readings: Every student should have a copy of *The Journey of Modern Theology: From Reconstruction to Deconstruction* by Roger E. Olson (InterVarsity Press). Collateral readings will be assigned from primary texts. (See the course calendar and list of collateral readings.)

Grading: Students' final grades will be based on the following formula: 1) Seminar participation (including reading reports): 33.3%, Response and reflections essays (cumulative): 33.3%, Research-integrative term paper: 33.3%. The "plus/minus" system will be used in all grading.

Course Assignments:

1. *Reading Reports.* Bring to each class session an already completed reading report containing the following information: 1) The course title ("CT&T3"), date of the class session it is for (not the date you wrote it), and your name; 2) A key quotation (1-3 sentences) from each reading selection (chapter, collateral reading) that especially well expresses one of its main points, 3) A paragraph in your own words (about 3-6 sentences) briefly summing up a key idea of each reading selection, 4) at least one *clarification question* and one *discussion question* for each reading selection. 2 through 4 should be organized by reading selections. A clarification question

is one that has a definite answer. In most cases it is for the professor to answer. A discussion question is one that has no definite answer and is for the entire class to discuss. A good discussion question provokes thought and conversation about a connection between a main idea of the reading and some aspect of contemporary church life/Christian living (for example: “If Karl Barth were alive today what might his reaction be to a typical Baptist church service in Texas? Why?”) Be prepared to explain your discussion question and give your own answer to start the discussion ball rolling. These reading reports must be complete at the beginning of class and turned in at its end. *Do not write yours during class!* These are not accepted late as they are *for use in class*. These are used for attendance, so if you don’t have one be sure to turn in a sheet of paper (full size 8X11.5) with “1” information above on it—to register your attendance.

2. *Class Participation*. Come to class prepared to discuss the readings. The professor will ask for volunteers to raise clarification and discussion questions and call on students who do not volunteer. The professor will also call on students to respond to discussion questions. Be prepared and stay engaged throughout the class session. Seminary is preparation for ministry; ministry involves public talking. If you struggle with that, this is your opportunity to come out of your shell and speak up. Nobody in the class is allowed to be passive.

3. *Three Brief Opinion Essays*. Three times during the semester you will prepare a 4 to 5 page (double spaced, 12 point font) essay expressing your opinion about one or two of the theologians studied in the course up to that point (including the class session when it’s due). The question to answer is: Which of the theologians studied in this unit (since the beginning or since the last essay) do you think made the most positive contribution to modern Christian theology and why and which made the most negative (harmful, pernicious, destructive) contribution to modern Christian theology and why? Your essays must be turned in to Turnitin before being submitted to the professor. Essays must be in good style with good mechanics (virtually flawless). Essays will be evaluated primarily on the basis of 1) evidence of right understanding, and 2) evidence of sound critical thinking and reasoning. These essays must be *at least* 3 full pages of text each. (You may choose one theologian and explain two of his/her theological contributions [key, distinctive ideas] as “most positive” and “most negative” or choose two theologians—one “most positive” and the other “most negative.” In either case, be very specific; focus on theological ideas, not personality or style.)

4. *One Term Paper*. At the end of the semester you will submit a 10 to 15 page integrative research paper about one theologian studied during the semester. This is an integrative paper—integrating a distinctive idea of the theologian with ministry. Choose a theologian and one of his or her distinctive theological ideas. Then choose a specific area of ministry (e.g., youth ministry, music ministry, evangelism, missions, counseling, preaching, etc.) and bring the two together. Show in your paper how knowing and understanding the theologian’s idea would affect how you practice ministry in that area of ministry. *Do not merely tell how you would communicate the idea to others!* Tell how the idea would shape, form, influence *how you practice ministry*. Give examples. Be clear and specific. About half the paper should be devoted to explaining the theologian’s idea and half to integrating it with ministry. The paper must be turned into Turnitin before being submitted to the professor. Essays must be in good style using a well-known manual of style (e.g., MLA, SBL, Turabian, Campbell, Chicago, etc.). They must be virtually flawless in mechanics and grammar. Essays will be graded based on evidence of sound research

(at least five good sources must be used), understanding of the topic, and integration with ministry.

Course Policies:

1. The professor reserves the right to alter the course calendar as necessary with appropriate advance notice to the seminar members (by e-mail).
2. Students are expected to read their Baylor e-mail daily and they are responsible for announcements and other material sent by the professor and/or his teaching assistant.
3. Plagiarism of any kind, to any degree, will result in a zero for the assignment and a report to the seminary dean. Students are held to Baylor's and the seminary's academic honesty policies. All written (except daily reading reports) must be submitted to Turnitin *before* being submitted to the professor.
4. Attendance at all seminar sessions is expected and unexcused absences exceeding two will result in grade reduction. Absences must be reported to the professor to be counted excused and will only be excused for reasons of illness or family emergency. Credit for this class will not be given to any student who misses more than one quarter of the class sessions for any reasons.
5. Reading reports are not accepted late except in cases of excused absence. Reading reports will be collected at the end of each seminar session and not later. Anyone who does not submit a reading report at seminar will be counted absent for the session. (If you don't have a reading report to submit, submit instead a full size piece of paper (8.5X11) with the reading report heading and the statement "I was present today." Missing more than two reading reports will result in serious grade reduction.
6. Late essays will be "docked" one letter grade per day. After four days they will not be accepted.
7. The seminar research paper topic must be approved by the professor and must be theological in nature. Late papers will be "docked" one letter grade per day. After four days they will not be accepted.
8. Incompletes will only be given to students who can demonstrate serious illness or family emergency during the semester that kept them out of school and away from work for a week or more. An Incomplete will only be given upon written request with approved explanation.

