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INDS 502: CHRISTIAN THOUGHT AND CULTURE II (C. AD 1600 to the Present)

Iain Provan (professor of record)
with other Regent faculty and guests

Winter 2021

Tuesdays, 1:30 – 2:50 pm

Recommended co-requisites: BIBL 502, HIST 502

3 graduate credit hours

Administrative TA: Judith Gebbe

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Special Notes

- The lectures in this course will be offered “live” in Winter 2021 in two formats, namely (1) in-person/on-campus (if there is sufficient demand) and (2) via Zoom. Recordings of the lectures will also be made available to selected students on the course Moodle site for 48 hours after each one. If you are not able to attend the lectures live (in-person or via Zoom) due to living in a distant time zone, you may appeal to the Senior Academic Administrator for permission to take them virtually by using the recordings.
- The tutorials in this course will also be offered “live” in Winter 2021 in both formats – but only in-person/on-campus if there is sufficient demand. Students must be able to *take* the tutorials live; the tutorials will not be recorded.
- Please note that all times mentioned in this syllabus are Pacific Standard Time (PST) or (after March 14) Pacific Daylight Time (PDT).
- It is recommended that students take INDS 501: Christian Thought and Culture I prior to taking INDS 502: Christian Thought and Culture II.
- The textbooks for this course are Jonathan Hill, *The History of Christian Thought* (Downers Grove, IL: Intervarsity, 2003; ISBN: 0830827765), and Lesslie Newbigin, *Proper Confidence: Faith, Doubt, and Certainty in Christian Discipleship* (Grand Rapids: Eerdmans, 1995; ISBN 0802808565). Students should buy the second of these books and ensure that they at least have access to the relevant pages of the first book (see further below). The Hill textbook provides a *descriptive* overview of the history of Christian thought in the modern period. The Newbigin textbook reflects

more *constructively* on the challenges facing Christian faith and apologetics in a postmodern world, focusing on questions of epistemology (knowledge, proof, and certainty).

- **When registering for INDS 502: Christian Thought and Culture II, students must also submit a CTC Tutorial Request Form (TRF).** Tutorials are not available to auditors. When completing the TRF, students should indicate the time zone in which they live in relation to PST (e.g., plus 7, plus 18), and rank *all* of their tutorial time preferences from among the options listed. Students are strongly advised to submit their TRF early in order to increase their chances of getting into the desired section. It may be possible to keep some students from CTC I in Fall 2020 in the same tutorial section for CTC II in Winter 2021. However, a few of the Fall groups will be moving their day and time in order to accommodate students who wish to attend in-person and on-campus. Therefore, many changes will be necessary, either because those groups no longer exist in their Fall form, or because students opt into an in-person and on-campus tutorial group, or for other reasons. Finalized tutorial groups will be posted on Moodle on Monday January 11, 2021.

Course Description

This course and its partner, CTC I, are organized around the theme of “story.” What does it mean to live out the Christian Story comprehensively and with integrity in the midst of cultures shaped to some or a great extent by counter-stories? What does it mean, in the broadest terms, to confess that JESUS IS LORD – a statement that lays claim to all of human thought and activity, public as well as private, to all of history, and indeed to the entire created world? Along with CTC I, the course is intended to provide an historical, theological and cultural complement to OT and NT Foundations, and Church History I & II. CTC I covers the period from the beginning of Christianity to the Protestant Reformation in the 16th century and its immediate aftermath. CTC II covers the period from the early seventeenth century down to the present.

Learning Objectives

At the successful completion of this course, students should be able to:

1. demonstrate an understanding of the way in which their own story and experience relates to the ongoing witness and mission of the Christian church;
2. differentiate between distinctive Christian approaches to theology, mission, social, and cultural engagement;

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3. evaluate the strengths and weaknesses of those differing models and approaches;
4. summarize a range of primary and secondary texts and assess the important issues they raise;
5. engage thoughtfully and constructively with views and perspectives other than their own; and
6. discuss the wide-ranging implications of the Christian confession with respect to the pressing challenges and opportunities confronting 21st century believers around the globe.

