



**ST 2100 – SPRING 2019**  
**INTRODUCTION TO**  
**SYSTEMATIC THEOLOGY**

Spring 2019

**TH2100 – INTRODUCTION TO SYSTEMATIC THEOLOGY**

<u>Instructors</u>	<u>Office Hours</u>	<u>Class Times</u>
<u>Professors</u>	by appointment	<u>Place</u> <b>Stuart Hall, Room TBA</b>
<b>Dirk Smit</b> <a href="mailto:dirk.smit@ptsem.edu">dirk.smit@ptsem.edu</a>		<u>Plenary Lectures</u> Mo & Tu 8:30 a.m. Fri (only the first week)
<b>Mark Lewis Taylor</b> <a href="mailto:mark.taylor@ptsem.edu">mark.taylor@ptsem.edu</a>		<u>Precepts</u> Friday at 8:30 a.m. is one precept time, others will be scheduled by Registrar.  (For your precept assignment check Blackboard; consult with your TA if needed.)
<u>Teaching Assistants</u>		
<b>Nicola Whyte</b> <a href="mailto:nicola.whyte@ptsem.edu">nicola.whyte@ptsem.edu</a>	by appointment	
<b>Isaac Kim</b> <a href="mailto:isaac.kim@ptsem.edu">isaac.kim@ptsem.edu</a>	by appointment	

*Please take special note of the “General Princeton Seminary Guidelines” p 23ff. in this syllabus.*

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**CATALOGUE COURSE DESCRIPTION**

A foundational course covering the major Christian doctrines from revelation to eschatology, emphasizing their biblical basis, evangelical focus, ecclesial context, Trinitarian scope and contemporary significance for Christian life and ministry.

- Required of all juniors
- Enrollment limited to sixty students [usually]
- 3 credits

## BRIEF SYLLABUS INTRODUCTION

This is a one-semester introduction to systematic theology. The course is always a special challenge, because for most students our course occurs within their first year of the Masters Degree program (for some, even, in their first semester of that year), i.e. before many of us will have had important courses in the history of Christianity, biblical studies, inter-religious dialogue.

Do not fear; this can be done! Even so, in taking up this course we do not presume to be exhaustive of all going on in the fields of systematic theology, nor everything taken up by any one systematic theologian's contributions. Our major aim is to introduce you to the traditional *loci* that have shaped systematic theology and to the contemporary challenges faced by the plurality of theological discourses today. If this course unfolds well, course members will know how to make future course selections, particularly in the Theology Department, but also in the seminary's other Departments – all in order to broaden and deepen their understandings of theology.

### WHAT'S "SYSTEMATIC" ABOUT SYSTEMATIC THEOLOGY?

The above question for this section is not just an intellectual one. It also is a question full of practical consequences. Thus, if theologians disagree about what the word "systematic" means - indeed even about what "theology" is – there are usually practical concerns for church, personal life, also social and political group formation. The way different theologians respond to this question has structured our course in the "Agenda." You will find this Agenda beginning on page 9 of this syllabus. The course is designed to introduce **three senses** in which theology is "systematic." Each week you will have a chance to read, think and perhaps feel each of these three senses of the "systematic." These are the "semantic," the "historical" and the "social/contextual."

1. **The Semantic Sense**. Here, theology is "systematic" as reflecting within, and about, a "web of meanings." These are built around basic *loci*, key ideas in Christian faith, "strands" in the web of meanings, if you will. These *loci* have developed (been spun) for interpreting Christians' experiences of Jesus from various sources: early Jesus movements, the bible, the creeds of the churches, or many theologians' writings. Systematic theology, in this first sense, constructs a "meaningful world" from these beliefs, a world that is built up through reflection relating key *loci* (meaning-full sites of belief). These *loci* usually have names, such as "God, Creation, Authority of Scripture, the Fall, Providence, Christology . . .", and so on.

*-You will experience this sense of "systematic" as you move week-by-week through the Agenda of topics, from one classic loci to another, i.e. from "The Task of Theology" in the first week, to "Revelation and Scripture" in the third week, to Christology at midterm, and so on, on toward "Eschatology and Future Hope" in the last week. Every week you have overview readings of the featured loci, and every week you will read selections from one key formulator of Christian traditions (mainly, the Reformed tradition), specifically by John Calvin, to see how he constructs the web of Christian meanings, to learn how he relates the various loci one to another.*