THEO7362-01 CT&T3 Course Calendar Fall, 2019

Note about reading “Collateral Readings” Most of the collateral readings are available somewhere on the world wide web. Here (below) are the URLs for those. Always read the chapter in *Journey* first; then read the collateral reading in light of the chapter. For those collateral readings that are not on the world wide web handouts will be provided in class.

- Tuesday, 8-27 Introduction to Course
- Thursday, 8-29 *The Journey of Modern Theology* (Henceforth just “*Journey*”, Introduction, Chapter 1.a (Always read the introductions to sections of the book.) and Galileo’s “Letter to the Grand Duchess Christina”
https://hti.osu.edu/sites/hti.osu.edu/files/galileo_galilei.pdf)
- Tuesday, 9-3 *Journey*, Chapter 1.b and René Descartes, *Meditations on First Philosophy*, “Synopsis of the Six Following Meditations.”
http://www.kyoolee.net/FRG_Meditations_1-2_with_Synopsis_1-6_Descartes.pdf
- Thursday, 9-5 *Journey*, Chapter 1.c and John Toland, *Christianity Not Mysterious* (“The Absurdities and Effects of admitting any real or seeming Contradictions in Religion”) (Handout)
- Tuesday, 9-10 *Journey*, Chapter 1.d and Immanuel Kant, *Religion within the Limits of Reason Alone*, Book Four, Part One, Sections One and Two: “The Christian Religion as a Natural Religion” and “The Christian Religion as a Learned Religion.”
<https://www.earlymoderntexts.com/assets/pdfs/kant1793.pdf>
- Thursday, 9-12 *Journey*, Chapter 1.e and Søren Kierkegaard, *Concluding Unscientific Postscript*, “The Subjective Truth: Inwardness: Truth Is Subjectivity.”
http://assets.cambridge.org/97805218/82477/frontmatter/9780521882477_frontmatter.pdf
- Tuesday, 9-17 *Journey*, Chapter 2.a (Be sure to read the introductory pages to Section 2!) and Friedrich Schleiermacher, *Speeches on Religion* (or just *On Religion*), II. <https://spiritual-minds.com/religion/philosophy/Schleiermacher%20-%20Speeches%20On%20Religion.pdf>
- Thursday, 9-19 *Journey*, Chapter 2.b and Adolf Harnack, *What Is Christianity?* Lecture III
<https://archive.org/details/whatischristian01saungoog/page/n14>
- Tuesday, 9-24 *Journey*, Chapter 2.c and Ernst Troeltsch, *The Absoluteness of Christianity*, 4: “Christianity: Focal Point and Culmination of All Religious Developments.” (Handout)

- Thursday, 9-26 *Journey*, Chapter 3 (which is also section 3) and Charles Hodge, *Systematic Theology, Vol. 1*, Chapter I “On Method.”
<http://www.ntslibrary.com/PDF%20Books/Systematic%20Theology%20-%20C%20Hodge%20Vol%201.pdf>
- Tuesday, 10-1 *Journey*, Chapter 4.a (Be sure to read the introductory pages to section 4!) and I. A. Dorner, “The Dogmatic Concept of the Immutability of God” (Handout)
- Thursday, 10-3 *Journey*, Chapter 4.b and Horace Bushnell, *The Spirit in Man*, “Christ the Form of the Soul.”
<https://ia802908.us.archive.org/17/items/spiritinmansermo00bush/spiritinmansermo00bush.pdf> FIRST OPINION ESSAY DUE
- Tuesday, 10-8 *Journey*, Chapter 5.a (Be sure to read the introductory pages to Section 5!) and Karl Barth, “The Strange New World within the Bible” (only the sermon with that title inside the book with that title or standing alone)
<https://jochenteuffel.files.wordpress.com/2016/12/barth-the-strange-new-world-within-the-bible.pdf>
- Thursday, 10-10 *Journey*, Chapter 5.b and Rudolf Bultmann, “The Task of Demythologizing the New Testament Proclamation” (Handout)
- Tuesday, 10-15 *Journey*, Chapter 5.c and Reinhold Niebuhr, “Justice and Love” and “The Ethic of Jesus and the Social Problem” both in *Love and Justice: Selections from the Shorter Writings of Reinhold Niebuhr*. (These two essays are available to read via Google Books. Go to the book and use the hyper-linked table of contents to get to these two brief essays.)
- “Justice and Love”
https://books.google.com/books?id=FVO42sr4u2QC&pg=PA27&source=gbs_toc_r&cad=4#v=onepage&q&f=false (p. 27)
- “The Ethic of Jesus and the Social Problem”
https://books.google.com/books?id=FVO42sr4u2QC&pg=PA29&source=gbs_toc_r&cad=4#v=onepage&q&f=false (p. 29)
- Thursday, 10-17 *Journey*, Chapter 6.a (Be sure to read the introductory pages to Section 6!) and Paul Tillich, “The Actuality of God” (Handout)
- Tuesday, 10-22 *Journey*, Chapter 6.b and *Introduction to Process Theology* (Handout)
- Thursday, 10-24 *Journey*, Chapter 7 (which is also Section 7) and Dietrich Bonhoeffer, “Dietrich Bonhoeffer and Religionless Christianity”—Excerpts from *Letters and Papers from Prison*
<https://static1.squarespace.com/static/588bcd399f74561e5f64a486/t/58b76>

