

# **History of Theology: Sixteenth-Century Reforming Traditions to 20th Century Dialectical Theologians**

## **HT503 Spring 2014**

Tuesday/Thursday, 8:00am - 9:20am

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## **Introduction**

Part of a sequence of courses designed to introduce students to foundational materials of western Christian historical theology, HT503 will extend from the sixteenth-century reforming traditions to the early twentieth-century dialectical theologians.

The overall objective of this course is for you to learn to express the ways in which changing political and ecclesial arrangements, changing figures of Christ, and the Bible's reinvention of itself gave rise to various metaphors of the mirror (representing theological reflection) that moved from "the Light within" (reforming

movements) to self-reflection (Post-enlightenment, modern theology), and culminated in the shattering of the illusions of self-reflection (dialectical theology). This will help you to see why some thinkers chose to pursue the “Christ of Faith,” while others chose to explore the “Jesus of History,” in order to interpret issues of Christian self-identity.

## Structure of the Course

The work of the course will include one lecture, one video lecture, and one discussion group session each week; frequent one-page essays, three longer essays, and three examinations.

This work serves two broad aims. The first is that students achieve working knowledge of pivotal moments in western European Christian thought that inform the development of global Christianity. The second is that students refine their skills in reading theology and in writing; specifically, that they be able to work with primary documents, master some of the terms in the theological vocabulary of the period, and both identify and analyze arguments. These aims, along with the work of the course, are anchored in the conviction that such practices of sustained and disciplined attention are habits of mind indispensable to successful ministerial formation.

## Participation

Class participation (i.e., regular attendance at lectures and discussion groups, timely completion of assignments, and constructive contribution to discussion) will count toward a portion of your grade. Regular, active, conscientious participation in class can tip the balance upward, while indifferent participation can tip it downward.

## Video Lectures

Video lectures can be found in Blackboard, under Videos. Echo360 is a video application fully integrated into Blackboard, through which you may view the video lectures. Please also note that the video lectures are NOT a supplement to the live lectures but rather cover entirely different material. If you do not take the time to listen and take notes from the video lectures, you will miss half of the course.

## Discussion Groups

Discussion groups will focus upon primary document analysis, with specific attention to Graff and Birkenstein, *They Say, I Say*.

## Examinations

Two of the three in-class examinations will occur within the course of the semester (February 18 and March 25); the final examination will take place during exam week at the end of the semester (TBA).

## Essays

To develop your understanding and comprehension of the course materials, we will maintain a strong emphasis upon writing. As writing is one of the best aids to learning, we will ask you to pursue two related practices.

The first practice is weekly preparation of a one-to-two page, four-to-six paragraph paper that addresses the specific question we have posed. These comparative questions you are to address draw upon the readings, the lecture material, and the artwork. Essays are due via email and Blackboard on Friday at midnight. Discussion group sessions will assist you in developing your ability to identify the arguments in the primary readings. We encourage you to write a preliminary essay on each of the documents prior to composing each comparative essay. This will make it easier to draw clear comparisons among the primary documents in question.

The second practice is the preparation of a significant essay of eight to ten pages. You will do so in three stages over the course of the semester. The first stage or essay will focus on a core theocentric (self-knowledge and knowledge of God) or Christocentric (justification by faith) idea. The second stage or essay will expand upon the first, incorporating a comparative dimension. The third and final stage (essay) will bring a critical assessment into the body of this comparative essay. You will receive extensive comments on the first two essays (due February 14 and April 1) to help you in the preparation of your final draft (due April 24).

We will not assign a grade to the weekly essays, but we will comment on them. In this way, we hope to assist you in your creation of a notebook of written responses to the learning objectives in this course. The questions for each session link together primary sources, art, and lecture material. Together with the notes you prepare to answer the other learning objectives, these materials will provide you with a foundation for the in-class exams and for writing the three longer essays. Or better: they are ways of developing your capacities to compare and contrast differing theological orientations and commitments, which will be a basic component of our assessments of your work. Growth in this capacity occurs through repetition over time. For this reason, we will insist that papers be turned in on their due date. We will not accept late papers or grant extensions.