Course Structure

The first day of class is Tuesday, January 12; the last is Tuesday, April 13. There will be no class or tutorials during either reading week (i.e., February 15-19 and March 22-26).

CTC II has three main components:

1. One lecture each week, either in-person and on-campus at Regent College or via Zoom. The access details for the latter will be communicated separately to registered students. Each lecture will be followed by a response from a non-lecturing faculty member present in the class, as well as some discussion of student questions.
2. One tutorial group meeting each week in weeks 1-11, either in-person and on-campus at Regent College or via Zoom (there are no tutorials during the final week of the semester, April 12-16). These groups are designed to encourage both theological reflection and spiritual growth through guided discussion of the content of the lectures and assigned readings. Groups will consist of between 10 and 12 students. These will meet under the shared leadership of a Regent College professor and a TA. The reading for each week should be completed and logged (see further below) by 4:30 pm on the Monday preceding the weekly lecture to which it relates. The tutorial time slots for Winter 2021 follow below. Please note that tutorials listed below as **ON-CAMPUS** are only open to students who can attend at the College campus in Vancouver **after the first reading week (February 23) – prior to that, these tutorials will be via Zoom**. These groups will necessarily be “capped” at a certain number (no matter what the student demand) in order to comply with protocols surrounding the COVID-19 pandemic. Please further note that all the **TUESDAY** tutorial groups, whether they are meeting on-campus or via Zoom, are only open to students who can attend the preceding lectures on campus or via Zoom **AT THE SCHEDULED TIME** (1.30 pm PST). These tutorial groups are NOT open to students who are only able to listen

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to the recordings subsequently. Finally, in all cases where students intend to listen to the recordings, they must be able to complete this task each week **PRIOR** to the tutorial time they choose.

- Tuesday 3.00 pm: **ON-CAMPUS** tutorial (for students attending the lecture **AT THE SCHEDULED TIME**).
 - Tuesday 3.00 pm: **ON-CAMPUS** Zoom tutorial (for students attending the lecture **AT THE SCHEDULED TIME**).
 - Tuesday 3.00 pm: Zoom tutorial (for students attending the lecture **AT THE SCHEDULED TIME**).
 - Tuesday 4.00 pm: Zoom tutorial for students attending the lecture **AT THE SCHEDULED TIME**).
 - Wednesday 7.00 am: Zoom tutorial (open to all students).
 - Wednesday 12.00 pm: Zoom tutorial (open to all students).
 - Wednesday 1.00 pm: Zoom tutorial (open to all students).
 - Wednesday 5.00 pm: Zoom tutorial (open to all students)
 - Thursday 11.00 am: Zoom tutorial (open to all students)
 - Friday 7.00 am: Zoom tutorial (open to all students)
3. In addition to these compulsory course components, there is one optional but recommended component: a film series featuring films that are relevant to the questions under consideration in the lectures and tutorial groups; these films are listed in the Appendix at the end of this syllabus, along with further information pertaining to the series. Any CTC student may view the films, but some may also choose to gain course credit for doing so by participating in a weekly film discussion group and submitting written commentary on certain films. For further details about this option, see below under Assignment #2: Additional Reading Log. Unfortunately, we are only able to run the discussion group once each week at a set time on Thursday evenings, so it will be difficult for students in some time-zones to participate in it.

Estimated Time Investment

Lectures	18.0 hrs
Tutorial Group	11.0 hrs
Reading Logs	30.0 hrs*
Position Paper (2,000 words, incl. footnotes)	20.0 hrs**
Reading for Classes and Tutorials (950 pages)	47.5 hrs

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Exam	1.5 hrs
Exam Preparation	<u>7.0 hrs</u>
	135.0 hrs

Notes

*Time allotted for the Reading Logs reflects time to record and reflect on all reading required for the course, except that which is specifically for the Research Paper (which is to be accounted for in the citations and bibliography in that paper).

**Time allotted for the Research Paper reflects time to read at least 80 pages of source material.

The amount of time taken by students will vary. This information is intended to be used as an approximation for planning purposes.