2. **The Historical Sense.** Theology is also “systematic” in its relational task of placing present views of the *loci* within their complex historical emergence from the past. Sometimes this past is dominated by key personalities, sometimes by previous eras with distinctive social worlds and political challenges. Sometimes a “Historical Theology” develops as a separate “discipline.” Sometimes, with a more focused emphasis on what the church has believed, it is called “history of doctrine” instead of historical theology. In this course, we focus on how all of us as theologians thinking about the faith need to cultivate a historical consciousness as part of the “systematic” process of thinking about Christian faith and practice. To think about theology historically (as history of faith and belief developing through previous social worlds), it may be helpful to think in terms of a sequence of periods: “Ancient, Medieval, Reformation, Modern, and Postmodern” – though these terms are simplifying and problematic in several ways. Nevertheless, such a periodization can serve as a first handy schema for developing a historical sense in systematic theology. It is a schema tracing a movement of thought through the ages, *from* what are often called Christian theology’s “classic” texts *to* more contemporary texts. In this course, many theologians have emphasized especially *the rupture or paradigm shift* in Western history that is named “modernity.” Sometimes this is called “the Enlightenment.” We will be emphasizing in this course, though, an important point about modernity. It is a point stressed by recent analysts: that modernity cannot be understood apart from Christian Europe’s “coloniality of power,” its colonizing religious, political and economic practices and ideologies. Therefore, the course cultivates a historical sense not just as developmental “progress,” but also as featuring momentous change from period to period and especially in that we can name “modernity/coloniality.” This was a world historic change from the time of the 15<sup>th</sup> century, laying the basis for the type of globalization that theologians face today.
  
3. **The Social/Contextual Sense:** Then finally, and very importantly for understanding theology today, we emphasize that theology is “systematic” as reflection *from* one or more social contexts *in engagement with* other social contexts (social contexts are made up of linguistic, cultural, political, economic, racial/ethnic, sexual/gender, national factors). Actually, if we have a historical sense, as mentioned immediately above, we already have one kind of “contextual” awareness, an awareness of the past. However, within any historical period (in that of St. Augustine, for example) as well as within our own present time, there are always also different spatial and social framings of the times – and these different social/contextual framings also, require analysis and discussion in “systematic” theology. There are in our own present period, for example, social differences and distinctive political mechanisms at work, in, say, Asian-American, African-American, Indigenous American and U.S. Latinx-Hispanic worlds. The

experiences of the world in terms of class relation, of being rich and poor, being variously racialized and gendered, being empowered or disempowered in multiple ways. These all generate both similar and also very different views of God, Jesus, the Bible, the Spirit, and so on. To think “systematically” in theology is also to think carefully across, between and amidst these social/contextual differences.

*-You will experience the “historical sense” and the “social/contextual sense” within each week of readings. So, to summarize, in the color-coded arrangement of assigned texts for every week, we begin with an “overview” of concerns of doctrine usually viewed as “classic” in Eurocentric and US theological education (in gray), and then move to one traditional exponent of this classical view, John Calvin (in orange) before showing an Enlightenment shift through “modernity/coloniality” (in red) and then, finally, looking at a variety of contextual readings (in yellow) – as below:*

<i>An <b>overview</b> of the classic traditional concerns (readings shown each week in gray);</i>
<i>followed by readings from <b>John Calvin</b> as a key traditional voice we trace throughout the semester (readings shown each week in amber);</i>
<i>then, we pivot with readings that illumine “the paradigm shift” effected by “<b>modernity/coloniality</b>” (readings shown each week in red),</i>
<i>and then, finally, with more contemporary readings that grapple with the legacies of modernity/coloniality in our very differentiated worlds, reflected in theology as approaches variously termed <b>postmodern, postcolonial, decolonial, feminist/womanist and liberation theologies</b> (readings shown each week in yellow).</i>

*-As I say, you will experience this contextual sense as you read the theological expressions of different writers across the week. An effort has been made to place in the theological discussion, in a serious and significant manner, the theological perspectives and beliefs of Asian-, African-, Indigenous, Hispanic/Latinx, men, women and LGBT trans theologians. These occur usually in the final strata of readings for each week (yellow readings). Sometimes, though, we will provoke our thinking a bit, by suggesting that we might actually attain a valuable “overview” of the whole from marginalized and specific contexts.*

In sum, to think “systematically” in Systematic Theology is to think not only semantically (across and between the meaningful topics of belief), but also historically and also socio-contextually. In a manageable way, we shall venture out into this complex task of theology understood as “systematic” in each of these senses.

## ON PROMOTING THEOLOGICAL REFLECTION & DIALOGUE

Since the readings of this course seek to present different and sometimes competing points of view, members of the class may find themselves challenged by the diverse readings assigned, both in matters of intellect and matters of faith. You are free to disagree with what you read, as do the instructors for this course in different ways and concerning various authors. Nevertheless, do give patient attention even to those texts you disagree with. You may also be challenged in your discussion groups by instructors and by one another. All views, we emphasize, and of all participants, should be treated with openness and respect.

