I. COURSE DESCRIPTION
This course will first emphasize some of the major perceptual changes that took center stage in and from the Enlightenment, and how these seemed to require new foundations, methods, claims and conclusions in Christian theology, especially given “the scientific method” thought to measure the validity of all human pursuits. The focii will be upon the rise of theological liberalism, Hegelian idealism, Karl Barth and “neo-orthodoxy,” existential theology, and post-existential trends in “process” philosophy/theology and theological concerns for human “liberation”.

II. RATIONALE
The Christian faith, notably in its classical doctrinal expression (Jude 3), has always faced opposition in many forms—and not only political/legal, but intellectual. But no intellectual development opposing the Christian faith has ever been comparable to or so pervasive as that of Enlightenment/Modernity. These effects are still widespread and dominate, not only in the West, but now in most countries/cultures at some level. Hence, in coming to grips with the nature and meaning of the Christian faith in this twenty-first century context, it is necessary that leaders in the Church be critically aware of the living theological-philosophical alternatives to historic orthodoxy vying for the minds of people. Working from the Enlightenment’s potent intellectual influences, this course is aimed at clarifying the primary (philosophico-) theological methods and focii of the most prominent theologians and theological movements of modernity that affect the Christian gospel and its presentation in this culture.

III. PREREQUISITES
Previous successful completion of the two introductory theology survey courses at either the undergraduate or (ideally) graduate seminary levels is recommended.
IV. **Required Resource Purchase(s)**

- S. Grenz and R. Olson, *Twentieth Century Theology: God and the World in a Transitional Age*, IVP.
- Rudolf Bultmann, *Jesus Christ and Mythology*, SCM Press.
- Karl Barth, *Evangelical Theology*, Eerdmans.

**Note:** The works, and the readings therein (with one exception) are fairly concise just over or under one hundred pages. Additional materials will be engaged via handout (K. Barth *Church Dogmatics*, I/1, 98-140) or by materials on “Reserve” at the Library (e.g. K. Barth I/1).

V. **Additional Materials for Learning**

a. Computer
b. Internet access (broadband recommended)
c. Microsoft Word

(Microsoft Office is available at a special discount to LU students.)

VI. **Measurable Learning Outcomes**

A. Assess the primary emphases and elements of the most prominent theological formulations of the modern (Enlightenment and post-Enlightenment) era.
B. Compare the strengths and weaknesses of most prominent modern theologians and movements.
C. Analyze the most significant modern theological issues and the continuing theological questioning that faces the church in our time.

VII. **Course Requirements and Assignments**

A. **Examinations:** (MLO’s A-C)

There will be two examinations, each reflective of approximately half (first half, second half) of the Enlightenment effects on modern theological issues and materials for the THEO 697 course. The first exam will cover the material from the late Enlightenment, and especially I. Kant, through the nineteenth century transitions through liberalism, idealism to the twentieth century and notably the theology of Karl Barth, and “Neo-Orthodoxy” will be wholly based in/from the study questions already prepared for via pre-class study of assigned texts and in-course presentation. This first exam is scheduled for Friday, January 10, 2014, of our intensive week. The second exam will cover the remainder of the “modern” theological material from “Existential Theology” (Bultmann, Tillich), Process Theology and finally through “Liberation Theology.” This Exam (again, based totally in/from the second test of study questions) will be taken within three weeks of the end of our intensive week (January 31, 2014) in a “proctored”
situation agreed to and confirmed with and for Dr. J. Morrison. These arrangements, too, must be effectively established by the student before the intensive week. These exams and their previously given preparation essay questions will assume already accomplished careful reading of the assigned texts, as divided for exam one and for exam two (see below). Which of the “prep” questions, previously studied and answered by each student, will be actually required at test time will be determined by Dr. Morrison (at that point). Each examination will constitute one-third of your final grade (see below).

B. Research Paper: (MLOs A-C)
One original research paper will be required for this course. The paper must follow Turabian research paper guidelines (cover page, carefully researched content/development/argument, foot-/endnotes, bibliography, etc.) and must be the result of graduate level independent work in secondary and original sources. This paper must seek to answer one central question (related to a “thesis statement”), and that as related to/ focused on a prominent/ central figure (or figures, two for comparison) in post-Enlightenment/ modern theology. This issue/ question/ direction ought to be fairly clear by the time of the intensive week (during which Dr. Morrison should be able to add yet greater focus and precision). Again the approved topic/ issue/ question must present, analyze and critique some aspect of the biblico-theological, theological, historical-theological or philosophical-theological work/thought of an influential modern theological figure (or figure within a prominent theological movement), e.g., The Christology of Soren Kierkegaard, Karl Barth’s Doctrine of Election, Kant’s Influence on Schleiermacher’s Theological Method, Tillich’s Existential Portrayal of Human Existence in Relation to God The Influence of Process Thought on “Open” Theism. Or the research paper may analyze and assess a prominent modern or postmodern theological debate (e.g. Barth versus Brunner on the “Nature-Grace” question). The paper must be about 18 to 20 pages in length (not counting bibliographical references to works cited). The paper will be due at my home or at my office by February 19, 2014(W). Online sources, on the whole are often less than properly scholarly, and so must be screened carefully. Regarding such, look for online sources published previously elsewhere. Such sources may constitute no more than 20% of your “Bibliography” (which should include at least ten (10) sources beyond course textbooks (and again, notably, original sources among these). This research paper will constitute one-third of your final grade (333 points).

