“Every Christmas Day the Christians of Akropong in Ghana sing this hymn:
  Jesus’ birthday
  Fills me with joy;
  Jesus Christ is my savior
  If Jesus had not been born,
  We would forever be lost;
  Jesus Christ, I thank you. (translation from the Ghanaian Akan language)

They sing this hymn without any awareness that Christmas itself was originally a Christian substitute for a pre-Christian New Year religious festival in northern Europe. One may hope that they will one day sing it at the traditional New Year festival of Odwira to welcome and worship the One who achieved once and for all purification for their sins, their Great Ancestor, Iesu Kristo.”

-- Kwame Bediako

“The statement ‘the Jews killed Jesus’ makes as much sense as the statement ‘the Americans killed Kennedy.’”

-- Clark Williamson

“The problem is not that Jesus was a man. The problem is that men aren’t more like Jesus.”

-- Elizabeth Johnson

Objectives:
1. Students will become acquainted with central themes and issues in contemporary Christology, including Christology written from Global South perspectives
2. Students will be able to articulate their own Christology

Requirements (see assignment details below):
1. Share a Christological hymn or song with the class. Keep up with readings for each day and participate constructively in class discussions (15%)

2. Present your Christology-in-progress to the class twice and write your own Christological credo (60%) Final papers are due on Friday, January 30.

3. Write a 5-page paper in response to a contemporary Global South Christology (25%) Short papers are due on Monday, January 12.

Required Texts:

Recommended Text:
**CLASS SCHEDULE**
Note: Readings from Placher’s *Jesus the Savior* and the essays in *Cross Examinations* are in **SMALL CAPS** in the syllabus. Other readings are on CAMS and library reserve.

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**M 1/5**  
Incarnation  
PLACHER, 1-107

**T 1/6**  
Incarnation  

**W 1/7**  
Ministry  

**Th 1/8**  
Ministry  

**F 1/9**  
Cross  

**M 1/12**  
Cross  

**T 1/13**  
Reading Day No Class

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**Assignment Details**

Let Amy know ahead of time if you will be absent.

1. **Pick a Christological hymn or song and bring copies to class on the day you signed up.**
   Be prepared to explain briefly why you like the Christology of the music you chose and lead the class in singing it/ listening to it.

2. **Prepare a five to eight-minute oral report on your Christology-in-progress for the days noted in the calendar.** Your notes for this presentation are to be turned in to Amy. On 1/15, members of the class will take turns reporting on their views of incarnation, ministry and the cross. On 1/23, the focus will be on resurrection and Christ and pluralism. Be prepared to explain where you are theologically settled and where you are struggling. Note class readings that have been helpful, confusing, or provocative. The class will be divided into two groups for this exercise. You need only come to the half of the class in which you will be presenting.

   Your final Christological Credo (*Credo* is Latin for “I believe”) is a statement of your own Christological beliefs. It should be 15-20 pages, double-spaced, and should cover the 5 main divisions of the syllabus: incarnation, ministry, the cross, resurrection, Christ and pluralism. You are free to draw on other theological resources beyond class readings. Use standard footnote form for all references, including course readings. Please e-mail to Amy ([amypauw@lpts.edu](mailto:amypauw@lpts.edu)) or post on CAMS. **Due on Friday, January 30.**

3. **Write a 5-page, double-spaced paper on a Christology written from a Global South or Native American perspective.** There are some suggestions listed below (all on reserve), but you are free to choose something else, in consultation with Amy. Your paper should (1) respond theologically to anything that surprised or troubled you in the reading, and (2) reflect more generally on how Christianity’s new center of gravity affects the doing of contemporary Christology, including your own Christological articulations. We will discuss these papers briefly in class on the due date. Please e-mail to Amy ([amypauw@lpts.edu](mailto:amypauw@lpts.edu)) or post on CAMS. **Due on Monday, January 12.**

**Bibliographical Suggestions for Short Paper (all on library reserve):**


R.S. Sugirtharajah, ed., *Asian Faces of Jesus* (Maryknoll, NY: Orbis Books, 1993). Pick two of the following chapters: 1. Jesus and Krishna. 2. Christ and Buddha. 5. Confessing Christ in the Islamic Context. 5. The Pluralism of Religions and the Significance of Christ. NOTE: Sung Wook Chung represents an evangelical Protestant perspective, and Sugirtharajah represents a more liberal Catholic perspective. Instead of focusing on only one of these books, a student may opt to compare how they each relate Jesus to the traditions of Buddhism or Islam.


