God, Christ and Salvation

For each tutorial prepare an essay on either of the two topics given. (In case this is a paired tutorial, make sure that both students do the same essay!). An asterix indicates that the book is available in the Trinity library.

As a general introduction, which may be consulted for most of the topics, I recommend: P. Hodgson/R. King, *Christian Theology. An Introduction*

1. Either: **Can the existence of God be proved and, if so, would this be a task for theology?**

   J. Macquarrie, *In Search of Deity*, Part I & III, esp. ch. 15*
   R. Swinburne, *Is there a God?*
   A. Plantinga, *The ontological argument*, in: Pojman (ed.), *Philosophy of Religion*, I C 3 (pp. 77ff.)*
   Tillich, *Systematic Theology I*, ch. 8*
   Pannenberg, *ST I*, ch. 2*

   Or: **How can we speak of God and - if we do - know we speak of 'God'?**

   J. Macquarrie, *God-Talk*
   J.-L. Marion, *God without Being*, ch. 1
   L. Feuerbach, *Essence of Christianity*, ch. 1 (and Barth's introductory essay)
   E. Jungel, *God as the Mystery of the World*, ch. IV (226 ff.)
   Steuer/McClendon (eds), *Is God God?* Esp. the contributions by Altizer and Burrell.

2. Either: **What is the relevance of a concept of revelation for theology?**

   K. Barth, *Church Dogmatics I/1*, § 8*
   W. Pannenberg, *Revelation as History*, London 1969 (read Pannenberg's introduction)

   Or: **How have modern conceptions of language influenced theological thought?**

   F. Kerr, *Theology after Wittgenstein*, Oxford 1986*
I. Ramsay, Religious Language, London 1957
J. Soskice, Metaphor and religious language, Oxford 1985

3. Either: **Does God change?**

T. Weinandy, Does God Change*, esp. chs. 4,5&6
H. Küng, Does God Exist? Part B
E. Jüngel, God's Being is in Becoming
J. Moltmann, The Crucified God*, esp. ch. 6
P. Fiddes, The Creative Suffering of God

Or: **Is Christianity a monotheistic Religion?**

J. Thompson, Modern Trinitarian Perspectives*
K. Rahner, The Trinity*
C. Gunton, The One, the Three, and the Many*, esp. chs. 1 & 8
J. Moltmann, The Trinity and the Kingdom of God*, esp. ch. V
B. Leftow, Anti Social Trinitarianism, in: S. Davis et al. (edd.), The Trinity*, ch. 9
(pp. 251 ff.)
L. Boff, Trinity and Society

4. Either: **Does the historical Jesus matter for our faith?**

J. Macquarrie, Jesus Christ in Modern Thought
C. St. Evans, The historical Christ and the Jesus of Faith, Oxford 1996, esp. chs. 1-6
(available online at "Oxford Scholarship Online")
St. Sykes, P Clayton (eds.), Jesus, Faith and History, Cambridge 1972, see esp. chapter by Sykes

Or: **What sense, if any, can it have to say that Jesus was both God and man?**

C. Gunton, An Introduction to Christian Doctrine, chs. 5&6
Encyclopaedia of Modern Christian Thought/ (Oxford/Cambridge, MA: Blackwell,
1993), 80-93
J. Hick (ed.), The Myth of God Incarnate, London 1977 (esp. chs. by Wiles, Hick and
Cupitt)
G. O'Collins, The Incarnation: The Critical Issues, in: id. (ed.) The Incarnation,
Oxford 2002 (available online at "Oxford Scholarship Online")
In the same volume there are other interesting contributions, esp. by S. Coakley and
B. Leftow
W. Pannenberg, Jesus: God and Man, chs. 8+9
For the next essay topics you may wish to consult:
DF Wells, _The Search for Salvation_
This is an excellent summary of types of salvation theories which helps understand what is meant by ‘salvation’ in various authors.