Assignments

1. Weekly Reading Logs (Graded by Tutorial TA)

Students will keep a record of their reading, demonstrating that they have read the required 950 pages of material. Much of this reading (600 pages) will come from the required texts for each lecture (see the class outline for this specified reading); this material is to be logged **weekly** in weeks 2-11 inclusive. Reading logs submitted late will be marked down one grade-point for each 24 hours beyond the due date.

Each reading log entry has a two-part structure. In **Part I** you should record the date of your submission and

- i. Confirm the number of pages read in the Hill or Newbigin textbook. Please note that the readings from these books are simply sequential – the content will not necessarily match up directly with the lecture topic in each week, and students will need to do their own work in integrating these readings with the others.
- ii. For each of the other readings assigned for each upcoming lecture, provide a one or two sentence summary of each reading's thesis (or argument) as well as the number of pages read.

In **PART II** you will write a response to that week's "Discussion Question" (DQ), posted on the class Moodle page. This response must argue a clear thesis, should be between 400-500 words in length, and should make use **primarily** of all the non-Hill/ Newbigin readings for that week. You may also wish **secondarily** to

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draw in selected, relevant information from your reading of Hill/ Newbigin and from the lectures during the course up to that point. **However, the main emphasis must lie** on the non-Hill/ Newbigin readings. Fuller guidance on the composition and submission of reading logs will be found on the class Moodle page in the document, “Reading Log Rubric and Example.”

Due submitted on Moodle each Monday no later than 4:30 pm

2. Additional Reading Log (Graded by Tutorial TA)

The remaining 350 pages of the total 950 pages of required reading will be drawn from books of your choice found in the CTC I & II Bibliography, posted on the class Moodle webpage. **Your reading must be drawn from at least two books.** You are to log this additional reading in a separate log. This log should be in a simple format. It should indicate the date, the names of the readings, and the overall number of pages read. Each reading should be summarized, clarifying its thesis. The overall reading log should not exceed 500 words in length.

Students may substitute participation in the film series for a proportion of the additional reading. These viewings must still be logged as above. In order to qualify, students must view each film during the week prior to a discussion session about it, and then participate in the Thursday evening discussion session with the Film TA and fellow-students. Students may count each film viewed and discussed as equivalent to 20 pages of additional reading. **If a student views and discusses at least 50% of the films (6 = 120 pages), then the remaining additional reading may be drawn from only one book.**

Additional Reading Log due submitted on Moodle by 4:30 pm,

Friday, April 9, 2021

3. Provisional Position Paper (2,000 words)

Each student will complete a research paper *on an issue which has been seen as problematic to the church, to the individual Christian, or to culture as a whole*. In this paper, the student should identify the issue and demonstrate the ability to think Christianly (i.e., biblically and theologically) in presenting the provisional position the student has taken on the issue. A minimum of five secondary sources should be consulted and cited, in addition to any work in the biblical text. The paper should conform in general to the modified University of Chicago style in Kate Turabian, *A Manual of Style for Writers* (available at the Regent College

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Bookstore), and specifically and minimally to the Regent College online Student Writing Guide.

**Due by Wednesday, March 10, 2021
via the class Moodle page (by 4:30 pm latest)**

4. Final Exam

This examination should be completed on Moodle by typing in the exam window provided; **you may NOT copy and paste already-composed material into this window**. It is a **closed-book exam**, which means that **you may also NOT have any books open or notes in front of you during the exam**, either on paper or on your computer.

The purpose of the final exam is to encourage the integration of the student's learning in CTC II throughout the term and the development of an ability to address this learning to the broader cultures in which Christians currently live. In answering your chosen exam question, you should therefore draw widely on the various lectures and readings from the semester. The final exam is a new piece of work, however, so **you should NOT directly reference DQ or essay work from earlier in the term, thereby engaging in "self-plagiarism."** This earlier work prepares the ground for the final exam, but it must not be reduplicated in structure or language within it.

As to process: a list of SEVEN possible essay questions will be distributed on Tuesday April 6 by 4.30 pm, and a smaller list of FOUR of these questions will appear on the exam. Students should write an essay on ONE of these four exam questions, taking no longer than 1.5 hours to complete the essay. These exam answers will be double-blind graded by the TA Markers, with differences of a single grade-point between them being resolved in favor of the higher grade, and greater discrepancies referred to the professor for resolution.

