



The mission of McMaster Divinity College is to develop effective evangelical Christian leaders for the Church, academy, and society through graduate-level education, spiritual development, and vocational formation.

I. Faculty Information



Name: Dr. Clement Wen

Office hours: Room 210, M 11:00–12:50pm & T 16:00–17:50 or by appointment (Zoom appointments are also available by request)

Email: wenc20@mcmaster.ca

II. Course Description

This in-person research seminar course on the Christology in the Modern Era will provide an exploration of the key historical developments of the doctrine before turning towards an in-depth look at several important modern figures who continue to carry significance with regard to the contemporary debate and discussion surrounding Christological thought. Students will take turns presenting and leading discussions about the assigned readings throughout the semester and will also write a major research paper on something having to do with modern Christological thought that will be presented towards the end of the course.

III. Course Objectives

With respect to MDC’s transformational paradigm of “Knowing...Being...Doing,” by the end of the course, students will:

Knowing (K)

- Demonstrate a working knowledge of essential figures, themes, concepts, and theological implications regarding Christology in the modern era.

Being (B)

- Cultivate further awareness of the limits of one’s own theological positions, so as to be self-aware of the continual need for humility and a pastoral dialogical posture with regard to theological engagement, even while having the courage to maintain theological convictions.
- Appropriately such developing convictions about the subject of Christology in the modern era to oneself so as to “be transformed by the renewing of your mind” (Rom. 12:2).

Doing (D)

- Use their own words to explain relevant concepts and their significance concerning the various modern Christologies which will be explored.
- Engage critically and constructively with the essential discussions and themes which have to do with the aforementioned theological loci.

IV. Course Resources

All required and recommended books for this class are available from the Hurlburt Family Bookstore located beside the entrance to the Nathaniel H. Parker Memorial Chapel of McMaster Divinity College. To purchase in advance, you may contact the bookstore manager, Bernice Quek, by phone at 416.620.2934 or 416.668.3434 (mobile); or by email at books@readon.ca. The Hurlburt Family Bookstore also carries other books and merchandise and is open throughout the academic year during posted hours.

Due to the eclectic nature of this course, I have made every effort to ensure that all the required readings chosen are available full text through McMaster Divinity College's different online databases (or by way of other free resources that are available online). The assigned readings listed below are ordered in accordance with the suggested sequence for reading. A select bibliography of recommended resources can also be found below.

Required Readings

Week 1 (Course Introduction)

Optional: O'Collins, Gerald. *Christology: A Biblical, Historical, and Systematic Study of Jesus*. 2nd ed. Oxford: Oxford University Press, 2009. [[DTL](#)]

Week 2 (Philosophical Precursors) [73 pages]

Lessing, G. E. "On the Proof of the Spirit and of Power." In *Lessing: Philosophical and Theological Writings*, edited and translated by H. S. Nisbet, pp. 83–88. Cambridge Texts in the History of Philosophy. Cambridge: Cambridge University Press, 2012. [[DTL](#)]

Kant, Immanuel. *Religion within the Boundaries of Mere Reason: And Other Writings*. Translated and Edited by Allen Wood and George Di Giovanni. Cambridge Texts in the History of Philosophy. Cambridge: Cambridge University Press, 1998; the assigned reading is Part 2, "Concerning the struggle of the good with the evil principle for dominion over the human being," pp. 77–102. [[DTL](#)]

Hegel, Georg W. F. *Lectures on the Philosophy of Religion*. Vol. 3: *The Consummate Religion*. Edited by Peter C. Hodgson. Oxford: Oxford University Press, 2008; the assigned reading is Part B, "The Second Element: Representation, Appearance," and the introductory words of Part C, "The Third Element: Community, Spirit," pp. 290–330. [[DTL](#)]

Week 3 (Beginnings of Protestant Liberalism) [244 or 225 pages]

Schleiermacher, Friedrich. *Christian Faith: A New Translation and Critical Edition*. 2 vols. Edited by Catherine L. Kelsey and Terrence N. Tice. Translated by Terrence N. Tice, Catherine L. Kelsey, and Edwina Lawler. Louisville, KY: Westminster John Knox Press, 2016; the assigned reading is §92–105 (vol. 2, pp. 562–682). [previous link at [DTL](#)]