## Paper Submission

Weekly essays should be submitted via email ( [ht503essays@gmail.com](mailto:ht503essays@gmail.com)) AND via Blackboard by midnight on Friday. Your discussion group leader may assign a third form of submission. Longer essays should be submitted via email ([ht503essays@gmail.com](mailto:ht503essays@gmail.com)) and Blackboard prior to class time and AND in hard copy in class or at discussion group.

## Resources

### Readings

Primary documents for this course, compiled by the historical studies faculty, will be available on CourseReserves. Links to CourseReserves are available on the Emory home page, at [ht.walga.us](http://ht.walga.us), and on Blackboard.

You will also find the following secondary resources significantly helpful for your work in this course: Graff and Birkenstein, *They Say, I Say: The moves that Matter in Academic Writing* (New York: W.W. Norton, 2010); Darmaid McCulloch, *Christianity: The First Three Thousand Years*; Martin Marty, *The Christian World: A Global History* (New York: Modern Library, 2008). If you have never read the short book on *The Elements of Style* by William Strunk, Jr., and E. B. White, we encourage you to read it this term. You will find it wonderfully helpful with your writing. We also strongly encourage you to make use of the *Oxford Dictionary of the Christian Church*.

We are also asking you to read portions of David S. Pacini, *Through Narcissus' Glass Darkly* (New York,

New York: Fordham Univ. Press, 2008) which will be invaluable to you in answering essay and test questions.

## **Slides, Timeline, and Other Supplemental Materials**

These will be available online at [ht.walgan.us](http://ht.walgan.us).

## **Audio Recordings**

Audio recordings of the in-class lectures can be found on Emory University iTunes. Go to [itunes.emory.edu](http://itunes.emory.edu) and click on the link titled “Exclusively Emory.” This link will require you to enter your Emory login ID and password. Once you’ve logged in, the page should automatically cue up your iTunes program.

## **Blackboard**

You can find links to the aforementioned course resources and places to submit your essays on Blackboard.

We encourage you to make use of Blackboard’s linguistic analysis capabilities in SafeAssign. The ability to put ideas in your own words is one of the building blocks of clear writing. SafeAssign will identify the extent to which you rely upon other person’s words, signaling areas in your writing that might be improved. Be sure to test-drive Blackboard as soon as possible, and to allow time after finishing your paper to correct or work around any technical problems you might encounter. Computer problems will not constitute grounds for changing the no-late-work policy.

## **Ground Rules**

### **Communication**

We prefer and strongly encourage you to contact your group leader or the teaching team at [ht503essays@gmail.com](mailto:ht503essays@gmail.com) with any questions or comments. We will do our best to respond to email within two days. If you have not received a response after that time, please send it again or contact us by other means.

### **Screens**

Although laptops and tablets are permitted in class (as long as students agree that their computers are for note taking and document reading only), we strongly discourage the practice. A recent study suggests (1 that screens in lecture classes may make for poorer attending and learning, and (2 that screens may be more distracting to students who did not bring screens than to the students who did. If you must use laptops or tablets, please refrain from ALL internet activities during class. Please read our community covenant on this matter which is posted on our Blackboard site.

### **Honor Code & Plagiarism**

In all proceedings of the course, students will conduct themselves entirely in conformity with the policies of the Candler Academic Honor Code. The honor code appears on pages 99 to 103 of the 2013–2014 Candler Catalogue.

Because several students in recent years have misunderstood the rule on plagiarism, the faculty has voted that each course syllabus should contain the school's plagiarism statement: "Plagiarism is the act of presenting as one's own work as the work of another person whether published or unpublished (including the work of another student). A writer's work should be regarded as his or her own property. Any person who knowingly uses a writer's distinctive work without proper acknowledgment is guilty of plagiarism." Use of work completed in previous courses or submitting the same paper in two different courses are instances of plagiarism. Since plagiarism is a serious offense in a university, we would invite any student who might have a question about the policy to ask us about it. We also recommend to you the Emory College statement on plagiarism, which many students have found instructive.