5. EITHER: **Is it helpful to understand the death of Jesus as a sacrifice?**

R. Girard, _Things Hidden Since the Foundation of the World_
id. _The Scapegoat_
id., _I see Satan Fall like Lightning_
A very useful collection of texts is to be found in _The Girard Reader_
NB: Girard is writing in all his books about essentially the same theory; so looking at them (selectively) may be helpful for understanding some of his insights better.
R. Schwager, _Must there be scapegoats?_ (Major theological appropriation of Girard's theories)
Chr. Flemming, _Rene Girard: Violence and Mimesis_ (introduction to person and work)
S.W. Sykes (ed.), _Sacrifice and Redemption_, esp. chapters on Paul (Dunn), Augustine (Bonner) and the systematic ones in part IV
F.M. Young, _Sacrifice and the Death of Christ_

OR: **How can anything that happened to Jesus save human beings who live now?**

P. Fiddes, _Past Event and Present Salvation_ (excellent introduction; presupposes no technical knowledge of the subject)
Fiddes is indebted to: F.W. Dillistone, _The Christian Understanding of Atonement_ (major work; contains in ch. X a superb conclusion, summing up the essential argument)
C. Gunton, _The Actuality of the Atonement_ (uses atonement as a stalking horse to critique and reach beyond ‘modern rationalism’)
G. Aulén, _Christus Victor_ (by now classical, historical study of types of atonement theories, but with a clear systematic perspective)
R. Swinburne, _Responsibility and Atonement_, ch. 10
NB: All these books are in the Trinity Library

6. EITHER: **Is the concept of sin still relevant for theology and, if so, in what sense?**

T. Peters, _Sin: Radical Evil in Soul and Society_ (practically oriented, this is a good read to get into the topic)
E.W. Kemp (ed.), _Man: Fallen and Free_, chs. 1,2&9 (collection of articles from the late 60s surveying ways of articulating doctrine in our time)*
P. Ricoeur, _The Symbolism of Evil_, esp. Part I, ch. II (this is not easy, but quite stimulating for a philosophical re-appreciation of the theological concept of sin)
K. Barth, _Church Dogmatics. A Selection with Introduction by H. Gollwitzer_, ch. III (Barth’s view of sin as ‘nothingness’ has been one of the most influential views in 20th century theology. It is developed largely in _Church Dogmatics_ III/3, but you may find these extracts useful)
P. Tillich, _ST_, Part III, 1, A-D (Tillich offers a different, but equally influential conception of sin which for him is ‘estrangement’)*
R. Niebuhr, *The Nature and Destiny of Man*, vol. I, chs. vii-ix (this is the most influential ‘liberal’ view of sin in the 20th century)*
R. Radford Ruether, *Sexism and God-Talk*, ch. 7 (feminist critique of traditional notions of sin)*
T.D. Cooper, *Sin, Pride & Self-Acceptance. The Problem of Identity in Theology and Psychology* (this is extremely interesting for the psychological background; difficult to select individual chapters, but read at least chs. 1&7)

OR: "Ecce homo". What does Christianity tell us about the human being?

R. Niebuhr, *The Nature and Destiny of Man*, esp. ch. V (but the book as a whole is a classic, the authoritative contribution of liberal theology in the 20th century)*
K. Rahner, *Foundations of Christian Faith*, esp. parts I-IV (as an introduction: L. O’Donovan [ed.], *A World of Grace*, esp. ch. 2; Rahner’s theology rests on an anthropological foundation; to understand his doctrine of man is to understand his theology in general)*
F. LeRon Shults, *Reforming Theological Anthropology*, esp. part III (chs. 8-10) NB: part II is also interesting (for Schleiermacher, Barth and Pannenberg)
W. Pannenberg, *What is man? Contemporary Anthropology in Theological Perspective* (this is a popular summary of Pannenberg’s main ideas on this subject originally broadcast; the full account is contained in his major: *Anthropology in Theological Perspective*; Pannenberg sees a concept of man in a historical perspective as foundational for Christian theology)
P. Tillich, *ST*, Part III, 1 (‘Existence and the Quest for the Christ’)*
W. Kroetke, ‘The humanity of the human person in Karl Barth’s anthropology’, in *Cambridge Companion to Karl Barth* (this is a very lucid and well informed presentation of Barth’s anthropology which is often neglected but, according to this author, a central pillar of his system)
K. Ward, *Religion and Human Nature* (here the interest is in widening the perspective and including other religions)*