Alternatively, *students may read the older translation if they find it more accessible:*

Schleiermacher, Friedrich, with an introduction by Paul T. Nimmo. *The Christian Faith*. 3rd edition. Cornerstones. London: Bloomsbury T&T Clark, 2016; the assigned reading is §92–105 (pp. 374–475). [[DTL](#)]

Ritschl, Albrecht B. *The Christian Doctrine of Justification and Reconciliation: The Positive Development of the Doctrine*. Edited by H. R. Mackintosh and A. B. Macaulay. Edinburgh: T&T Clark, 1902; reprint, Eugene, OR: Wipf and Stock, 2004; the assigned reading is Chapter 6, “The Doctrine of Christ’s Person and Life-Work,” pp. 385–484. [[DTL](#)]

Von Harnack, Adolf. *What is Christianity?* Translated by Thomas Bailey Saunders. New York: Harper and Row, 1957; the assigned reading is I.ii.5, “The Gospel and the Son of God, or the Christological Question,” pp. 124–146. [[DTL](#)]

Week 4 (Quest for the Historical Jesus) [260 pages]

Reimarus, Hermann S. “Concerning the Intention of Jesus and His Disciples.” In *Reimarus: Fragments*, edited by Charles H. Talbert, translated by Ralph S. Fraser, pp. 61–76. Minneapolis: Fortress Press, 1970. [[DTL](#)]

Strauss, David Friedrich. *The Life of Jesus Critically Examined*, edited by Peter C. Hodgson, translated by George Eliot. 1972; reprint, Ramsey, NJ: Sigler Press, 1994; assigned reading is Author’s Prefaces (pp. li–lviii), Introduction §16 (pp. 87–92), and Chapter 9 §91–104 (pp. 413–534). [[DTL](#)]

Weiss, Johannes. *Jesus’ Proclamation of the Kingdom of God*. Translated and edited by Richard Hyde Hiers and David Larrimore Holland. 1971; reprint, Chico, CA: Scholars Press, 1985; assigned reading is Chapters 3 through 8 and Summary through Conclusion, pp. 67–92 and pp. 129–136. [[DTL](#)]

Schweitzer, Albert. *The Quest for the Historical Jesus: A Critical Study of Its Progress from Reimarus to Wrede*. 3rd ed. Translated by W. Montgomery. London: Adam and Charles Black, 1954; assigned reading is Chapter 19, “Thoroughgoing Scepticism and Thoroughgoing Eschatology,” and Chapter 20, “Results,” pp. 328–401. [newer e-version [DTL](#)]

Week 5 (From History to Dialectic and Back) [256 pages]

Kähler, Martin. *The So-Called Historical Jesus and the Historic Biblical Christ*. Translated, edited, and with an Introduction by Carl E. Braaten. Seminar Editions. Philadelphia: Fortress Press, 1964; assigned reading is Part I, “How Does Christianity Become Certain of Its Historic

Christ?” pp. 42–97, and subsection within Part II.4, “The Authority of the Bible,” pp. 123–148. [\[DTL\]](#)

Barth, Karl. “The Preface to the Second Edition.” In *The Epistle to the Romans*, by Karl Barth, translated from the sixth edition by Edwyn C. Hoskyns, pp. 2–15. London: Oxford University Press, 1933. [\[DTL\]](#)

Barth, Karl. *Church Dogmatics*. Vol. IV, Part 1: *The Doctrine of Reconciliation*. Edited by G. W. Bromiley and T. F. Torrance. Translated by G. W. Bromiley. Edinburgh: T&T Clark, 1956; the assigned reading is §59.1, “The Way of the Son of God into the Far Country,” pp. 157–210. [\[DTL\]](#)

Barth, Karl. “The Humanity of God.” In *The Humanity of God*, by Karl Barth, translated by John Newton Thomas and Thomas Wieser, pp. 37–65. Atlanta: John Knox Press, 1960. [\[DTL\]](#)