Please note that the published guidelines around self-plagiarism are especially vague. Your midterm and final essays will treat topics covered in previous writing assignments. We hope that in rewriting you will rethink and come to a better understanding of the topics on which you have already written. You may not reuse work you have already submitted in another course.

## Disability Services

Accommodations for students registered with the Office of Disability Services are effective immediately upon receipt of the accommodation letter. Students and the teaching team will work together to clarify the parameters of these accommodations within days of the letter's presentation.

## Grade Distribution

Exercise	Percentage Toward Final Grade
Weekly papers and Participation	10%
First Exam	15%
Second Exam	15%
Final Essay	25%
Final Exam	35%

# Schedule of Lectures, Readings, Exams, and Assignments

## HT503 Spring 2014

Bold readings are required; others are strongly recommended.

### Jan. 14 Organization and Introduction

- **Jerome, "Letter to Damasus" (from Preface to Gospels)**
- MacCulloch, chapters 1, 2, 3, 5, 9, 12; or 1–12

## Jan. 16 Video: The Rise of Catholic Renewals and Renaissance Humanism I

- Selection from Ficino's *Platonic Theology*
- Selection from Pico della Mirandola, "Oration on the Dignity of Man"
- Selection from Cusanus' *On Learned Ignorance*
- Selection from Savonarola's "Triumph of the Cross"
- MacCulloch, chapter 16
- Martin Marty, *The Christian World: A Global History*, pp. 70–101

## Jan. 17 Short Essay

Identify and describe the principal features of the four Christs and Bibles; explain how they reflect certain political arrangements. Be sure to refer to Leo at Christ's Feet, Grunewald's Eisenheim altarpiece detail, Shoen's Crucifix in a Round Mirror, and Hoffman's Jesus with the Rich Young Man in your answer.

## Jan. 21 The Rise of Catholic Renewals and Renaissance Humanism II

- Jerome, "Letter to Damasus," (Preface to Gospels)
- Erasmus, *On the Freedom of the Will*,
- Selection from *Ratio Verae Theologiae*
- Excerpt from Bainton's *Erasmus of Christendom*
- Selection from Thomas a Kempis, *Imitatio Christi*
- MacCulloch, chapter 16

## Jan. 23 Video: Martin Luther

- Luther, *A Treatise on Christian Liberty*
- Luther, Preface to the *Complete Edition of Luther's Latin Writings*
- Luther, "An Open Letter on Translating"
- MacCulloch, chapters 16 and 17

## Jan. 24 Short Essay

Compare and contrast the political and theological commitments of Jerome's Vulgate with those of Erasmus' New Testament in an effort to explain how Erasmus' translation figured in ecclesial reform. In the course of your answer, make reference to Dürer's portrayals of Jerome and Erasmus.

## Jan. 28 Martin Luther & Council of Trent

- Luther, *The Sacrament of the Body and Blood of Christ—Against the Fanatics*
- Teresa, *Interior Castle*
- Teresa, *Spiritual Testimonies*
- Council of Trent, Canons and Decree on Justification, Canon on the Eucharist, Canon on Scripture
- \*\* Ignatius, *Spiritual Exercises* \*\*
- MacCulloch, chapters 16–19
- Marty, *The Christian World*, pp. 106–120

## **Jan. 30 Video: Zwingli, Zurich, and the Anabaptists**

- **Zwingli, *A Short Christian Instruction***
- **Van Braght, *Account of the Trial of Michael Sattler from The Bloody Theater***
- **Menno Simon, *The Conversion of Menno Simon***
- **The Schleithem Confession**
- MacCulloch, chapter 17

## **Jan. 31 Short Essay**

Compare and contrast Luther's notion of justification with the notion put forward in Trent.