In the spirit of such a class with these values, I call your attention especially to the following important points:

- (1) *Inclusive language* with respect to human beings is expected, and inclusive language in respect to God is encouraged.
- (2) Remember and note well that some *offensive terms* have a history of abuse toward groups who traditionally have occupied “minoritized” positions in official Western settings. These terms just should not be used – even when intended for allegedly “intellectual” or supposedly “neutral” or “descriptive” purposes. (Thus, the “n--- word” for people of color or anyone else, or the “b---- word” for women or anyone else, and other similar words for *any* group or person, are to be avoided. They “perform” abuse whatever may be your intentions. They just should not happen, especially in this institutional ethos.)
- (3) Your instructors are committed to doing everything they can to respond to, and interact creatively with, *class members with special needs*. Usually the Registrar and/or the Academic Affairs Office, Dr. Rose Ellen Dunn, will be in touch with instructional staff about these matters.
- (4) Also please, a quality environment for reflection in class is not promoted if attendees in lectures surf *the internet*, or engage in *checking email* and/or *Facebooking*, texting, et al. Take notes during lectures. No extra-class digital communications during the course. (You are welcome to “fact-check” lectures, to explore implications online, *after* class ☺). Thank you!

## REQUIREMENTS

1. Regular class attendance, at lectures and precepts [**20 percent** of the final course grade, but with absences, everything else falls apart!]

2. Participation in all assigned precepts, with an agreement to serve at least once as the “Initiator” for discussion of some part of assigned readings for the week. The Initiator is encouraged to engage, first, the “Focus Question” of the week (to be distributed in class after our first full week). *Initiators should bring with them one written page of their initiating comments.* Remember, as “Initiator,” your role is not to make a presentation, a long discourse, or to be didactic, but to initiate others’ conversation, to catalyze constructive interchange. The best way to do this usually is to pose a question (of clarification, for information or of critique) that is tied to a specifically cited text that everyone has read that week. The precept groups are currently set up at Blackboard and you may have heard from your TA and precept leader already via email. [Precept work is **30 percent** of the final course grade].
  
3. Submission of a *Mid-Term Essay* (6 pages, double-spaced) by the date of the first Monday after the Spring Reading Break: **March 11, 2019**. This essay should be on some aspect of “theological method” which you then discuss in relation to one of the doctrines examined in the first half of the semester. For this essay and the final you will receive an evaluation template showing the criteria by which we grade. [**20 percent** of final course grade]
  
4. Submission of a *Final Essay* (8 pages, double-spaced) by the final paper due date for this class set by Registrar, **May 3 for graduating students and May 6 for all others, submissions on both dates due at 4:30 p.m. on those days.** This essay should be on some aspect of Christology, which is then discussed in relation to one of the other doctrines treated in the second part of the semester. [ **30 percent** of course grade ]

## GOALS AND OUTCOMES

As goals for this course, the following five statements point to specific aims of theological reflection that we hope course members will begin to embrace in this course and then throughout their theological education beyond this institution. As outcomes, the five statements are worded so that they also point to the actual achievements we hope to see in students by end of term, and progress toward which we will be evaluating. Below, in each statement, the underscored phrase names the kind of theological reflection or “goal” areas; the phrases following then name the specific achievements we will look for at end of course, or the “outcomes.” In parentheses and italics at end of each statement of the five Goal/Outcomes, you will find the general PTS “Learning Outcomes” referenced by degree name and outcome number. This shows how our specific goals and outcomes in this class relate to PTS’s degree program outcomes. You may access these learning outcomes for each degree online here: [PTS Learning Outcomes](#).

1. Gospel-Doctrine Interplay. A lively and critical sensibility for how the visions and values of the gospel interplay with doctrines, these latter understood as the key elaborations by

theologians of what Christians believe, teach and confess. (*MDiv 1, 2, 3, 4, 5; ThM 3; MATS 1, 4; MACEF 1, 3*)