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

1/6

1/7
Karl Barth, Church Dogmatics, II/2, (Edinburgh: T&T Clark), pp. 94-127
Howard Thurman, Excerpt from “The Great Incarnate Words” in Motive (January, 1944).

1/8
Amy Jill Levine, “The Word Becomes Flesh: Jesus, Gender, and Sexuality,” in The Historical Jesus in Recent Research, eds. Dunn and McKnight (Winona Lake, IN: Eisenbrauns, 2005), 509-523

1/9

1/12

1/14
GOALS AND OUTCOMES
Work in this course is most closely related to this Learning Objective:

Students will gain knowledge and understanding of the history of Christian experience and historical and contemporary expressions of Christian theology in the context of the Seminary’s commitment to the Presbyterian Church (USA) and the Reformed tradition, guided by an ecumenical and global vision of the church. (M.Div. Program Goal 2)

It seeks directly to contribute to these Student Learning Outcomes:
For M.Div. and MAR students:
1. Students will demonstrate an understanding of multiple theological perspectives, historical and contemporary (M.Div. & MAR SLO3).
2. Students will demonstrate the ability to think theologically, strategically, imaginatively, and contextually about ethical issues (M.Div. SLO8, MAR SLO4).
3. Students will be able to talk intelligently and articulately about what they believe to others (M.Div. SLO15).
4. Students will be able to reason, write, and speak clearly (M.Div. SLO16).
5. Students will be able to articulate orally and in writing their own theological perspective, including a theology of ministry, mindful of their own distinctive ecclesial tradition and the global, multicultural, multi-religious context of contemporary ministry (QEPSLO2).

LPTS CLASSROOM POLICIES:
As with all LPTS classes, this course will honor these Seminary policies:

Use of Inclusive Language
In accordance with seminary policy, students are to use inclusive language in class discussions and in written and oral communication by using language representative of the whole human community in respect to gender, sexual orientation, ethnicity, age, and physical and intellectual capacities. For more information see: http://lpts.libguides.com/content.php?pid=469569&sid=4083885
Direct quotations from theological texts and translations of the Bible do not have to be altered to conform to this policy. In your own writing, however, when referring to God, you are encouraged to use a variety of images and metaphors, reflecting the richness of the Bible’s images for God.

Academic Honesty
All work turned in to the instructors is expected to be the work of the student whose name appears on the assignment. Any borrowing of the ideas or the words of others must be acknowledged by quotation marks (where appropriate) and by citation of author and source. Use of another’s language or ideas from online resources is included in this policy, and must be attributed to author and source of the work being cited. Failure to do so constitutes plagiarism, and may result in failure of the course. Two occurrences of plagiarism may result in dismissal from the Seminary. Students unfamiliar with issues related to academic honesty can find help from the staff in the Academic Support Center. For more information, see The Code of Student Conduct, 6.11; the Student Handbook, p. 19.

Citation Policy
Citations in your papers should follow the Seminary standard, which is based on these guides:


Copies of these guides are available at the library and in the Academic Support Center.

Special Accommodations
Students requiring accommodations for a documented physical or learning disability should be in contact with the Director of the Academic Support Center (kmapes@lpts.edu) during the first two days of class (or, even better, before the class begins) and should speak with the instructors as
soon as possible to arrange appropriate adjustments. Students with environmental or other sensitivities that may affect their learning are also encouraged to speak with the instructors.

**Attendance Policy**
According to the Seminary catalog, students are expected to attend class meetings regularly. In case of illness or emergency, students are asked to notify the instructor of their planned absence from class, either prior to the session or within 24 hours of the class session. Three or more absences (1/4 of the course) will result in a low or failing grade in the course.