Bultmann, Rudolf. “New Testament and Mythology.” In *Kerygma and Myth: A Theological Debate*, edited by Hans Werner Bartsch, translated by Reginald H. Fuller, pp. 1–44. New York: Harper and Row, 1961. [\[DTL\]](#)

Käsemann, Ernst. “The Problem of the Historical Jesus.” In *Essays on the New Testament*, by Ernst Käsemann, translated by W. J. Montague, pp. 15–47. London: SCM Press, 1964. [\[A2L\]](#)

Week 6 (Reading Week) [No Class]

Week 7 (History, Hope, and the Suffering God) [201 pages]

Pannenberg, Wolfhart. *Jesus—God and Man*. 2nd ed. Translated by Lewis L. Wilkins and Duane A. Priebe. Philadelphia: The Westminster Press, 1977; the assigned reading is Introduction and Chapter 1, “The Starting Point,” pp. 21–37, and Chapter 3, “Jesus’ Resurrection as the Ground of His Unity with God,” pp. 53–114. [\[DTL\]](#)

Moltmann, Jürgen. *The Crucified God: The Cross of Christ as the Foundation and Criticism of Christian Theology*. Translated by R. A. Wilson and John Bowden. London: SCM Press, 1974; the assigned reading is Chapter 6, “The Crucified God,” pp. 200–290. [\[DTL\]](#)

Kitamori, Kazoh. *Theology of the Pain of God*. Louisville: John Knox Press, 1965; reprint, Eugene, OR: Wipf and Stock, 2005; the assigned reading is Chapters 1–3, pp. 19–49. [\[DTL\]](#)

Week 8 (From Existence to Ethical Realism) [218 pages]

Tillich, Paul. *Systematic Theology*. Vol. 2: *Existence and the Christ*. Chicago: University of Chicago Press, 1957; the assigned reading is Part III.I.E.4, “The Symbol of ‘Christ,’ Its Historical and Its Transhistorical Meaning” through all of Part III.II, “The Reality of the Christ,” pp. 88–180. [\[DTL\]](#)

Niebuhr, Reinhold. *The Nature and Destiny of Man*. Vol. 2: *Human Destiny*. New York: Charles Scribner’s Sons, 1943; assigned reading is Chapter 2, “The Disclosure and the Fulfillment of the Meaning of Life and History,” and Chapter 3, “The Possibilities and Limits of History,” pp. 35–97. [\[DTL\]](#)

Bonhoeffer, Dietrich. "Lectures on Christology (Student Notes)." In *Berlin: 1932–1933*, edited by Larry L. Rasmussen, translated by Isabel Best and David Higgins, pp. 299–360. Dietrich Bonhoeffer Works, vol. 12. Minneapolis: Fortress Press, 2009. [use the Project MUSE option within [DTL](#)]

Week 9 (Catholic Mediation and Drama) [178 pages]

Rahner, Karl. *Foundations of Christian Faith: An Introduction to the Idea of Christianity*. Translated by William V. Dych. New York: Crossroad/Seabury, 1978; assigned reading is Chapter 6, section 1: "Christology within an Evolutionary View of the World," section 3: "Transcendental Christology," and section 4: "What Does It Mean to Say: 'God Became Man'?", pp. 178–203 and pp. 206–228. [\[DTL\]](#)

Schillebeeckx, Edward. *Jesus: An Experiment in Christology*. The Collected Works of Edward Schillebeeckx, vol. VI, edited by Ted Mark Schoof and Carl Sterkens with Erik Borgman and Robert J. Schreiter. London: Bloomsbury T&T Clark, 2014; assigned reading is Part 1, Section 1, Chapter 1: "The Believer's Historical Access to Jesus of Nazareth," pp. 25–56, and Part 2, Section 3, Chapter 3: "The Easter Experience," pp. 347–364. [\[DTL\]](#)

Von Balthasar, Hans Urs. *Mysterium Paschale: The Mystery of Easter*. Translated with an Introduction by Aidan Nichols. San Francisco: Ignatius Press, 2000; assigned reading is Chapter 1, "Incarnation and Passion," and Chapter 4, "Going to the Dead: Holy Saturday," pp. 11–48 and pp. 148–188 (eBook pagination is pp. 21–48 and pp. 124–153). [\[DTL\]](#)