## **Midterm Essay Question Released**

### **Feb. 4 John Calvin**

- **Calvin, *The Institutes of the Christian Religion***
- MacCulloch, chapter 17

### **Feb. 6 Video: English Reform**

- **Henry VIII, Act of Supremacy**
- **The Ten Articles**
- **Elizabeth, Act of Supremacy**
- **Elizabeth, Act of Uniformity**
- **Cranmer, Preface to the Bible, 1540**
- MacCulloch, chapter 17

### **Feb. 7 Short Essay**

Compare the ways in which Calvin and Zwingli interpret and appropriate Scripture.

### **Feb. 11 The Exalted and the Humiliated Christs: The Thirty Years War (1618–1648)**

- MacCulloch chapter 17, pp. 769–787 (from chapter 21)

## **Midterm Essay Due**

### **Feb. 13 Video: Rational Orthodoxy**

- **The Westminster Confession of Faith**
- **Selections from Roman Texts Condemning Jansenism**
- **The Solid Declaration of the Formula of Concord**
- **The Canons of Dordt**
- MacCulloch, chapters 17, 20, 21

**Discussion group will be devoted to a midterm essay workshop.**

## **Feb. 14 First Midterm Essay Due at 11:59pm**

## **Feb. 18 Exam I**

Material up to and including English Reform

## **Feb. 20 Video: Pietism, Quietism and Puritanism**

- Spener, *Pia Desideria*
- Francke, *A Letter to a Friend*
- Madam Guyon, *Autobiography of Madame Guyon* (selections)
- Molinas, *A Spiritual Guide* (selections)
- Record of the Hampton Court Conference
- Bathurst, *Truth Vindicated*
- MacCulloch, chapters 17, 19, 20, 21

## **Feb. 25 Enlightenment**

- Lord Herbert of Cherbury, *De Veritate*
- Spinoza, Selections from *A Theological and Political Treatise*
- Reimarus, Selections from *Fragments*
- Lessing, “On the Proof of the Spirit and of Power,” *Theological Writings*
- MacCulloch, chapter 21
- Marty, *The Christian World*, pp. 120–135

## **Feb. 27 Video: John Wesley**

- Wesley, “Means of Grace”
- MacCulloch, chapter 20
- Marty, *The Christian World*, pp. 159–186

## **Feb. 28 Short Essay**

Compare the ways in which Spener, Spinoza, and Cherbury recast the question of religious or ecclesial authority in the wake of the Thirty Years War and confessional orthodoxy. In the course of your answer, point up how each response relies on a new system of classification.

## **Mar. 4 Kant and Hegel**

- Kant, “What is Enlightenment?”
- Kant, *Lectures on Philosophical Theology* (selections)
- Hegel, *Life of Jesus* (selections)
- Pacini, *Through Narcissus’ Glass Darkly: the Modern Religion of Conscience*, pp.18–47
- MacCulloch, chapter 21



## **Mar. 6 Video: Romanticism I**

- Schleiermacher, *The Christian Faith*
- Schleiermacher, “The Power of Prayer in Relation to Outward Circumstances,” *Sermons*
- MacCulloch, chapters 21, 22

## **Mar. 7 Short Essay**

Compare Kant, Hegel, and Schleiermacher on the nature of religion.

## **Mar. 10–14 Spring Break**

## **Mar. 18 Romanticism II: Schleiermacher and Scripture**

- MacCulloch, chapters 21, 22

## **Mar. 20 Video: Romanticism III**

- Coleridge, *Confessions of an Inquiring Spirit, Pentad of Operative Christianity, Letter III*
- Bushnell, *Our Gospel a Gift to the Imagination* (selections)
- Hodge, *Systematic Theology* (selections)
- MacCulloch, chapters 21, 22

## **Mar. 21 Short Essay**

Compare Bushnell and Hodge on the nature of Scripture and biblical interpretation.