2. Historical Sense in Theology. A historical sense of what “systematic theology” is, and of the various forms it has taken by different Christian communities. (*MDiv 2, 4; MATS 1, 3; MACEF 1, 3*)
3. Contemporary Difference(s). A contemporary astuteness about how differently systematic theology is undertaken in various communities today, and especially when undertaken by those long excluded from, or repressed by, mainstream (“Euro-centered/male-stream”) Christian theological traditions. (*MDiv 1, 2, 3, 4, 5; ThM 3; MATS 1, 3, 4; MACEF 1, 4*)
4. Calvin’s Theology. A first understanding of John Calvin’s *Institutes of the Christian Religion*. (*MDiv 1, 2, 4; ThM 3; MATS 2,3; MACEF 4*)
5. Creedal Sense. A first knowledge of the historical and theological crises and responses at work in the important, first seven “ecumenical councils” of the church. This is mainly facilitated by the Migliore text, *Faith Seeking Understanding* and lectures. (*MDiv 1, 2, 4; ThM 3; MATS 1; MACEF 1, 3*)

## TEXTS

**Calvin, John.** *Institutes of the Christian Religion*. 1559. Edited by John T. McNeill, Trans and Indexed by Ford Lewis Battles. Library of Christian Classics, vol. XX. Two volumes. Westminster John Knox Press, Most recent printing.

**Cone, James H.** *The God of the Oppressed*. Orbis Books, 1997.

**Chopp, Rebecca S. and Mark Lewis Taylor.** *Reconstructing Christian Theology*. Fortress Press, 1994.

**Jones, Serene.** *Feminist Theory and Christian Theology: Cartographies of Grace*. Fortress, 2000.

**Kowk, Pui-lan.** *Postcolonial Imagination and Feminist Theology*. Westminster John Knox, 200

**Migliore, Daniel.** *Faith Seeking Understanding: An Introduction to Christian Theology*. 3rd edition. Eerdmans, 2004.

**Pauw, Amy Plantinga.** *Feminist and Womanist Essays in Reformed Dogmatics*. Columbia Series in Reformed Theology. Westminster John Knox Press, 2006.



# AGENDA

JAN 22 - 25 and JAN 28 – FEB 1

## THE TASK OF THEOLOGY & THEOLOGICAL METHOD

(136 total pages of readings over first *two* weeks, including “Recommended” Calvin reading )

### OVERVIEW

1. Kwok Pui-lan, “Introduction,” *Postcolonial Imagination and Feminist Theology (PIFT)*, 1-26.
2. Daniel Migliore, *Faith Seeking Understanding*, “The Task of Theology,” 1-18.
3. James H. Cone, Prefaces to the 1997 and 1975 editions (ix-xxi), and “Introduction” *God of the Oppressed*, 1-14.

### TRACING A TRADITION

4. John Calvin, *Institutes Book I – Knowledge of God the Creator*: “The Knowledge of God and That of Ourselves . . .” 35-43; “The Knowledge of God . . . Naturally Implanted . . .” 43-69.

### MODERNITY/COLONIALITY

5. David Tracy, “Five Basic Models in Contemporary Theology,” *Blessed Rage for Order: The New Pluralism in Theology*, 22-34 [ **E-reserve only** ]

### POSTMODERN, POST-/DE-COLONIAL, LIBERATION THEOLOGIES

6. Chopp and Taylor, “Introduction: Crisis, Hope and Contemporary Theology,” in Chopp and Taylor, *Reconstructing Christian Theology*, 1-24. [ **Book on Reserve** with multiple copies, please download one copy of this Introductory article for yourself.]

**FEB 4 - 8 REVELATION AND SCRIPTURE (118 total pages)**

OVERVIEW

1. Migliore, “The Meaning of Revelation,” 21-43, and “The Authority of Scripture,” 46-66.

TRACING A TRADITION

1. Calvin, *Institutes* “Scripture is Needed . . .” 69-81; and “Fanatics Abandoning Scripture. . .” 93-6.

MODERNITY/COLONIALITY

1. Cone, “Biblical Revelation and Social Existence” in *God of the Oppressed*, 57-75.

POSTMODERN, POST-/DE-COLONIAL, LIBERATION THEOLOGIES

1. Schüssler Fiorenza, E., “The Bible, The Global Context and the Discipleship of Equals,” in Chopp and Taylor (c. 3), 79-98.
2. Kwok, “Making the Connections: Postcolonial Studies and Feminist Biblical Interpretation,” in *PIFT*, 77-93.
1. Mollenkott, Virginia Ramey, “Reading the Bible from Low and Outside: Lesbians and Gay People as God’s Tricksters,” in Robert Goss and Mona West, *Take Back the Word: A Queer Reading of the Bible*, 13-21. **[E-reserve only]**

## **FEB 11 – 15 GOD / THE TRIUNE GOD**

(117 pages, including “Recommended” Calvin reading)

### OVERVIEW

1. Migliore, “The Triune God,” 66-93.

### TRACING A TRADITION

Calvin, *Institutes*, “How God is to be So Distinguished . . .” 96-105; “Scripture...Has Set the True God Alone . . .” 116-20;

Recommended:

“In Scripture. . . We Are Taught One Essence of God Which Contains Three Persons” 120-45.