Week 10 (Cosmic and Constructive) [160 pages]

Teilhard de Chardin, Pierre. *The Divine Milieu*. Translated by Siôn Cowell. Brighton: Sussex Academic Press, 2004; assigned reading is Part 3.1–2, "Attributes of the Divine Milieu" and "Nature of the Divine Milieu. The Universal Christ and the Great Communion," pp. 73–90. [\[DTL\]](#)

Teilhard de Chardin, Pierre. "The Christic." In *The Heart of the Matter*, by Pierre Teilhard de Chardin, translated by René Hague, pp. 80–102. New York: Harvest/HBJ, 1978. [\[DTL\]](#)

Cobb, John B., Jr. *Christ in a Pluralistic Age*. Philadelphia: The Westminster Press, 1975; assigned reading is Chapter 3, "Creative Transformation as the Logos," Chapter 4, "The Logos as Christ," Chapter 8, "Jesus' Person as Christ," and Chapter 15, "The Resurrection of the Dead," pp. 62–94, pp. 136–146, and pp. 230–241. [\[DTL\]](#)

Tanner, Kathryn. *Christ the Key*. Current Issues in Theology. Cambridge: Cambridge University Press, 2010; assigned reading is Preface, pp. vii–xii, and Chapter 1, "Human Nature," pp. 1–57. [\[DTL\]](#)

Week 11 (Liberation and Contextual) [178 pages]

Sobrinho, John. *Jesus the Liberator: A Historical Theological Reading of Jesus of Nazareth*. Translated by Paul Burns and Francis McDonagh. Maryknoll, NY: Orbis, 1993; assigned reading is

- Chapter 2, “The Ecclesial and Social Setting of Christology,” pp. 23–35, and Chapter 10, “The Death of Jesus (4): The Crucified People” with the Epilogue, pp. 254–273. [\[DTL\]](#)
- Cone, James H. *The Cross and the Lynching Tree*. Maryknoll, NY: Orbis, 2011; assigned reading is Chapter 1, “‘Nobody Knows de Trouble I see’: The Cross and the Lynching Tree in the Black Experience,” pp. 1–29, and Chapter 5, “‘Oh Mary, Don’t You Weep,’” pp. 120–151. [\[DTL\]](#)
- Williams, Delores S. *Sisters in the Wilderness: The Challenge of Womanist God-Talk*. 20th anniversary edition. Maryknoll, NY: Orbis Books, 2013; assigned reading is Chapter 6, “Womanist God-Talk and Black Liberation Theology,” pp. 143–177. [\[DTL\]](#)
- Bujo, Bénédet. *African Theology in Its Social Context*. Maryknoll, NY: Orbis, 1992; assigned reading is Part 2.A, “The Theology of Ancestors as the Starting-Point for a New Christology,” pp. 71–92. [\[A2L\]](#)
- Phan, Peter C. *Christianity with an Asian Face: Asian American Theology in the Making*. Maryknoll, NY: Orbis, 2003; assigned reading is Chapter 5, “Jesus the Christ with an Asian Face,” pp. 98–124. [\[DTL\]](#)

*At the discretion of the instructor, other shorter journal- or chapter(s)-length readings might be assigned for specific weeks as the semester progresses.

Recommended Resources

- Barth, Karl. *Protestant Theology in the Nineteenth Century: Its Background and History*. New edition. Translated by Brian Cozens and John Bowden. London: SCM Press, 2001. [\[DTL\]](#)
- Ford, David, ed. *The Modern Theologians: An Introduction to Christian Theology Since 1918*. 3rd ed. The Great Theologians. Oxford: Wiley-Blackwell, 2005. [\[DTL\]](#)
- Ford, David F. and Mike Higton, with Simeon Zahl, eds. *The Modern Theologians Reader*. Oxford: Wiley-Blackwell, 2012. [\[DTL\]](#)
- Green, Gene L., Stephen T. Pardue, and K. K. Yeo, eds. *Majority World Theology: Christian Doctrine in Global Context*. Part Two: Jesus Without Borders: Christology in the Majority World, pp. 149–290. Downers Grove, IL: IVP Academic, 2020. [\[DTL\]](#)
- Grenz, Stanley J. and Roger E. Olson. *20th-Century Theology: God and the World in a Transitional Age*. Downers Grove, IL: IVP Academic, 1992. [\[DTL\]](#)
- Heron, Alasdair I.C. *A Century of Protestant Theology*. Cambridge: Lutterworth Press, 1980. [\[DTL\]](#)
- Kärkkäinen, Veli-Matti. *Christology: A Global Introduction*. 2nd ed. Grand Rapids, MI: Baker Academic, 2016. [\[DTL\]](#)
- Livingston, James C. *Modern Christian Thought*. Vol. 1: *The Enlightenment and The Nineteenth Century*. 2nd ed. Minneapolis: Fortress Press, 2006. [previous edition [DTL](#)]