## **Mar. 25 Exam II**

Material up to and including Kant and Hegel

## **Mar. 27 Video: Liberal Theology**

- Harnack, *What is Christianity?*
- Willard, *Women in the Pulpit*
- Rauschenbusch, *Theology for the Social Gospel*
- MacCulloch, chapter 22

## **Apr. 1 Soren Kierkegaard**

- Kierkegaard, *Fear and Trembling* (selection)
- MacCulloch, chapter 22

*Second Midterm Essay due at 11:59pm.*

## **Apr. 3 Video: Materialism and Conservative Critique**

- Feuerbach, *Preface*
- Pope Leo XIII, *Rerum Novarum*
- MacCulloch, chapter 22

## **Apr. 4 Short Essay**

Contrast Johannes de Silencio's notion of the "teleological suspension of the ethical" with Kant's notion of the "ground of good conduct" (moral law). Refer to Caravaggio's *The Sacrifice of Isaac* and David's *Oath of the Horatii* in your answer.

## **Apr. 8 Roots of Black Theology**

- Lee, *Religious Experience and Journal*
- Douglass, *Narrative of the Life of Frederick Douglass*
- DuBois, *The Souls of Black Folk*
- Tanner, *An Apology for African Methodism*
- MacCulloch, chapter 23
- Marty, *The Christian World*, pp. 189–207

## **Apr. 10 Video: Biblical Criticism**

- Schweitzer, *The Quest for the Historical Jesus* (selections)
- Strauss, *Life of Jesus* (selections)
- MacCulloch, chapter 22

## **Apr. 11 Short Essay**

Explain how Christianity informs the double-consciousness of DuBois, and what role it plays in the conservative critique of Leo XIII, as an instrument of social reform. Use Turner's *Slave Ship* and the Trevi Fountain in your answer.

## **Apr. 15 Dialectical Theology and Barth**

- Barth, *The Epistle to the Romans* (selections)
- Pacini, *Through Narcissus' Glass Darkly*, pp.164–182
- MacCulloch, chapter 24

## **Apr. 17 Discussion Groups On Barth + *Short Essay***

Using Dali's *Corpus Hypercubus*, explain how Barth's understanding of "the Night" clarifies his conception of the relationship between gospel and religion.

## **Apr. 18 Good Friday, no classes**

## **Apr. 22 Four Christs, Four Bibles, and Spheres of Life**

- MacCulloch, chapter 24

**Apr. 24 Review Session**

**Apr. 24 Final Essay Due**

**TBD Final Examination**

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# **Objectiva Doctrinae**

**HT503 Spring 2014**

Learning Objectives

## **Principal Objective**

Students should be able to express the ways in which changing political and ecclesial arrangements, changing figures of Christ, and the Bible's reinvention of itself gave rise to various metaphors of the mirror (representing theological reflection) that moved from "the Light within" (reforming movements) to self-reflection (Post-enlightenment, modern theology), and culminated in the shattering of the illusions of self-reflection (dialectical theology).

## **Supporting Objectives**

### **Lecture 1: Introduction**

Explain what it means to say that Christianity is "a religion of the Book."

Identify and describe the principal features of the four Christs and Bibles; explain how they reflect certain political arrangements.

Identify four different notions of faith, together with the Bibles and historical contexts with which they are associated.

### **Lecture 2: The Rise of Catholic Renewal and Renaissance Humanism I**

Identify the principal characteristics of Renaissance Humanism in philosophy and in art and architecture.

Describe some of the global and political events in early modern Europe and illustrate how they precipitated a shift from the exalted imperial Christ to the humiliated, defeated Christ. Be sure to compare and contrast the Byzantine political ordering with that of the humanist republican Italian city-states within your answer.

Characterize *Devotio Moderna*, Reform of Religious Orders, Reform of Spirituality, and Conciliar reform as responses to humanism and late-medieval/early modern global-political events.

### **Lecture 3: The Rise of Catholic Renewal and Renaissance Humanism II**

Compare and contrast the political and theological commitments of Jerome's Vulgate with those of Erasmus' New Testament in an effort to explain how Erasmus' translation informed ecclesial reform.

### **Lecture 4: Martin Luther**

Compare, contrast, and relate Luther's and Erasmus' methods for interpreting Scripture with their ideas about the role of Scripture in ecclesial reform. Be sure to include descriptions of Luther's vision of law and gospel, and his concept of *sola scriptura*.