### MODERNITY/COLONIALITY

1. David B. Burrell C.S.C., “God, Religious Pluralism and Dialogic Encounter,” in Chopp and Taylor (c. 2), 49-78.

### POSTMODERN, POST-/DE-COLONIAL, LIBERATION THEOLOGIES

1. Suchocki, Marjorie Hewitt, “God, Sexism and Transformation,” in Chopp and Taylor (c.1), 25-48.

**FEB 18 - 22 THEOLOGICAL ANTHROPOLOGY**

**I - CREATION AND PROVIDENCE (119 pages)**

OVERVIEW

1. Migliore, "The Good Creation," 96-119, and "Providence of God and the Mystery of Evil," 121-41.

TRACING A TRADITION

2. Calvin, *Institutes*, "Discussion of Human Nature as Created . . ." 183-96; "God By His Power. . . Rules. . . By His Providence" 197-207, and "How We May Apply this Doctrine" 210-25.

MODERNITY/COLONIALITY

3. Kathryn Tanner, "Creation, Environmental Crisis and Ecological Justice," in Chopp and Taylor (c. 4), 99-123.

POSTMODERN, POST-/DE-COLONIAL, LIBERATION THEOLOGIES

4. James Cone, "Black Theology and Ideology," in *God of the Oppressed*, 77-98

**II - EVIL AND SIN (101 pages)**

**OVERVIEW**

1. Migliore, “Humanity as Creature, Sinner and New Being in Christ,” 143-65.

**TRACING A TRADITION**

2. Calvin, *Institutes Book II - The Knowledge of God the Redeemer in Christ: “By the Fall and Revolt of Adam. Original Sin”* 241-55. “Man Has Been Deprived of Freedom of Choice . . .” 255-56, (but “reason could not be completely wiped out,” 270-77).

**MODERNITY/COLONIALITY**

1. Cone, “Divine Liberation and Black Suffering,” in Cone, *God of the Oppressed*, 150 – 178.

**POSTMODERN, POST-/DE-COLONIAL, LIBERATION THEOLOGIES**

1. Mary Potter Engel, “Evil, Sin & Violation of the Vulnerable,” in *Lift Every Voice: Constructing Christian Theologies from the Underside* (Orbis, 2000), 159-71. [ **E-reserve only** ]
2. De Vries, Dawn. “Creation, Handicappism and the Community of Differing Abilities,” in Chopp and Taylor , 124-40.

**SPRING READING PERIOD MARCH 1-10**



## **MAR 11-15 THE PERSON AND WORK OF CHRIST**

(124 pages reading, not including “Recommended” Migliore pages at bottom)

### OVERVIEW

1. Migliore, “The Person and Work of Jesus Christ,” 168-203.

### TRACING A TRADITION

2. Calvin, *Institutes*, “Christ Had to Become Man in Order to . . .” 464-69; and “Christ Assumed . . .” 474-81.
3. Calvin, *Institutes*, “The Purpose for Which Christ was Sent” 494-503; “How Christ Has Fulfilled . . . to Acquire Salvation for Us” 503-11; and “Justification By Faith . . .” 725-29.

### MODERNITY/COLONIALITY

4. John Pawlikowski, “Christology, Anti-Semitism and Christian-Jewish Bonding,” in Chopp and Taylor, 245-68.
5. Mitri Raheb, “Jesus,” in Raheb, *Faith in the Face of Empire: The Bible through Palestinian Eyes*, Orbis Books 2014, 93-108. [**E-reserve only**]

### POSTMODERN, POST-/DE-COLONIAL, LIBERATION THEOLOGIES

1. Kwok, Pui-lan. “Engendering Christ,” in *PIFT*, 168-85.
2. Recommended:  
Migliore, “Confessing Jesus Christ in Context,” *Faith Seeking Understanding*, 205-30.

**MAR 18 - 22 THE HOLY SPIRIT** (135 pages)

OVERVIEW

1. Migliore, "The Holy Spirit and the Christian Life," 232-246.

TRACING A TRADITION

1. Calvin, *Institutes*, "Faith: Its Definition Set Forth, and Its Properties Explained" 542-60.

MODERNITY/COLONIALITY

2. Serene Jones, *Feminist Theory and Christian Theology*, Preface ix-x, 1-68.
3. Cone, "Who Is Jesus Christ for Us Today?" in Cone, *God of the Oppressed*, 99-126.