Sample Outline

I. Background and nature of the issue.
II. View One: History, biblical bases and theological formulation.
III. View Two: History, biblical bases and theological formulation.
IV. Critical examination of views one and two.
V. Exegesis of most crucial Scripture passage
VI. Conclusions
VIII. COURSE GRADING AND POLICIES

A. Points
   First Exam       333pts
   Second Exam      333pts
   Research Paper  334pts
   **Total:**       **1000pts**

B. Scale:

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<th>Score Range</th>
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<tbody>
<tr>
<td>960-1000</td>
<td>A</td>
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<tr>
<td>940-959</td>
<td>A-</td>
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<tr>
<td>920-939</td>
<td>B+</td>
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<td>890-919</td>
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<td>870-889</td>
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<td>850-869</td>
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<td>BELOW 729</td>
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C. Assignment Policies

   All late work will be assessed a deduction of 5% per day of the assignment’s point value. Late work may not be penalized at the instructor’s discretion in the event of a military deployment, medical emergency, death in the family, or other extenuating circumstances.

D. Attendance Policies

   The student is obliged to follow the attendance policies identified in the graduate catalog.

E. Academic Misconduct Policies

   Academic misconduct is strictly prohibited. See the graduate catalog for specific definitions, penalties, and processes for reporting.

F. Drop/Add Policies

   The student is obliged to follow the drop/add policies identified in the graduate catalog.
G. Dress Code

The student is expected to maintain a neat, professional appearance while in class. The code is described in the graduate catalog and may be amended with guidelines by the school of study.

H. Classroom Policies

The use of cell phones will not be permitted. The use of computers is provisional. The student will only be allowed to use a computer if he/she is taking notes during class. Surfing of the web, social networking, or any other activity on a computer that distracts the student from the lecture (in the opinion of the professor) will result in the forfeiture of the privilege of the use of the computer in class. Should one student’s behavior result in the forfeiture of the use of a computer for that student, the entire class may lose the privilege of the use of computers.

I. Disability Assistance

Students with a documented disability may contact the Office of Disability Academic Support (ODAS) in DH 2016 to arrange for academic accommodations. For all disability test accommodation requests (i.e. quieter environment, extended time, oral testing, etc.) the Tutoring/Testing Center is the officially designated place for all tests administered outside of the regular classroom.

J. Student Conduct Policy

The student is expected to conduct himself/herself in a Godly and civil manner when addressing the professor or other students. While good healthy discussion will be expected and encouraged, at no time will personal attacks be tolerated.

IX. COURSE CALENDAR

Pre-Class Readings (portions A and B) (studied before the “Intensive” Week, January 6-10, 2014, and the preliminary bases for answering/outlining answers to the “preparatory questions” for Exam 1 occurring on Friday, 1/10/14.

A. The Enlightenment, German Idealism, and Nineteenth Century theological Liberalism (focusing especially on I. Kant, F. Schleiermacher, G. Hegel, A. Ritschl).

Grenz and Olson, 9-62
Kant (all of his specific text), 3-13, 15-190

B. Transition to twentieth Century Theology, change of culture, especially the Theology of Karl Barth (and “Dialectical Theology,” so called Neo-orthodoxy”).
Grenz and Olson, 63-86, 99-112
K. Barth (Evangelical Theology), v-viii, 3-105
*K. Barth, *Church Dogmatics*, vol I, part 1, 98-140*

*(CD I/1 also on reserve at the LU Library)*

**END** of the first half of THEO 697 course reading. From these readings the “prep” questions for PART ONE should be answered/ written out/ outlined before our intensive week. TO THESE what is done in class shall be added on.

C. Theological Existentialism (Rudolf Bultmann and Paul Tillich)

Grenz and Olson, 86-99, 113-130.

R. Bultman *Jesus Christ and Mythology*, all.

P. Tillich, *Dynamics of Faith*, all.

D. Significant Recent Theological Movements: Especially Process Theology, Liberation Theology and Hope(eschatological) Theology, and Related Developments in Roman Catholics Theology.

Grenz and Olson, 130-144, 170-199, 200-236, 237-270

J. Cobb and D. Griffin, 7-79

**END** of the second half of THEO 697 course readings.

While these can well be studied, if some time allows, before our intensive week, and some work done to begin to answer the “prep” questions for part 2 of THEO 697, I will assume that much/most of the part 2 reading will be studied carefully and in concentrated form after our week together. Preparations for Exam 2 covering part 2 out of the course will be obvious formulate answers from the second half of our week’s discussion/presentations/lectures and from the above specified readings for part 2 (as had been done likewise for part1). Again, Exam 2 must be proctored.

If there are any questions regarding these requirements, processes or procedures, please call Dr. John Morrison at (434)237-5377 (which he prefers!) or Email (with phone number information) at montkidsinva@verizon.net .

Again, Exam 1 will be taken on Friday 1/10/14 at the latter part of final day together.