- Livingston, James C. and Francis Schüssler Fiorenza, with Sarah Coakley and James H. Evans, Jr. *Modern Christian Thought*. Vol. 2: *The Twentieth Century*. 2nd ed. Minneapolis: Fortress Press, 2006. [previous edition [DTL](#)]
- McGrath, Alister E. *The Making of Modern German Christology: 1750–1990*. 2nd ed. Leicester: Apollos, 1994; Grand Rapids, MI: Zondervan, 1994. [[DTL](#)]
- Murphy, Francesca Aran, ed. *The Oxford Handbook of Christology*. Oxford: Oxford University Press, 2015. [[DTL](#)]
- Olson, Roger E. *The Journey of Modern Theology: From Reconstruction to Deconstruction*. Downers Grove, IL: IVP Academic, 2013. [[DTL](#)]
- Pawl, Timothy J. and Michael L. Peterson. *The Cambridge Companion to Christology*. Cambridge: Cambridge University Press, 2025. [[Mills Library](#)]
- Sumner, Darren and Chris Tilling, eds. *T&T Clark Handbook of Christology*. London: T&T Clark, 2025. [Request via ILL at [Mills Library](#)]
- Wilson, John E. *Introduction to Modern Theology: Trajectories in the German Tradition*. Louisville, KY: Westminster John Knox Press, 2007. [[DTL](#)]
- Wright, N. T. *Jesus and the Victory of God*. Christian Origins and the Question of God, vol. 2. Minneapolis: Fortress Press, 1995. [[DTL](#)]

V. Course Grading Scale and Activity/Assignment Weights

Grading Scale

Percent Grade	*Letter Grade	Grade Point (12pt scale)	Grade Point (4pt scale)	Grading Guidelines
90–100	A+	12	4.0	for work displaying mastery of the subject matter, creativity, and individualized integration of insights and their relationship(s)
85–89	A	11	4.0	
80–84	A-	10	3.7	
77–79	B+	9	3.3	for work displaying a good level of competence and comprehension
73–76	B	8	3.0	
70–72	B-	7	2.7	
67–69	C+	6	2.3	for work which meets basic course requirements but demonstrates a low level of comprehension
63–66	C	5	2.0	
60–62	C-	4	1.7	
57–59	D+	3	1.3	for work that falls below minimum standards
53–56	D	2	1.0	
50–52	D-	1	0.7	
0–49	F	0	0	unsatisfactory work and/or failure to meet course requirements

*Note that in order to earn credit for this course, you must pass with a grade higher than a C+ (i.e., B- or better). Please see the appropriate handbook for more information about the grading scale, esp. if you are an Advanced Elective (e.g., DPT) student.

Assignment Category Weights

Category	Weight
Class Attendance and Participation	10%
Reading Presentation and Discussion Facilitation (1)	15%
Reading Presentation and Discussion Facilitation (2)	15%
Oral Presentation of Research Paper	5%
Critical-Constructive Research Paper	40%
Final Reflection Paper	15%
	100%

VI. Course Requirements and Expectations

Expectations and Requirements for ALL STUDENTS Regardless of Program or Specialization

– Class Attendance and Participation (10% of Final Grade)