POSTMODERN, POST-/DE-COLONIAL, LIBERATION THEOLOGIES

4. Tamez, Elsa. "Perspectives on Justification by Faith from Latin America," in Tamez, *The Amnesty of Grace*, 19-36. [ **E-reserve only** ]

**MAR 25 – 29 THE CHRISTIAN LIFE** (146 pages)

OVERVIEW

1. Migliore, “The Holy Spirit and the Christian Life,” 246-57.

TRACING A TRADITION

2. Calvin, *Institutes*, “The Things Spoken Concerning Christ Profit . . . the Spirit” 537-42; “The Sum of the Christian Life: The Denial of Ourselves” 689-701; “Bearing the Cross: Part of Self-Denial” 702-12.

MODERNITY/COLONIALITY

3. Walter Lowie: “Militarism, Evil and the Reign of God,” in Chopp and Taylor (c. 8), 195-219.

POSTMODERN, POST-/DE-COLONIAL, LIBERATION THEOLOGIES

4. “Sin: Grace Denied,” in Serene Jones, *Feminist Theory and Christian Theology*, 94-125.
5. Linda A. Mercadante, “Sin, Addiction and Freedom,” in Chopp and Taylor (c. 9), 220-44.
6. Cone, “The Meaning of Liberation,” in Cone, *God of the Oppressed*, 127-49. [E-reserve only ]

**APRIL 1-5 CHURCH & NEW COMMUNITY** (115 pages)



## OVERVIEW

2. Migliore, “The New Community,” 259-84.

## TRACING A TRADITION

3. Calvin, *Institutes*, “Eternal Election . . .” 920-32; “The True Church . . .” 1011-31.

## MODERNITY/COLONIALITY

4. Susan Brooks Thistlethwaite and Peter Crafts Hodgson, “The Church, Classism and Ecclesial Community,” in Chopp and Taylor (c. 12), 301-326.

## POSTMODERN, POST-/DE-COLONIAL, LIBERATION THEOLOGY

5. F. S. Fiorenza, “Christian Redemption between Colonialism and Pluralism,” in Chopp and Taylor (c. 11), 269-302.

## APRIL 8 - 12 SACRAMENTS (103 pages)

### OVERVIEW

1. Migliore, "Proclamation, Sacraments and Ministry," 286-312.

### TRACING A TRADITION

2. Calvin, "The Sacraments" 1276-81, 1284-85 (section 9), 1286-89 (sects. 11-13); "Baptism" 1303-08, 1329-32 (on infant baptism); "The Sacred Supper of Christ and . . ." 1359-65, "The presence of Christ's body . . ." 1370-73.

### MODERNITY/COLONIALITY

3. Vine Deloria, Jr., "Sacred Places and Moral Responsibility," in *God is Red: A Native View of Religion* (Fulcrum Pub 1994), 267-81 [**E-reserve only**]

### POSTMODERN, POST-/DECOLONIAL, LIBERATION THEOLOGIES

4. M. Shawn Copeland, "Eucharist, Racism and Black Bodies," in Copeland, *Enfleshing Freedom: Body, Race and Being* (Fortress Press, 2009), 107-28 [**E-reserve only**]
5. James H. Cone, "Conclusion: Legacies of the Cross and the Lynching Tree," in Cone, *The Cross and the Lynching Tree* (Orbis Books, 2011), 152-66.

**APRIL 15-19 ESCHATOLOGY AND FUTURE HOPE** (99 pages)

OVERVIEW

1. Migliore, "Christian Hope," 347-71.

TRACING A TRADITION

2. Calvin, *Institutes*, "Meditations on the Future Life" 712-19, "The Final Resurrection," 987-1008.

MODERNITY/COLONIALITY

3. Catherine Keller, "Eschatology, Ecology and a Green Ecumenacy," in Chopp and Taylor (c. 13), 326-45.

POSTMODERN, POST-/DE-COLONIAL, LIBERATION THEOLOGIES

4. Jon Sobrino, "The Resurrection of One Crucified," in Sobrino, *No Salvation Outside the Poor: Prophetic-Utopian Essays* (Orbis Books, 2008), 99-108. [ **E-reserve only** ]
1. James H. Evans, Jr. "Eschatology, White Supremacy and the Beloved Community," in Chopp and Taylor (c. 14), 346-73.

**KEY TO SYLLABUS COVER COLLAGE**

(the numbers for paragraphs below correspond to numbers on the Key Code for the Syllabus cover collage, which key code you can find right under the syllabus file name [at blackboard](#).)

1.-Gustavo Gutierrez. See sources read for this class.