The Final Exam will be accessible from Monday, April 19 at 8.00 am.

It must be completed and submitted no later than

Wednesday, April 21 at 11.00 pm

Policy on Presentation, Length and Timely Submission of Papers

Please refer to the Regent College Library "Student Writing Guide" that is posted at <https://allisonlibrary.regent-college.edu/student-writing-guide>. We shall be following

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precisely the guidelines outlined there, including on late assignments and how to calculate word count.

Evaluation

Participation*	10%
Reading Logs and DQ (graded by the Tutorial TA)	30%
Position Paper (graded by the Tutorial Professor)	30%
Exam**	30%

Notes

*Further information on how “participation” is graded is provided on the class Moodle page in the document, “Participation Rubric”.

**The exam essays are double-blind graded by two TAs, working from a carefully framed set of guidelines. Where the TA grades differ from each other by one grade point, the higher of the two grades is taken as the final grade. Where the TA grades differ by more than one grade point, the essay is read afresh by the Professor of Record, who assigns a final grade.

Important Policies

Note that while every effort is made to ensure that assignments do not go missing, students are strongly advised to keep a copy of all course work in the event that resubmission is required.

Course Evaluations are an essential way for the College to measure and improve the effectiveness of its courses. Submitting a course evaluation is considered a requirement of this course. Near the last class session you will receive an e-mail notice with a link to an online course evaluation. Once you have submitted your evaluation you may then view your course grade online.

Extensions for course work are granted only in cases of a demonstrated unforeseeable and unavoidable emergency. See the Extension Policy for details (<http://www.regent-college.edu/current-students/academic-catalogue/course-policies>). The deadline for applying for an extension is the due date of the assignment(s). For Fall and Winter end-of-term assignments, you must first ask your instructor for an extension before applying through the Student Services Office.

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Attendance is expected at all classes. If you must miss a class, for whatever reason, you are encouraged to contact your instructor prior to the class. Instructors are at liberty to assign grade penalties for unexcused absences.

Academic Honour is upheld by Regent College, as the highest standards of academic responsibility are part of our commitment to Christ in all of life. Students are required to familiarize themselves especially with the discussion of “Academic Integrity” in the College Catalogue.

Course Outline

All readings apart from those in Hill and Newbigin will be loaded onto the class Moodle page prior to the beginning of the course.

Week 1: Jan. 12

TOPIC: “The Eclipse of Biblical Narrative – and its Globalization.”

The period between the Fall of Rome and the Reformation (CTC I) saw the rise and the flourishing of a Christian civilization in Europe, deeply shaped by the biblical Story. This first CTC II lecture characterizes the period since the Reformation as one increasingly marked by the “eclipse” of biblical narrative in Europe, even as Christian faith and Christianized culture are exported in dramatic new ways throughout the entire world.

Lecturer: Iain Provan

Pre-Lecture Reading (46 pages):

Hill, *History of Christian Thought*, 217-262 (46 pages)

Week 2: Jan. 19

TOPIC: “Physics and Modernity: The World as Machine?”

The beginnings of the modern world interlace with the beginnings of modern science, which over the course of time has greatly altered the ways in which human beings understand and relate to the world. This lecture introduces the 17th-century rise and 20th-century demise of a mechanical world picture and examines the concomitant changes in our conceptions of relations between God, world, and humankind.

Lecturer: Arnold Sikkema. **Faculty response:** Ross Hastings.

Pre-Lecture Reading (66 pages):

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John Polkinghorne, *The Faith of a Physicist: Reflections of a Bottom-Up Thinker* (Princeton University Press, 1994), 1-10, 30-51 (32 pages)

Hill, *History of Christian Thought*, 263-296 (34 pages).

Week 3: Jan. 26

TOPIC: “Early Evangelicalism: True Religion in a Modern World.”