Compare and contrast images of Christ associated with Byzantine Christianity and those associated with Luther, and explain how images associated with Luther inform his views of justification and human salvation. Be sure to contrast *theosis* and justification in the course of your answer.

Explain how Luther's theology is characteristic of the inward turn, and how it differs from the inward turn of humanism. Draw your examples from his debate with Erasmus about the freedom of the will, his idea about the *Deus absconditus*, and his characterization of the human as *simil iustus et peccator*.

### **Lecture 5: Martin Luther and the Council of Trent**

Compare and contrast Luther and Trent on justification, with particular attention to 1) how they read scripture; 2) the status of human beings; and 3) the humiliated, defeated Christ. With attention to social and political contexts, compare and contrast the strategies of the "inward turn" and aims for ecclesial reform that Ignatius and Teresa propose with those that Erasmus and the humanists favor.

Compare and contrast Ignatius' use of imagination in biblical accounts with Erasmus' attempts to get at the originals and Luther's use of a primary interpretive principle (justification by faith/law and gospel). Explain how these methods relate to different images of Christ and different kinds of inward turn.

### **Lecture 6: Zwingli, Zurich, and the Anabaptists**

Zwingli and Luther had different assumptions about the reliability of human perceptions and human (ecclesial, political, and natural) orderings. Explain how their assumptions, and hence, their 'inward turns,' and their conceptions of the light of Christ relate to their interpretations of Eucharist as remembrance and real presence.

Describe Zwingli's and Sattler's positions on church and state. Given that both are inward turns, characterize their differences and make explicit one or two theological assumptions (perhaps about Scripture or Christ) that might account for these differences.

Whereas Zwingli based his views about church/state relations upon the correctness of Scripture, the Anabaptists formed a paradigm for interpreting church/state relations and the character of Christian life upon the humiliated Christ. Given this thesis, contrast their responses to social, political, and ecclesial instability.

### **Lecture 7: John Calvin**

Compare and contrast the ways in which Trent and Calvin envision the role of Scripture in forming a right

relationship to God.

Show how Calvin's depiction of Christ as "prophet," "priest," and "king" expands on the humiliated, defeated Christ of previous reforming traditions. Be sure to include Calvin's conception of piety and Michelangelo's depiction of Pieta in your assessment.

Compare Calvin's views of justification and sanctification with Luther's. Explain how these are both examples of an inward turn, and identify one or two assumptions that might account for their differences.

## **Lecture 8: English Reform**

Explain how political and ecclesial fractiousness and the rise of humanist ideals contributed to the inception and development of English reformation.

Compare and contrast the ways in which Zwingli and the English reformers used scripture and liturgy to promote or create a political unity. Be sure to explain what the "via media" is, how it unfolded, and how it reflects a different theological ordering than that of the Zwinglian state. Make use of Cranmer's views in your description of the "via media."

Describe the three main phases of English Reform, with specific reference the relation of church and state. Be sure to refer to the following documents: (Henry VIII) the Act of Supremacy (1534), Ten Articles of Religion (1536); (Mary) Revival of Heresy Acts (1554); (Elizabeth) New Act of Supremacy (1558); Act of Uniformity (1559).

## **Lecture 9: The Exalted and the Humiliated Christs: The Thirty Years War (1618–1648)**

Explain how the Thirty Years War, English civil unrest, increased awareness of non-book religions, advances in Semitic philological studies, and the Galileo affair destabilized the newly re-formed symbols of Christ, Bible, and Christendom, thereby precipitating renewed fractiousness.

## **Lecture 10: Rational Orthodoxy**

Describe and characterize the Westminster Confession's claims about the Bible as the sole source of revelation as a response to the political destabilization precipitated by reforming versions of the bible.

Compare and contrast Protestant and Catholic positions on the role of the will in advancing the divine/human ordering as understood in the Calvinist, Lutheran, and Roman Catholic traditions. Take specific geo-political constellations into account.