As graduate-level students, you will be expected to attend all classes in person and actively participate in the interactive portions of the course. By way of in-class lectures and discussion, this component of the course incorporates all three categories of our course objectives as knowledge is built upon (K), the transformational cultivation of both humility and courage of conviction is exemplified in our interactions (B), and as the use of one's own words to express theological ideas and their significance as well as to critically and constructively engage in theological discussion is practiced (D). Due to the give-and-take nature of theological discussions, it is inevitable that there will be differing opinions that are held and expressed. While students (and instructor) are allowed to sincerely express their honest views, it is expected that such will be done respectfully, especially amidst instances of controversy and/or disagreement. As the course instructor, it is my responsibility to manage the classroom environment so that the classroom is a safe place for respectful theological conversation. In instances where an individual is dominating the discussion, I also reserve the right to ask them to take a step back for the purpose of allowing others ample opportunity to participate. Students who violate our classroom guidelines may be dismissed from class.

– Reading Presentation and Discussion Facilitation (1) (15% of Final Grade)

– Reading Presentation and Discussion Facilitation (2) (15% of Final Grade)

Due to the seminar format of this course, students will take turns leading portions of our in-class group discussion through a brief 10–15-minute summary presentation of the selected assigned reading material (more on this during the first day of class) followed by facilitation of the ensuing conversation through at least three or four questions for discussion. A one-to-two-page handout which serves as the presentation's outline and in-class discussion guide is also to be prepared for the entire group. Outside research beyond the assigned readings is encouraged if such will help students to understand the theological figure that they are presenting about.

This type of presentation and discussion facilitation fulfills our class objectives of helping students to absorb and consolidate knowledge (K), cultivate a humble theological tone as well as courage of conviction, both of which are transformational in nature (B), and use one's own words to explain theological content and their significance while also critically and constructively engaging that content (D). Assessment will be based upon overall preparedness whose quality of presentation style and theological content, both orally and as written on the

class handout/discussion guide, reflects the course objectives of (K), (B), and (D) while staying within allocated time limits.

Depending on final enrolment numbers, students should expect to play this role twice during the semester, each time counting for 15% of their final grade. Date and theological figure assignments will be allocated during the first or second week of the course.

– *Oral Presentation of Research (5% of Final Grade)*

– *Critical-Constructive Research Paper (40% of Final Grade)*

A critical-constructive research paper of 6,000-8,000 words which meticulously follows the [MDC Press style guide](#) can be on anything that is of interest to the student so long as it has something to do with the course content (i.e., Theological Method in the Modern Era) and so long as it clearly argues a main thesis from beginning to end (with a proper “thesis statement” explicitly included in the introduction section of the paper). Unless otherwise approved by the instructor, students should choose one or two main theological figures to engage with in this paper regarding their (the figures’) respective methodological thought and the implications of their method for theological construction.

The research paper assignment fulfills the course objectives of demonstrating key knowledge (K), allowing transformational opportunity to further cultivate a humble theological posture, yet at the same time maintaining courage of theological convictions (B), and the use of one’s own words to explain theological content and its significance while also entering into critical and constructive engagement with that content (D).

While a more comprehensive list of suggested topics for this research paper will be provided via [A2L](#), *students who wish to write about something else should ask me for permission prior to writing the paper or its proposal*. Along such lines, research questions should be framed in a way that leads to argumentation (e.g., “How might Wolfhart Pannenberg’s theological method carry ongoing critical and constructive relevance for Evangelical Theology?”) rather than merely description (e.g., “What is Wolfhart Pannenberg’s theological method?”).

For research students, a *minimum* of 18-20 academic sources should be consulted (e.g., peer-reviewed books, chapters from edited volumes, journal articles, etc., and not devotional books, blog posts, Wikipedia, etc.) and along with footnotes, a full bibliography is to be included at the end of the paper which is inclusive of every source cited within the paper while *not including* sources which were not cited in the paper.

A “Research Paper Checklist” will be made available via the course’s [A2L](#) site and more information about this assignment will be given on the first day of class. In the meantime, please keep in mind the following key dates:

- **10:00pm on Friday, February 5, 2027:** a research paper proposal of at least one paragraph that speaks to your proposed research question, tentative thesis statement, and motivation

for research is to be submitted via the course's [A2L](#) site along with a tentative bibliography at the end of the same document.