By the eighteenth century, orthodox Christian faith found itself in robust conversation with modernity, as Christians sought to understand how far they ought to accept, and how far to reject, contemporary developments. This lecture explores the various ways in which early Evangelicalism was both a reaction to and an expression of modernity.

Lecturer: Bruce Hindmarsh. **Faculty response:** Don Lewis.

Pre-Lecture Reading (70 pages):

Mark Hutchinson and John Wolffe, “Understanding Evangelicalism,” in *A Short History of Global Evangelicalism* (Cambridge: Cambridge University Press, 2012), 1-24 (24 pages).

Thomas S. Kidd, “Coda: Donald Trump and the Crisis of Evangelicalism,” in *Who Is an Evangelical?: The History of a Movement in Crisis* (Yale University Press, 2019), 144-56 (13 pages).

Hill, *History of Christian Thought*, 296-328 (33 pages).

Week 4: Feb. 2

TOPIC: “Romanticism and the Spirit of Modernity”

As the eighteenth century proceeded, and gave way to the nineteenth, a broad artistic, musical, literary, and intellectual movement known as Romanticism arose in Europe (and in its now-many colonies) in reaction to various aspects of contemporary modernity. This lecture describes and critically interacts with Romanticism from a Christian point of view, noting important instances of Christian engagement with Romantic thought (e.g., in George MacDonald and the Inklings).

Lecturer: Kirstin Jeffrey Johnson. **Faculty response:** Rhonda McEwen.

Pre-Lecture Reading (53 pages):

“Romanticism,” in *The Dictionary of Historical Theology*, ed. Trevor Hart (Eerdmans, 2000), 499-502 (4 pages).

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Newbigin, *Proper Confidence*, chapter 1 (“Faith as the Way to Knowledge”), 1-15 (15 pages).

The following entries from *European Romanticism: A Reader*, eds. Stephen Prickett and Simon Haines (Bloomsbury 2014) – 34 pages in total:

- “Introduction to British Romanticism” (Simon Haines & Christopher Strathman), 23-28.
- “Introduction to German Romanticism” (Nicolas Saul), 37-41.
- “Introduction to American Romanticism” (Christopher Strathman), 62-66.
- “General Introduction” (Stephen Prickett), 3-20: read this *after* you have read the other items.

*Recommended for further engagement, but **not required** (and not to be included in the reading log):*

- Art on one or both of these pages: www.theartstory.org/movement/romanticism/artworks/ and www.artsy.net/gene/romanticism.
- Music here: www.classical-music.com/features/composers/fifteen-best-romantic-composers/.
- Poetry as follows: Shelley, “Mont Blanc”; Keats, “Ode to a Nightingale”; Byron, “Darkness”; Wordsworth, “I wandered lonely as a cloud”; Coleridge, “The Rime of the Ancient Mariner”; Whitman, “Song of Myself.”
- Short stories as follows: E. T. A. Hoffman, “The Golden Pot”; La Motte Fouqué, “Undine”; Novalis, “The Story of Hyacinth and Roseblossom”; Rousseau, “The First Walk” (from *Reveries of a Solitary Walker*)

Week 5: Feb. 9

TOPIC: “Of Lions and Hunters: Perspectives on Christianity and Colonialism in 19th Century Protestant Missions”

The vast overseas territories accumulated by the European powers in the modern period provided a context for an unparalleled spread of the Gospel throughout the world. This lecture will focus on Protestant missionary endeavor from the late eighteenth century onwards and indigenous response. It will encourage critical reflection on the complexities involved in missionary activity that was inevitably in conversation with, and to some extent promoting, the political, economic, and cultural interests of imperial and colonial enterprises – while also functioning as a buffer between imperial and commercial interests and indigenous groups. It will also consider indigenous agency and its significance to the unprecedented expansion of the Christian faith in these colonized regions.

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Lecturer: Diane Stinton. **Faculty response:** Gerry Schoberg

Pre-Lecture Reading (44 pages):

Lamin Sanneh, "The Yogi and the Commissar: Missions and the Colonial Pillar," in *Disciples of All Nations: Pillars of World Christianity* (Oxford: Oxford University Press, 2008), 131-161 (31 pages).