## **Lecture 11: Pietism, Quietism, and Puritanism**

Explain how the Pietist valuing of family as the basic political unit and the *ecclesiola in ecclesia* as the basic religious unit allowed them to re-envision or reinvigorate Christ, bible, and politics in light of Rational Orthodoxy and destabilization. Be sure to give examples of Pietist practice, and to explain *ecclesiola in ecclesia*.

Characterize Pietist conversion, preaching, and missions as responses to Rational Orthodoxy, and a

consolidation of family values.

Compare British Quietists (Quakers (e.g., Bathurst)) and Continental Quietists (Roman Catholic (e.g., Molinas and Guyon) and Protestant Quietists (e.g., Simons) on the soul's relationship to God and Christ. Be sure to address the political implications of their positions.

## **Lecture 12: Enlightenment**

With special attention to revelation, characterize Herbert of Cherbury's method for identifying common notions and his account of how they are common as responses to an expanding picture of human religious practices.

With specific reference to the British Museum, compare Calvin's pre-enlightenment and Cherbury's Enlightenment systems of classification and explain some of their principal differences.

Compare and contrast Deism and Luther's *Deus absconditus*. Be sure to explain what is at stake in the Deist assumption that God's relation to human order is knowable, and what is at stake in Luther's sense that God's relation to human ordering is a mystery.

In lieu of creedal or liturgical principles for biblical interpretation, Spinoza proposes an historic-critical method. Describe the features of his method and their theo-political implications.

Both Reimarus and Lessing challenge the ways in which theologians draw inferences from biblical materials. Give examples of how their claims pave the way for German Enlightenment thinking.

## **Lecture 13: John Wesley**

Compare Wesley's conception of church with that of the Pietists. Be sure to explain how biblical interpretation influenced their conceptions, how the Patristic and Anglican traditions Wesley used differ from the Pietists' Lutheran traditions, and how they envisioned the relation of preaching to church.

Compare and contrast Wesley's notions of grace and salvation with Trent's. Characterize them as distinct forms of inward turn, and pay special attention to their political and theological contexts.

Compare Wesley's Christian perfection with the new idea that humans can set and pursue their own ends. Explain how perfection opposes the modern emphasis on self-preservation.

## **Lecture 14: Kant and Hegel**

Explain how Kant's definition of Enlightenment and his limits on human knowledge are emblematic of reflection; contrast this with a picture of the inner Light, and explain how Kant modifies the inward turn.

Compare and contrast Kant's conscience and Luther's notion of *simil iustus et peccator est*. Explain how these relate to their ideas about Scripture.

Describe Kant's re-envisioned Christ, and explain how Kant imagines this Christ might figure in the development of a political unity. Be sure to include an account of Kant's subordination of God to human freedom and his assessment of the Symbol.

Given Kant's claim that as we are no longer suspended from heaven nor anchored on earth, we have recourse only to the character of human subjectivity in all of its manifestations (four modes of awareness). Describe how Kant identifies the four tropes of Christ with the four modes of human awareness, with particular attention to the trope of Christ as moral hero.

Compare and contrast Christ as the moral hero in Kant and Christ as the moral hero in Hegel. Pay particular attention to the differences between their notions of eternal life (i.e., the difference between principle-driven life and the lived relational expression of morality.).

## **Lecture 15: Romanticism I**

Compare Schleiermacher's picture of the relation of God-remembrance and God-forgetfulness to God consciousness (the feeling of Absolute Dependence) to Calvin's thoughts on the relation of self-knowledge and knowledge of God. Explain how Schleiermacher's picture is an example of reflection, in contrast to earlier forms of the inward turn.

Using their images of Christ and Schleiermacher's definition of piety, explain Schleiermacher's claim that Kant misunderstood the nature of religion. Pay particular attention to the distinction between Schleiermacher's Christ-consciousness (consciousness of redemption) and Kant's conception of morality.

## **Lecture 16: Romanticism II**

What does Schelling mean by the receding presence as a trace of God?

## **Lecture 17: Romanticism III**

Characterize Coleridge's poetic, creative, imaginative theology as an expansion and modification of Kant's use of the trope of Christ as moral hero, and Schelling's trope of the incarnate Christ.