7 What is the relevance of the theology of EITHER Karl Barth OR Paul Tillich for Christianity today?

For Barth:: K. Barth, *The Epistle to the Romans* (this is in many ways the crucial work of the younger Barth; in the preface to the 2nd, thoroughly reworked edition he lays out some principles of his theology at this stage of his development)*
Id. *The Humanity of God* (three later papers which show Barth’s turn towards a truly christocentric theology)*
Id. *Church Dogmatics* I/1, § 1-7*

J. Webster, *Karl Barth* (Outstanding Christian Thinkers): this is a brief, but reliable introduction to B’s life and thought
H.U. von Balthasar, *The Theology of Karl Barth* (this remains the classical interpretation of Barth’s mature theology by his congenial friend, even though it has been revised in various details by Hunsinger and McCormack)
G. Hunsinger, *Karl Barth. The Shape of his Theology*
B. McCormack, *Karl Barth’s Critically Realistic Dialectical Theology* (this is now the generally accepted account of Barth’s theological development, written partly against Balthasar’s earlier theory; it is also an analysis of Barth’s theology in its own right, emphasising constantly the interrelations between thought, life and historical-political situation)*
T. Gorringe, *Karl Barth. Against Hegemony* (an attempt to show the connections between Barth’s theology and the politics of his day)*

**For Tillich:** P. Tillich, *The Courage to Be* (this extremely influential book summarises Tillich’s philosophical theology)
Id., *The Dynamics of Faith* (ch. iii on the ‘symbols’ of faith)
Id., *ST I, Introduction*  
Id., ‘The Significance of the History of Religions for the Systematic Theology’ in: M.L. Taylor, *Paul Tillich. Theologian of the Boundaries*, 312ff. (this is an extract from a paper containing some insights typical for the late Tillich)*

J. Heywood Thomas, Tillich (Excellent introduction)  
JP Newport, *Paul Tillich* (esp. part ii on T.’s theology is useful)*  
J.L. Adams, *Paul Tillich. Philosophy of Culture, Science and Religion* (by now the classical study of Tillich’s theology in general)*  
JP Clayton, *The Concept of Correlation* (on Tillich’s theological method)*

8. EITHER: **Does the ‘myth of Christian uniqueness’ need demythologizing?**

J. Hick, *An Interpretation of Religion*, part iv  
J. Dupuis, *Towards a Christian Theology of Religious Pluralism* (wide ranging study; part ii contains Dupuis’ post Vatican II approach to religious pluralism)  
P. Knitter, *No Other Name?* (Like Dupuis’ study this summarises various views on the issue, but from the point of view of religious pluralism)  
Hick/Knitter, *The Myth of Christian Uniqueness* (contributions by ??)  
G. D’Costa, *Theology and Religious Pluralism* (probably the most influential attempt at countering Hick’s theories)  
Id. *Christian Uniqueness Reconsidered*, esp. contributions by: ??  
J. Macquarrie, *Principles of Christian Theology*, ch. 7

**OR: Will unbelievers eventually go to hell?**

B. Hebblethwaite, *The Christian Hope* (good introduction to eschatology in general)  
R. Parry/Ch. Partridge (eds.), *Universal Salvation? The Current Debate*  
J.L. Kranvis, *The Problem of Hell*  
J. Hick, *Death and Eternal Life* (esp. parts iii and v)  
H. Urs von Balthasar, *Dare we Hope ‘That all Men be Saved’?*  
K. Rahner, ‘Eschatology’ in *Sacramentum Mundi*  
M. Ludlow, *Universal Salvation*, chs. 4-7 (on Rahner’s view)  