5251b631b4e73e0ef32/1488413990197/Dietrich+Bonhoeffer%2C+all+excerpts.pdf
SECOND OPINION ESSAY DUE

- Tuesday, 10-29 *Journey*, Chapter 8.a or 8.b (Be sure to read the introductory pages to Section 8!) and either Jürgen Moltmann, “Theology of Hope: Chapter I: Eschatology and Revelation” in *Theology of Hope* (<http://media.sabda.org/alkitab-2/Religion-Online.org%20Books/Moltman%2C%20Jurgen%20-%20Theology%20of%20Hope.pdf>), or Wolfhart Pannenberg, “God’s Presence in History” (<https://www.religion-online.org/article/gods-presence-in-history>)
- Thursday, 10-31 No Class
- Tuesday, 11-5 *Journey*, Chapter 9, pp. 503-524 and 545-546 and James Cone, “The Content and Method of Black Theology” (Handout)
- Thursday, 11-7 *Journey*, Chapter 9, pp. 524-534 and Gustavo Gutierrez, “The Preferential Option for the Poor beyond Theology” (Handout)
- Tuesday, 11-12 *Journey*, Chapter 9, pp. 534-545 and Rosemary Radford Ruether, “Feminist Theology: Where Is It Going?” (Handout)
- Thursday, 11-14 *Journey*, Chapter 10.a (Be sure to read the introductory pages to Section 10) and Karl Rahner, “Hierarchy of Truths” https://www-jstor-org.ezproxy.baylor.edu/stable/27677944?seq=3#metadata_info_tab_contents (may have to log-in with Bear ID and password)
- Tuesday, 11-19 *Journey*, Chapter 10.b or 10.c and either Hans Küng, “On Being a Christian: Twenty Propositions” (Handout) or Hans Urs von Balthasar, “A Resume of My Thought” http://www.ignatiusinsight.com/features2005/hub_resumethought_mar05.asp
- Thursday, 11-21 *Journey*, Chapter 11 (which is also Section 11) and Carl F. H. Henry, “Preface of Revelation and the Bible, Contemporary Thought” https://biblicalstudies.org.uk/pdf/rev-henry/0_preface_henry.pdf
- Tuesday, 11-26 *Journey*, Chapter 12.a (Be sure to read the introductory pages to Section 12!) and Stanley Hauerwas, “When the Politics of Jesus Makes a Difference” <https://www.religion-online.org/article/when-the-politics-of-jesus-makes-a-difference/>
- Tuesday, 12-3 *Journey*, Chapter 12.b and John Caputo, “Deconstruction in a Nutshell (The Very Idea!) in *Deconstructionism in a Nutshell*. https://books.google.com/books/about/Deconstruction_in_a_Nutshell.html

?id=ETbfOXdyd1EC&printsec=frontcover&source=kp_read_button#v=onepage&q=deconstruction%20in%20a%20nutshell&f=false (This essay begins on page 31 and the whole book is on line.) THIRD OPINION ESSAY DUE

Tuesday, 12-5 *Students' Choice:* Select a non-European, non-white-American theologian to read. Some options are: an African Christian theologian, an Asian theologian, a Womanist theologian or a Hispanic theologian. Use your reading report to report on your reading (an essay, a book chapter, a brief book, etc.) and be prepared to share it in class. Do not re-read Cone, Gutierrez or Ruether. See the next page for a list of suggested names.

Monday, 12-9 TERM PAPER DUE (No Later Than 5:00PM)

Suggested Non-European, Non-white American Modern Theologians

Dolores Williams (Womanist)

Jacquelyn Grant (Womanist)

C. S. Song (Korean)

Kosuke Koyama (Japanese)

John Mbiti (African [Kenya])

John Onaiyekan (African [Nigeria])

Letty Russell (American feminist)

Justo Gonzalez (American of Cuban descent)

Raimon Panikkar (Spanish born but especially associated with India)

José Miguez Bonino (Argentinian)

Ada María Isasi-Díaz (American-born Latina especially associated with Peru)

T. C. Chao (Chinese)

Rene Padilla (Ecuadorian evangelical)

Samuel Escobar (Peruvian evangelical)

Kwok Pui-lan (Hong Kong born Asian feminist theologian)