2. Katie Geneva Cannon, formerly of Temple University, now Professor of Theology and Ethics, Union Theological Seminary, Virginia. Author of *Katie's Canon: Womanism and the Soul of the Black Community* and *Teaching Preaching: Isaac Rufus Clark and Black Sacred Rhetoric*.

3. Susan Brooks Thistlethwaite, Professor of Theology and Culture, Chicago Theological Seminary. Author of *Metaphors for the Contemporary Church* and *Sex, Race and God: Christian Feminism in Black and White*.

4. Eleazar S. Fernandez, Professor of Theology at the United Theological Seminary of the Twin Cities. Author, *Toward a Theology of Struggle*.

5. Ada Maria Isasi-Diaz, professor of theology and ethics at The Theological School, Drew University. Author, *En La Lucha/In the Struggle: A Hispanic Women's Liberation Theology*, and *La Lucha Continua: Mujerista Theology*.

6. Wolfhart Pannenberg, from a 1970 book jacket. Professor of Systematic Theology and the University of Munich. Author, *Jesus - God and Man*, *Anthropology in Theological Perspective*, and many more.

7. Kathryn Tanner, professor of theology at the University of Chicago. Author, *The Politics of God: Christian Theologies and Social Justice*, *God and Creation in Christian Theology: Tyranny or Empowerment*.

8. Dorothee Soelle, professor of theology at Union Theological Seminary in New York (1975-1987). Author, *Christ the Representative* (1967), *To Work and to Love* (1984), and just before her death, *The Silent Cry: Mysticism and Resistance* (2001).

9. James H. Cone, Distinguished Professor of Systematic Theology at Union Theological Seminary in New York. See materials by Cone read for this class.

10. Jung Young Lee, Professor of Systematic Theology at the Theological School, Drew University, until his recent death. Author, *A Theology of Change* (1979), and *Marginality: The Key to Multicultural Theology*(1995).

11. Kathleen Sands, professor of Religion, University of Massachusetts, Boston. Author, *Escape from Paradise: Evil and Tragedy in Feminist Theology*.
12. JoAnne Marie Terrell, a professor of ethics and theology at Chicago Theological Seminary. Author, *Power in the Blood? The Cross in the African American Experience*.
13. George E. Tinker, Professor of American Indian Cultures and Religious Traditions, Iliff School of Theology, Denver. Author, *Native American Theology (co-authored 2001)*, and *Spirit and Resistance: Political Theology and American Indian Liberation (2004)*.
14. Rita Nakashima Brock, professor of theology. Author, *Journeys By Heart: A Christology of Erotic Power*, and co-author of *Proverbs of Ashes: Violence, Redemptive Suffering and the Search for What Saves Us*.
15. John Calvin. See materials used for this course.
16. Karl Barth. Shown here fishing, Barth was the leading European theologian in the first half of the twentieth century and still the major theologian for many Protestant theologians today. His 1919 *Romans* signaled the end of 19th century liberal theology and his *Church Dogmatics* reconstructed Christian theology in ways both classical and modern.
17. Kwok Pui-lan, William F. Cole Professor of Christian Theology and Spirituality, Episcopal Divinity School, Cambridge, MA. Author, *Introducing Asian Feminist Theology*, and forthcoming, *The Postcolonial Imagination and Feminist Theology*.
18. Maria Pilar Aquino, professor of theological and religious studies at the University of San Diego and President of the Association of Catholic Hispanic Theologian in the U.S. (1993-1994). Author of *Our Oy for Life: Feminist Theology from Latin America*. Co-editor, *Religion and Justice: A Reader in Latina Feminist Theology*.
19. Friedrich Schleiermacher in his middle years. Often referred to as "the founder" or "the pioneer of modern theology. He rethought systematic theology in light of the European Enlightenment and Romanticist eras. His key works are *On Religion: Speeches to Its Cultured Despisers*, and *The Christian Faith*.
20. Martin Luther King, Jr. In addition to his activism and preaching, King wrote his doctoral thesis on "A Comparison of the Conceptions of God in the Thinking of Paul Tillich and Henry Nelson Wieman." More writings can be found in *A Testament of Hope: The Essential Writings and Speeches of Martin Luther King, Jr.* edited by James M. Washington.
21. The younger Paul Tillich, in the 1930s, near the time of his writing *The Socialist Decision*. For more information, see materials by Tillich read

for this class.

22. (Walking) The older Tillich, in his final years as professor of Theology at The University of Chicago Divinity School where he died in 1965.

23. Elizabeth A. Johnson. Professor of Theology at Fordham University. Author of *She Who Is: The Mystery of God in Feminist Theological Discourse*, and *Consider Jesus: Waves of Renewal in Christology*.