Compare Hodge, Bushnell, and Coleridge on Scripture. Be sure to address inward and outward forms of interpretation, and bibliolatry.

## **Lecture 18: Liberal Theology**

Compare "the Christ" of Kierkegaard and "the Christ" of the liberal theological perspective of Willard.

Compare Harnack's and Schleiermacher's attempts to define the relationship between the historical and transcendent. (Bear in mind Dilthey's claim that we have to experience history in order to understand it.)

Explain how Harnack's conclusions about the essence of Christianity relate to Kant's claim that morality gives rise to religion.

Describe how Harnack's method of identifying an essence of Christianity is replicated by Rauschenbusch, and how Harnack and Rauschenbusch arrive at entirely different conclusions.

## **Lecture 19: Kierkegaard**

Contrast Kierkegaard's notion of the "teleological suspension of the ethical" with Kant's notion of the

“ground of good conduct” (moral law).

Compare and contrast Schleiermacher’s and Kierkegaard’s responses to Kant’s reduction of religion to morality. Be sure to contrast the aesthetic and immediate, piety and faith, Christ as “humiliated” and Christ as paradox, Abraham and Isaac and Christ in Gethsemane.

Characterize Kierkegaard’s use of irony, the pseudonymous authorship, indirect communication as a response to ongoing attempts (such as Hodge’s) to hold onto or hold up unilateral and one-dimensional images of Christ and Bible.

## **Lecture 20: Materialism and the Conservative Critique**

Inspired by the Florentine humanist impulse, the Trevi fountain, completed under the auspices of Clement XIII, symbolizes the advances of religious syncretism within the Roman Church. Explain how humanism and syncretism resurface in *Rerum Novarum*.

Characterize Vatican I as an attempt to revitalize Christendom.

Explain Feuerbach’s claim that “the secret of theology is anthropology.” Refer to Millet’s “The Winnowers” in your answer.

Characterize the principal themes of *Rerum Novarum* as a critical response to Feuerbach’s notion that “the secret of theology is anthropology.” Refer to the Trevi fountain and Millet’s “The Winnowers” in your answer.

## **Lecture 21: Roots of Black Theology**

Describe the central issues of the middle passage and their implications for the evolution of black theology.

Compare Douglass’ and Reimarus’ (or Willard’s) uses of Christ against Christianity. Be sure to make note of earlier Protestant uses of Christ against Christendom (e.g., in Saenredam’s “Christ Driving the Money Changers out of the Temple”).

Explain how Christ and Bible figure (or don’t figure) in the double-consciousness of DuBois and Douglass, and in the liberative endeavors of Lee and Tanner.

## **Lecture 22: Biblical Criticism**

Compare and contrast D. F. Strauss and Frances Willard on the interpretation and uses of Scripture.

Compare and contrast the value (or role) of history/historical fact in Harnack and Troeltsch with the historical Jesus movement. Be sure to explain how their treatments of Scripture relate to their images of Christ.

Explain why Schweitzer claims that the Jesus of Nazareth—who came forward as the Messiah, preached the ethic of the kingdom of God, founded the kingdom of heaven on earth, and died to consecrate his work—never existed.

Outline at least three ways in which new forms of biblical criticism support and/or undermine particular theological and political commitments.



## **Lecture 23: Dialectical Theology and Barth**

Explain how the Great War, developments in historical method, and archeological interests issued in the destabilization of moral and historical figures of Christ (e.g., dialectical theology, fin de siècle movements).

Explain how dialectical theology upended reflection, and exposed its distortions.

Explain how Barth's understanding of "the Night" clarifies his conception of the relationship between gospel and religion.

Compare and contrast Jesus-Christ in Barth's theology and in the religion of conscience.

Explain how Barth's response to the destabilization of new figures of Christ and Bible is distinct from and similar to the responses of Calvin, Rational Orthodoxy, and Pietism.

## **Lecture 24: Four Christs, Four Bibles: The Identity of Christ and Faith in History**

Describe the four Christs of recollection, and the personal and existential act of remembrance.