- **10:00pm on Friday, March 19, 2027:** a full first draft of the research paper is due via the course's [A2L](#) site so that I have the opportunity to give you formative feedback along with an initial grade for the assignment.
- **Tuesdays during class time on March 30, April 6, and April 13, 2027:** students will be assigned one of these three dates to orally present about their research papers to others in the class. The grade given for the oral presentations will be based upon overall preparedness whose quality of presentation style and theological content reflects the course objectives of (K), (B), and (D) while staying within the allocated time limit.
- **10:00pm on Friday, April 9, 2027:** the final draft of the research paper is due via the course's [A2L](#) site for those interested in making revisions to their earlier submitted first draft, as per the formative feedback received.

– *Final Reflection Paper (15% of Final Grade)*

Towards the end of the course, students will write a final reflection paper that seeks to showcase how the readings and in-class discussions have spurred on further critical, constructive, and integrative thought regarding the subject of Christology in the modern era. The final reflection paper assignment fulfills the course objectives of demonstrating key knowledge (K), allowing transformational opportunity to further cultivate a humble theological posture, yet at the same time maintaining courage of theological convictions (B), and the use of one's own words to explain theological content and its significance while also entering into critical and constructive engagement with that content (D). The paper should be written single-spaced (font no larger than 10 and margins no smaller than 1 cm) on a maximum of two sides of 8.5" x 11" paper and should use parenthetical referencing in the format of (Author Last Name, Page Number) for any assigned readings that are referenced. Since the paper should only reference our assigned readings for the course, a bibliography for this assignment is not necessary. **This assignment is due on Friday, April 9, 2026 at 10:00pm via the course's [A2L](#) site.**

VII. Tentative Course Schedule

(subject to change, especially in consideration of final course enrolment)

Week	Dates	Topic	Assignments
1	Jan 12, 2027	Course Introduction & Opening Lecture: Christology from Ancient to Modern	Opening Lecture is via a “Flipped Classroom Video”
2	Jan 19, 2027	Philosophical Precursors (A) G. E. Lessing, I. Kant (B) G. W. F. Hegel	All required weekly readings are outlined above on pp. 2–6
3	Jan 26, 2027	Beginnings of Protestant Liberalism (A) F. D. E. Schleiermacher (B) A. B. Ritschl, A. von Harnack	
4	Feb 2, 2027	Quest for the Historical Jesus (A) H. S. Reimarus, D. F. Strauss (B) J. Weiss & A. Schweitzer	Research Paper Proposal due on Friday, Feb 5th at 10:00pm
5	Feb 9, 2027	From History to Dialectic and Back (A) M. Kähler, K. Barth (B) R. Bultmann, E. Käsemann	
6	Feb 16, 2027	No Class – Reading Week (Feb 15–19)	
7	Feb 23, 2027	History, Hope, and the Suffering God (A) W. Pannenberg (B) J. Moltmann, K. Kitamori	
8	Mar 2, 2027	From Existence to Ethical Realism (A) P. Tillich, R. Niebuhr (B) D. Bonhoeffer	
9	Mar 9, 2027	Catholic Mediation and Drama (A) K. Rahner, E. Schillebeeckx (B) Hans Urs von Balthasar	
10	Mar 16, 2027	Cosmic and Constructive (A) P. Teilhard de Chardin, J. Cobb, Jr. (B) K. Tanner	Research Paper First Draft due on Friday, Mar 19th at 10:00pm
11	Mar 23, 2027	Liberation and Contextual (A) J. Sobrino, J. H. Cone, D. S. Williams (B) B. Bujo, P. C. Phan	
12	Mar 30, 2027	Research Paper Presentations (1)	
13	Apr 6, 2027	Research Paper Presentations (2)	Research Paper Final Draft and Final Reflection Paper due on Friday, Apr 9th at 10:00pm
14	Apr 13, 2027	Research Paper Presentations (3) Course Conclusion	

VIII. Course Policies.

It is the responsibility of the student to consult the student handbook(s)/catalogue for additional institutional policies.

