

Fall 2018 Divinity Course Descriptions (New courses and courses not recently taught)

Churhst 760: Introduction to Ecclesiastical Latin – Case

The class is an introduction to basic Latin grammar and the vocabulary, classical and theological, necessary for the reading of Patristic and Medieval Latin texts and non-Christian Latin sources of influence upon Christian thought. This is the first half of a two semester class.

Preachng 771: Preaching in the Parish - Madroza

A consideration of preaching in relationship to pastoral duties and the total task of ministry with attention to week-by-week preaching in the parish setting. Some attention will be given to funerals and crisis situations. Prerequisite: Preaching 758

Xtianedu 761: Christian Formation of Youth in Varied Contexts - DeGaynor

This course will examine various myths and realities of American adolescent identity (e.g., their isolation from and/or their shaping of culture) and explore the ways young people navigate through the world (e.g., using virtual technologies and concrete relationships), specifically in families, churches, and schools. We will consider various models for ministering with youth that attend to their particularities (race, class, gender, sexual orientation, disability) and theologically point toward their flourishing. Together, we will develop ways to guide youth in distinctively Christian ways of living.

Xtianthe 790.02 – Theology, Modernity, and Film – Train and Volgare

This course examines major developments in cinema over the last century and asks how this medium might help us better articulate and engage the most pressing theological questions of modernity. To this end, course participants will view representative films which highlight significant developments in both form and content while engaging readings about the relationship between theology and film. Class sessions will be conducted seminar style and will sometimes include film screenings. Assignments will include film viewings, weekly reflections/responses and completion of a final class project.

Xtianthe 809: The Theology of Death and Martyrdom - Hauerwas and Porter

Examining theological sources from the Christian tradition, this course will ask students to engage the concept of death from protological, christological, and ecclesiological perspectives. It will attempt to answer the question “What is death?” under these each of these three headings. These answers, when taken together, will result in a greater understanding of what death is, what difference the death of Jesus Christ makes, and what demands his death places on Christians who aim to live, and so to die, “in Christ.”

Xtianthe 821: The Theology of Karl Barth –Rogers

The Theology of Karl Barth

Gene Rogers
efrogers@uncg.edu

Readings in Karl Barth, mostly from the *Dogmatics*, under 100 pages a week (small print optional). MDiv and doctoral sections. MDiv requirements: Bring readings to class every week *marked up* on paper (in books or printouts). One-page, double-spaced reflection or elaborated question on Barth's boldface thesis statement (*Leitsatz*). Two short papers (5-7 pages) or one medium-length paper (15 pages) as determined with the instructor. Topics may include:

1. **What Barth reacted to: The 19th Century's Threefold Turn to the Subject: The subject of consciousness, the subject of society, and the subject of Jesus** (Classic short passages to read in class from Schleiermacher, *The Christian Faith*; Feuerbach, *The Essence of Christianity*; Hanack, *What Is Christianity*; and Durkheim, *The Elementary Forms of Religious Life*).
2. **How Barth reacted to it: Romans and the genres of German Expressionism.** Barth, "The Word of God and the Task of the Ministry"; *The Epistle to the Romans* (read until you get it or you give up on getting it; Arnold Schoenberg, String Quartet #2 movement 4 "Entrückung"; Egon Schiele, paintings in lightbox at www.artres.com)
3. **How Barth found his voice.** Barth's book on Anselm, *Faith Seeking Understanding*; "Evangelical Theology in the 19th Century"
4. **Is revelation like the Virgin Birth?** *Church Dogmatics* I/1, §15, "The Mystery of Revelation." Preparation for the following week: very short readings (pages or paragraphs) from Michael Wyschogrod, "Israel, the Church, and Election"; John Calvin, *Institutes* III.21.1 and 7, 24.5; Theodore Beza, "Sum of Christianity" (flowchart); Westminster Confession, "The Problem of Assurance"; Scots Confession, "Election." All that is about 20 pages.
5. **How to fix Calvin: The Election of Jesus Christ.** *Church Dogmatics* II/2, p. 3 and §33.
6. **Can you be philo-semitic and anti-judaic? The Election of the Community.** II/2 §34. Barth's correspondence with Friedrich Marquardt (where he takes it back).
7. **Universal Salvation? Or what does God want for Judas?** II/2, §35 (in part).
8. **If natural theology is "the invention of the Antichrist," how do you get creation back? Creation and Covenant.** III/1 §41 (in part)
9. **Good on relationship, bad on gender? Co-humanity; Man and Woman.** §45 and critiques thereof.
10. **Is death a bad thing or a part of life?** (either §42, Limit, or §47, Time).
11. **Is evil a thing?** §50, *Das Nichtige* (in part).
12. **Pride, Sloth, and the Lie overcome by the Lord, Servant, and Witness.** "The Doctrine of Reconciliation," §58 (in part)
13. **What Else Can You Do With Barth?** Selections from political, Catholic, and Jewish Barthians (e.g., Hunsinger, Cone, Balthasar, Benedict XVI, Wyschogrod).

Xtianthe 832.01- The Theology of Joseph Ratzinger – Pfau

Few theologians of the last hundred years have had greater impact than Joseph Ratzinger (Benedict XVI), and almost none can claim to rival the scope and erudition of his writings.

Following his first and second dissertations – on St. Augustine’s ecclesiology and St. Bonaventure’s theology of history, published in 1953 and 1959, respectively – Joseph Ratzinger has written extensively and profoundly on ecclesiology, eschatology, ecumenism, Christology, scriptural exegesis, questions of liturgy and sacramentality, as well as theological ethics (personalism; conscience) in relation to magisterial teaching. An introduction to Ratzinger, then, offers a particularly rich way for mapping Catholicism's self-understanding during the past seven decades or so, as well as its evolving relation to other faith denominations and the ambient, secular world.