24. Grace Ji-Sun Kim, professor of systematic theology at Cohen University and Theological Seminary in Toronto. Author, *The Grace of Sophia: A Korean North American Women's Christology*.

25. Rosemary Radford Ruether, Professor Emeritus of Theology at Garret Evangelical Seminary in Evanston, Illinois, and at Graduate Theological Union.

26. Virgilio Elizondo, one of the leading Latino theologians in the United States today. Founder of the Mexican-American Cultural Center in San Antonio, and past rector to the San Fernando Cathedral there. Currently he teaches at the University of Notre Dame. Author, *The Future is Mestizo*, *Galilean Journey*, *Guadalupe: Mother of the New Creation*, and most recently, *A God of Incredible Surprises: Jesus of Galilee*.

27. Dwight N. Hopkins. Professor of Theology at the University of Chicago Divinity School. Author of *Down, Up, and Over: Slave Religion and Black Theology*, and *Introducing Black Theology of Liberation*, and more.

28. Elisabeth Schussler Fiorenza. The Krister Stendahl Professor of Scripture and Interpretation at Harvard Divinity School, and past President of the Society of Biblical Literature. A leading and highly influential feminist theologian, among her many important books are *In Memory of Her*, *Bread Not Stone*, *Jesus: Miriam's Child*, *Sophia's Prophet*, and *Rhetoric and Ethic*.

29. Mercy Amba Oduyoye. Former Deputy General Secretary of the World Council of Churches, former faculty member, University of Ibadan, Nigeria. Author of *Hearing and Knowing: Reflections on Christianity in Africa*, *Who Will Roll the Stone Away?*, and *Daughters of Anowa: African Women and Patriarchy*.

**GENERAL PRINCETON SEMINARY GUIDELINES TO REMEMBER!**

### **PTS Attendance Policy**

According to the *Seminary Handbook* (6.5.2), “It is normally expected that an enrolled student will attend a minimum of 80 percent of class periods. Failure to satisfy this minimum attendance requirement constitutes grounds for failure of the course.” In this important course the instructional staff expects near perfect attendance, with absences for illness and other serious matters. When absent please notify your TA.

### **PTS Academic Integrity Policy**

As the *Seminary Handbook* states: “Freedom of inquiry can flourish only in a community that recognizes that intellectual integrity in one’s academic work lies at the heart of its mission” (7.1). All students are expected to maintain integrity in all their academic submissions and oral presentations and abide by the academic integrity policy. Plagiarism includes but is not limited to unattributed quotations, unattributed paraphrasing, unauthorized multiple submissions, false citations, and false submissions. Please refer to the *Seminary Handbook* for specific terms, definitions, and institutional policies related to the norms of academic integrity.

### **Academic Support**

The Office of Academic Support offers individualized instruction and workshops to guide PTS students towards more efficient and effective academic study skills and strategies. Professional staff provides free and confidential instruction in areas such as time/project management, academic reading and writing, exam preparation and test-taking strategies, and study strategies. To schedule an appointment, contact the office at [academic.support@ptsem.edu](mailto:academic.support@ptsem.edu) or visit in person at Stuart Hall, B-16.

### **Accessibility Accommodations**

PTS provides reasonable accommodations to students with disabilities who have self-identified through the Office of Academic Support. Students must register with the office (Stuart Hall, B-16 [academic.support@ptsem.edu](mailto:academic.support@ptsem.edu)) for disability verification and determination of eligibility for reasonable academic accommodations. Requests need to be made at the beginning of the semester, or as soon as possible for newly approved students.

### **Food in the Classroom**

In keeping with the seminary's policy, no food will be allowed in the classroom. Beverages (i.e., water, soda, juice, tea, coffee) with lids are permitted (*Seminary Handbook*, 9.4).

### **Grading Scale**

We will use the following grading scale, as recommended by the PTS Office of Academic Affairs. The "A+" is *rarely* given. Also, remember that grading is not an exact science, however much we seek fairness and deliberation through use of percentages and numbers. Your evaluators need to make judgments based on the virtues of student performance viewed from a comparative perspective of all student's abilities in the course, but will also take into account the particular abilities and limitations of each student. So, your skilled readers need at times to practice a discerning art in evaluation.

A+	97-100
A	94-6
A-	90-3
B+	87-9
B	84-6
B-	80-3
C+	77-9
C	74-6
C-	70-3
D+	67-9
D	64-6
D-	60-3
F	0-59

### **Disclaimer**



The course syllabus should not be understood as an inflexible contract with the members of the class, but the terms will be honored to the greatest extent possible (*Faculty Manual* 13.3.1).