Submission of Assignments – Unless otherwise indicated, all assignments are to be submitted via the [A2L](#) platform in MS Word (.docx) format so that I am more easily able to provide comments and feedback. Assignments submitted in PDF format may receive less comment and feedback. All written assignments will be run through TurnItIn (a plagiarism checking software).

Late Assignments – “Late” is defined as any time after the above stated deadlines (e.g., if the stated deadline is 10:00pm, 10:01pm on the same day counts as “one day late”; 10:01pm on the next day counts as “two days late,” etc.). Assignments will be penalized 5 points per day late.

Style – All stylistic considerations (including but not limited to questions of formatting, footnotes, and bibliographic references) must conform to the **McMaster Divinity College Press Style Guide** <https://mcmasterdivinity.ca/resources-forms/mdc-style-guide/>

Failure to observe appropriate form will result in grade reductions.

Illness Policy – If you need to miss any part of the course due to illness, please contact me as soon as possible so as to ensure that you do not get behind with regard to the course content (and, where applicable, especially when assignments are due).

Online Synchronous Course Policy

Technology Requirements

- A reliable internet connection (tested before class time),
- A device with audio and video capability
- The correct video conferencing platform installed (e.g., Zoom, Teams).

Webcam & Environment

- Students must keep their microphones muted except when speaking to minimize background noise.
- Students must keep their webcams on throughout the class session.
- Students must dress appropriately.
- Students must ensure their surroundings are free from unnecessary distractions. Professional virtual backgrounds are permitted.

Academic Honesty

Academic dishonesty consists of misrepresenting the authorship or ownership of written work through deception or other fraudulent means. In an academic setting this may include copying or using unauthorized aids during tests or examinations; plagiarism, that is, presenting another person’s (or generative AI’s) words, ideas, data, or creative work as one’s own without appropriate acknowledgement and citation; or submitting work for credit in more than one course without instructor permission.

A special note about Generative AI: Students are expected to do their own thinking and write their own papers and assignments. Generative AI is not to be used to do this work. The use of AI to produce content that is then submitted as though it were the student's own work constitutes plagiarism and is a violation of the Academic Honesty Policy. While AI tools may be used to correct errors in English grammar, usage, and mechanics, Generative AI must not be used to translate assignments from a student's native language into English. All degree programs at MDC are taught in the English language. Students are expected to be sufficiently proficient in English to engage fully in academic discourse in these programs.

AODA

In accordance with the Accessibility for Ontarians with Disabilities Act (AODA), McMaster Divinity College (MDC) is committed to supporting a learning environment that is inclusive and accessible to all students, including those with disabilities. Students who require academic accommodations to participate fully in this course must register with Student Accessibility Services (SAS) (<https://sas.mcmaster.ca/>) of McMaster University. SAS will work directly with the MDC Registrar to ensure reasonably appropriate accommodations are in place. Students with accommodations must use the SAS portal to activate the accommodations relevant to each course at the start of each term in which they are enrolled. Please note that accommodations must be requested in advance to allow sufficient time for implementation. Accommodations are not retroactive and will not be applied to coursework or activities that have already concluded.

Contact Information:

- **Student Accessibility Services General Inquiries:** sas@mcmaster.ca
- **Roksana Sobota (SAS Representative for MDC):** sobotar@mcmaster.ca
- **MDC Registrar:** mdcreg@mcmaster.ca

Gender Inclusive Language

McMaster Divinity College uses inclusive language for human beings in worship services, student written materials, and all its publications. It is expected that student will use inclusive language in all MDC assignments. When referencing biblical texts, students should preserve the integrity of the original expressions and the names of God while using gender-inclusive language when referring to human beings. Biblical quotations should be taken from a gender-inclusive translation such as: NRSVue (2022), NIV (2011), CEB (2011), NLT (1996), or CEV (1995).

Hurlburt Family Bookstore

All required and recommended books for this class are available from the Hurlburt Family Bookstore located beside the entrance to the Nathaniel H. Parker Memorial Chapel of McMaster Divinity College. To purchase in advance, students may contact the bookstore manager, Bernice Quek, by phone at 416.620.2934 or 416.668.3434 (mobile); or by email at books@readon.ca. The Hurlburt Family Bookstore also carries other books and merchandise and is open throughout the academic year during posted hours.

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