Newbigin, *Proper Confidence*, chapter 2 ("Doubt as the Way to Certainty"), 16-28 (13 pages).

Feb. 16: NO CLASS – READING BREAK.

Week 6: Feb. 23

TOPIC: "On the Breaking of Codes: Fossils, Genes, and Christian Faith."

As modern science continued to develop, it greatly altered modern beliefs about not only physics and chemistry, but also biology. This lecture begins in the nineteenth century with Darwinian biology and continues down to the genetic science of our present time. It explores the implications of these developments for our Christian understanding of human history and identity – that is, for our Christian beliefs concerning creation in general and the image of God in particular.

Lecturer: Dennis Venema. **Faculty Response:** David Robinson

Pre-Lecture Reading (62 pages):

Dennis Venema, "Evolution as a Scientific Theory,"

<https://biologos.org/articles/series/evolution-basics/evolution-as-a-scientific-theory> (8 pages)

Dennis Venema, "Genomes as Ancient Texts,"

<https://biologos.org/articles/series/evolution-basics/genomes-as-ancient-texts> (33 pages)

Dennis Venema, "Paleogenomics and the Tangled Web of Human Speciation,"

<https://biologos.org/articles/series/evolution-basics/paleogenomics-and-the-tangled-web-of-human-speciation> (5 pages)

Newbigin, *Proper Confidence*, chapter 3 ("Certainty as the Way to Nihilism"), 29-44 (16 pages).

Week 7: Mar. 2

TOPIC: "The Masters of Suspicion: Marx, Nietzsche, and Freud."

If religious faith characterized the worldview of our premodern ancestors to a marked extent, so the suspicion of religion has in important ways come to characterize modernity, and now postmodernity – suspicion, not simply as an adjunct to intelligent religious faith, but suspicion directed *at* religious faith itself. Three notable modern thinkers contributed to this outcome: Karl Marx, Friedrich Nietzsche, and Sigmund Freud. Each of these “masters in the school of suspicion” has been used – *and is still being used* – as an ideational cudgel in the hands of individuals and groups who have very consciously sought – *and still seek* – to secularize modern social life.

Lecturer: Craig Gay. **Faculty response:** Drew Lewis

Pre-Lecture Reading (60 pages):

Ludwig Feuerbach, *The Essence of Christianity*, Chapter 1: “Introduction” (32 pages).

Sigmund Freud, *The Future of an Illusion*, 32-35 (4 pages).

Karl Marx, “Contribution to the Critique of Hegel’s Philosophy of Right,” in Karl Marx and Friedrich Engels, *On Religion*, 42-43 (2 pages).

Friedrich Nietzsche, “The Madman” in *The Gay Science*, 119-120 (2 pages).

Newbigin, *Proper Confidence*, chapter 4 (“Knowing God”), 45-64 (20 pages).

Week 8: Mar. 9

TOPIC: “Rebellious Cousins: (Science), Politics, Economics, and the Christian Faith.”

The eighteenth and then the nineteenth centuries saw the progressive detachment of all manner of Western intellectual disciplines from the Christian faith that had birthed and nourished them up to that point. This lecture follows the progress of three of these rebellious children as they “leave home” and try to make their way in the world by themselves – but focusing on economics and politics.

Lecturer: Paul Williams. **Faculty response:** Rhonda McEwen.

Pre-Lecture Reading (47 pages):

Lynn White, “The Historical Roots of our Ecological Crisis,” in I. G. Barbour (ed.), *Western Man and Environmental Ethics*, (Reading, MA: Addison-Wesley, 1973), 18-30 (13 pages).

Albert Borgmann, *Power Failure* (Grand Rapids: Brazos Press, 2003), 7-8, 11-24 (16 pages).

Richard Dawkins, “Is Science a Religion?,” *The Humanist* (January/February, 1997) (4 pages).

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Newbigin, *Proper Confidence*, chapter 5 (“By Grace Alone”), 65-78 (14 pages).

Week 9: Mar. 16

TOPIC: “A Revolution in Two Parts: The 1960s Down to the Present.”