Our course readings will be thematically grouped into four clusters: **1) Faith, Exegesis & Tradition: Theological Principles; 2) Eschatology & the Challenge of Political Theology; 3) Ecclesiology & the Liturgy since Vatican II; and 4) Christology & Theological Ethics.** – **Note:** This is to be a reading- and discussion-intensive course. Writing requirements will be limited to 1 or 2 written in-class reports (2 pp. single-spaced) on assigned readings, as well as 2 critical response papers (approx. 2,500 words each) on texts by Ratzinger.

- Ratzinger, *Introduction to Christianity* (required) – ISBN 978-1-58617-029-5
- Ratzinger, *Eschatology: Death and Eternal Life* – ISBN 0-8132-0633-2
- Ratzinger, *The Spirit of the Liturgy* – ISBN 978-1-58617-997-7
- Ratzinger, *The Nature and Mission of Theology* – ISBN 978-0-89870-538-6

- Tracey Rowland, *Ratzinger’s Faith* – ISBN 978-0199570348 (**recommended**)

Note: All other readings will be uploaded via Sakai.

Xtianthe 890/English 890S Redeeming Love: Four Medieval Texts - Aers

“The medievals located the redemptive value of Christ’s work primarily in his passion and crucifixion, seeing Christ as making *satisfaction* for our sins, and as *meriting* our justification and everlasting life.”
(Richard Cross, *Duns Scotus*, 129)

This quotation introduces some central areas explored in “Redeeming Love.” We will be working with different kinds of writing as we study different models of the redemption between Anselm of Canterbury (d. 1109) and Julian of Norwich (mid-fourteenth century, early fifteenth century). The course is text centered. I have no interest in encouraging intellectual or theological history composed as a grand narrative of ideas or doctrines, no interest in a survey of theories of the atonement (a sixteenth-century term I shall eschew as an unhelpful anachronism). Why not a survey, why not a grand survey? Because such surveys have a habit of abstracting ideas / doctrines from complex exploratory and sometimes self-divided texts: and then composing there abstractions into an orderly, teleological story. The result is often a persuasive, even compelling history of ideas that no texts actually produced and perhaps nobody actually thought. What alternatives are there? A history concentrating on particular texts belonging to particular practices in particular discourses. A history of the way ideas are

embodied and explored in often thoroughly complex, intellectually and affectively demanding texts. With such hermeneutic *caveats* in mind, we will study four medieval texts. Having done so, we may be able to consider whether these texts tell any kind of story and, if so, what.

We will begin with a text you should read *before the first meeting*, bringing the text to the first class. St. Anselm, *Cur Deus Homo*. I recommend the translation in Anselm of Canterbury, *The Major Works*, ed. Brian Davies and G. R. Evans (Oxford World's Classics paperback, Oxford U. P.). After Anselm I will discuss with you some Questions from the third part of St. Thomas Aquinas's *Summa Theologiae* alongside strands of Abelard's Commentary on Romans. We will then take several weeks to study the greatest Christian poem of the Middle Ages written in English: William Langland's *Piers Plowman*. We will be studying the C version of this work, the final version. Those unfamiliar with Middle English should certainly read the poem in the translation by George Economou, *William Langland's Piers Plowman: The C Version* (University of Pennsylvania Press paperback); for the Middle English, the set text is the fine annotated edition, with the helpful introduction, by Derek Pearsall: *Piers Plowman: A New Annotated Edition of the C-text*, 2nd edition (University of Exeter Press and now Liverpool University Press, paperback). Make sure you get this, "new annotated" edition (2008 and later); not the first edition (1978). This wonderful, demanding poem you should read in the long vacation, before the class, re-reading it during the class. After Langland, we will study another truly great work from the period, the visions and meditations of Julian of Norwich. The most accessible text and one I recommend is *The Showings of Julian of Norwich*, edited by Denise Baker (Norton paperback). If you want a good modern translation read the "Long Text" in Julian of Norwich, *Showings*, edited and translated by Edmund Colledge and James Walsh (Paulist Press paperback). Our final work is an exquisite late fourteenth-century poem composed around the death of the writer's child: *Pearl*. The set text here is *Poems of the Pearl Manuscript*, eds. Malcolm Andrew and Ron Waldron: use the REVISED edition (Exeter University Press) which includes a reliable prose translation in a CD-ROM at the back of the book.

The primary task of anyone enrolling in this course is to read the set texts, slowly and meditatively. I will suggest relevant scholarly work during the class but here are a few excellent introductory works:

- Rik Van Nieuwenhove, *An Introduction to Medieval Theology* (Cambridge U. P.)
- Brian Davies, *The Thought of Thomas Aquinas* (Clarendon Press)
- Elizabeth Salter, "Piers Plowman: An Introduction" in her posthumous collection, *English and International: Studies in the Literature, Art and Patronage of Medieval England*, ed. Derek Pearsall and Nicolette Zeeman (Cambridge U. P., 1988), pp. 111-157.
- Denys Turner, *Julian of Norwich: Theologian* (Yale U. P., paperback).
- Eamon Duffy, *The Stripping of the Altars. Traditional Religion in England 1400-1580*, second edition (Yale U. P., paperback 2005), chapters 1-10: anybody studying medieval writing should read the pre-Reformation part of this book.

Note on class format and expectations and grading

This class is a seminar so attendance and participation are mandatory. Laptops (and other electronic devices) are not to be used in class. A seminar is a dialogic form of learning, very different to a lecture class. In my experience, laptops act as an impediment to the kinds of attention and communication I consider essential to a flourishing seminar. Also, since we will

have more than enough to chew on already, please refrain from eating during class. The grade will come from one essay of not more than 25 pages to be handed in during or before the final class.