We global citizens who live in the 2020s are the inheritors, not only of the broad trends of early through late modernity discussed in previous lectures, but of the “revolutionary turmoil” that in the last 60 years has produced what people all over the world now experience as “postmodernity.” This lecture reflects critically on this most recent phase of human culture, asks how it builds on the foundation of what preceded it, and enquires how Christian faith might best respond to it.

Lecturer: Sarah Williams. **Faculty response:** Don Lewis.

Pre-Lecture Reading (42 pages):

Callum G. Brown, *Religion and the Demographic Revolution: Women and Secularisation in Canada, Ireland, UK and USA since the 1960s* (2012), 1-28 (28 pages).

Newbigin, *Proper Confidence*, chapter 6 (“Holy Scripture”), 79-92 (14 pages).

Mar. 23: NO CLASS – READING BREAK.

Week 10: Mar. 30

TOPIC: “Sex and Identity in the Postmodern World.”

This lecture looks at our postmodern condition through the important lens of sex and identity. From the perspective of Christian orthodoxy, how should we best respond to a situation all over the world in which the question, “who am I,” is being answered in ways that are so very different from the answers provided by our ancestors, including our Christian ancestors?

Lecturer: Mariam Kovalishyn. **Faculty response:** Gerry Schoberg

Pre-Lecture Reading (50 pages):

William J. Webb, *Slaves, Women & Homosexuals: Exploring the Hermeneutics of Cultural Analysis* (Downers Grove: InterVarsity Press, 2001), 30-66 (37 pages).

Newbigin, *Proper Confidence*, chapter 7 (“Through Faith Alone”), 93-105 (13 pages).

Week 11: Apr. 6

“Back to the Future: The Retrieval of Christian Humanism.”

If articulating and living out a theological anthropology that arises from orthodox belief concerning both Trinity and Christology is the great issue for the global Church in our time, what are we to say about this important subject? And ought it to be the same as what our Christian ancestors have said, or different from it? This lecture explores what it means to “retrieve” Christian Humanism, as we seek to bring Christian faith and culture together in the 21st century.

Lecturer: Jens Zimmermann. **Faculty response:** Drew Lewis.

Pre-Lecture Reading (51 pages):

Angus Ritchie and Nick Spencer, *The Case for Christian Humanism: Why Christians Should Believe in Humanism, and Humanists in Christianity* (London: Theos, 2014), 9-59 (51 pages).

Week 12: Apr. 13

Faculty Panel Discussion

Moderator: David Robinson

Pre-Lecture Reading:

None

Bibliography

Required Reading

Hill, Jonathan. *The History of Christian Thought*. Downers Grove, IL: Intervarsity, 2003. ISBN: 0830827765, \$35.99. Students who have taken CTC I should already have bought this book for that class. New students should either buy it OR find ways of accessing pp. 217-328. This readable textbook is designed to give students an overview of the history of Christian thought as it arises out of and shapes culture in the period up until the middle of the 17th century.

Newbigin, Lesslie. *Proper Confidence: Faith, Doubt, and Certainty in Christian Discipleship*. Grand Rapids: Eerdmans, 1995. ISBN 0802808565. \$17.17 (also available on Kindle)

Weekly readings selected from various sources as described in the class outline. Students will find these readings on the Moodle class page.

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A supplementary reading of the student's own choice, drawn from the General Bibliography posted on the CTC II Moodle webpage.

Other Suggested Reading

- Students who are not taking concurrently or have not taken previously HIST 502 are strongly advised to read the relevant chapters of Justo L. Gonzalez, *Church History: An Essential Guide* (Nashville, TN: Abingdon Press, 1996), in order to gain an overall orientation to the period of church history being covered in this course.
- Sections of Jostein Gaarder, *Sophie's World* (London: Phoenix House, 1995) may be useful for students with limited familiarity with philosophy and its history. This is a novel, but provides a not-too-difficult introduction to the history of Western philosophy.
- Sections of Diogenes Allen and Eric O. Springsted, *Philosophy for Understanding Theology*, 2nd ed. (Louisville: Westminster John Knox, 2007) may also be useful for students wanting a further introduction to philosophy and theology, although it is more challenging.
- A useful and readable popular treatment of the overall theme of "inhabiting our Christian story" is Robert E. Webber, *Who Gets to Narrate the World? Contending for the Christian Story in an Age of Rivals* (Downers Grove, IL: InterVarsity, 2008). Students who are struggling to "get a handle" on the course in the early weeks of the semester – particularly those from a non-Western or non-liberal arts background – may find this book helpful.
- A useful reference work for the course is Stanley J. Grenz, David Guretzki and Cherith Fee Nordling, *Pocket Dictionary of Theological Terms* (Downers Grove, IL: InterVarsity, 1999).

We are often asked where our opening prayers in class come from. The answer is: Mark Water (ed.), *The Encyclopedia of Prayer and Praise* (Peabody, MA: Hendrickson, 2004).

Appendix: CTC Film Series Schedule

Steve Pei is the film teaching assistant for 2020-2021 (steviepei@gmail.com), and students interested in joining the film discussion group for any part of the semester should contact him prior to the beginning of the class.

The films are listed below. Students will view them individually at some point during the week prior to each discussion, using the link provided. Once you click on the link or paste it on a browser, you will be directed to the film webpage on the UBC library

While every effort has been made to be accurate as of January 7, 2020, this syllabus is still a work in progress. All syllabi produced before the first day of class are subject to change.

website, and on each page there will be an “online access” button on the upper corner. Click on the “online access” button, and you will be asked to enter your Campus Wide Login (CWL) for UBC. If you enter the correct information, you will be directed to the website where you can watch the film online.

Each Zoom discussion session will run on Thursday evenings from 6.30 to 7.30 pm.

Wk	Date	Movie	Movie Information	Access Link
1.	Jan. 14	A Serious Man	2009; dir. Joel and Ethan Coen; American; 106 mins	http://resolve.library.ubc.ca/cgi-bin/catsearch?bid=10301561
2.	Jan. 21	2001: A Space Odyssey	1968; dir. Stanley Kubrick; American/British; 2 hours, 29 minutes	http://resolve.library.ubc.ca/cgi-bin/catsearch?bid=10303745
3.	Jan. 28	Do the Right Thing	1989; dir. Spike Lee; American; 120 mins	http://resolve.library.ubc.ca/cgi-bin/catsearch?bid=10374489
4.	Feb. 4	The Tree of Life	2011; dir. Terrence Malick; American; 3 hours, 8 minutes	http://resolve.library.ubc.ca/cgi-bin/catsearch?bid=10301696
5.	Feb. 11	Silence	2016; dir. Martin Scorsese.; American; 2 hours and 41 minutes	http://resolve.library.ubc.ca/cgi-bin/catsearch?bid=10301319
---	Feb. 18	---	READING WEEK	---
6.	Feb. 25	The Hitchhiker's Guide to the Galaxy	2005; dir. Garth Jennings; American; 110 mins	http://resolve.library.ubc.ca/cgi-bin/catsearch?bid=10374424
7.	Mar. 4	The Act of Killing	2012; dir. Joshua Oppenheimer; Danish-British-Norwegian; 2 hours, 39 minutes	http://resolve.library.ubc.ca/cgi-bin/catsearch?bid=10978984
8.	Mar. 11	Battleship Potemkin	1925; dir. Sergei Eisenstein; Soviet; 75 mins	http://resolve.library.ubc.ca/cgi-bin/catsearch?bid=10302719
9.	Mar. 18	Shoplifters	2018; dir. Hirokazu Koreeda; Japanese; 121 mins	http://resolve.library.ubc.ca/cgi-bin/catsearch?bid=10305596
---	Mar. 23	---	READING WEEK	---
10.	Apr. 1	A Separation	2011; dir. Asghar Farhadi; Iranian; 123 mins	http://resolve.library.ubc.ca/cgi-bin/catsearch?bid=10302382
11.	Apr. 8	Children of Men	2006; dir. Alfonso Cuarón; British film; 114 minutes	http://resolve.library.ubc.ca/cgi-bin/catsearch?bid=10374490