

Interactive LEARNING GUIDE

Contemporary Theology II: From Theology of Hope to Postmodernism

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Learning Guide Format

1. This LEARNING GUIDE is more than a course outline. It is designed to facilitate learning through utilizing these features:

- Each LESSON contains the following visual elements:



—your task is to complete a READING ASSIGNMENT.



—your task is to listen to a LECTURE, following the lesson guide.

- The STUDY LOG will help you to plan your study and pace it well according to your schedule. This can prevent excessive stress or failure to finish due to falling way behind.
2. We all have a tendency to read assignments and listen to lectures, make a few notes, and then go back and cram for the exam. That approach is exhausting and frustrating. More important, it is not an effective way to learn.

If you will utilize this LEARNING GUIDE as it is intended, you will discover that your notes will provide a much better means for exam and assignment preparation. It will also enable you to retain key concepts and principles much longer.

Course Texts and Bibliography

The following texts are required reading for the course. Most of them are in print. There will also be some required reading in other books (as noted below) some of which are currently out of print. However, it should not be that difficult to gain access to this material. Specific reading assignments are listed with each lecture.

John Cobb and David Griffin, *Process Theology: An Introductory Exposition*
David Griffin, William Beardsley, and Joe Hall, *Varieties of Postmodern Theology*
Douglas Groothuis, *Unmasking the New Age*
_____, *Revealing the New Age Jesus*
Gustavo Gutierrez, *A Theology of Liberation*
Elizabeth Johnson, *She Who Is*
Jurgen Moltmann, *Theology of Hope*

BOOKS

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- Isherwood, Lisa. *Introducing Feminist Theology*. Sheffield: Sheffield Academic Press, 1993.
- Johnson, Elizabeth. *She Who Is*. New York: Crossroad, 1992.
- Kassian, Mary A. *The Feminist Gospel*. Wheaton, IL: Crossway, 1992.
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- Lindbeck, George. *The Nature of Doctrine: Religion and Theology in a Postliberal Age*. Philadelphia: Westminster, 1984.
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STUDY LOG



Contemporary Theology II



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■ This study log should assist you in a couple of ways. First, it provides you with a course overview at a glance. You can see the assignments and the course content to which they relate. Second, it provides you with an opportunity to plan your work so that you do not fall behind and sacrifice learning for cramming. Third, it provides both you and your instructor with a way to measure your progress at any given point in the academic term. IF you use this tool well, you may find that completing the course becomes much less stressful and much more beneficial to your learning.

ASSIGNMENT	TARGET	COMPLETE
LESSON 1: Review & Preview		
Listen to Lecture 1 & answer questions		
LESSON 2: Theology of Hope--Backgrounds		
Read Moltmann, <u>Theology of Hope</u>		
Read Braaten, <u>The Future of God</u> , pp. 9-13, 17-32 & add'l. section		
Listen to Lecture 2 & answer questions		
LESSON 3: Theology of Hope--Major Concepts		
Listen to Lecture 3 & answer questions		
LESSON 4: Liberation Theology--Introduction & Backgrounds		
Read Gutierrez, <u>A Theology of Liberation</u>		
Listen to Lecture 4 & answer questions		
LESSON 5: Liberation Theology--Major Ideas		
Listen to Lecture 5 & answer questions		
LESSON 6: Liberation Theology--Major Ideas		
Listen to Lecture 6 & answer questions		
<i>Select your 500 pp. of collateral reading</i>		
<i>Select a topic for your research paper</i>		

ASSIGNMENT	TARGET	COMPLETE
LESSON 7: Feminist Theology--Introductory Issues		
Read Fiorenza, <u>In Memory of Her</u> , pp. 3-67		
Read Johnson, <u>She Who Is</u>		
Listen to Lecture 7 & answer questions		
LESSON 8: Feminist Theology--General Contours		
Listen to Lecture 8 & answer questions		
LESSON 9: Feminist Theology--Metaphors About God		
Listen to Lecture 9 & answer questions		
LESSON 10: Feminist Theology--Resources For		
Listen to Lecture 10 & answer questions		
LESSON 11: Johnson's Feminist Theology		
Listen to Lecture 11 & answer questions		
LESSON 12: Johnson's Feminist Theology		
Listen to Lecture 12 & answer questions		
LESSON 13: Feminist Theology & Process Theology		
Read Cobb & Griffin, <u>Process Theology</u> , chs. 1-9		
Read 100 pp. from add'l. choices		
Listen to Lecture 13 & answer questions		
<i>Begin research for your research paper</i>		

ASSIGNMENT	TARGET	COMPLETE
LESSON 14: Process Theology--Backgrounds & Major Concepts		
Listen to Lecture 14 & answer questions		
LESSON 15: Process Theology--Major Concepts		
Listen to Lecture 15 & answer questions		
LESSON 16: Process Theology--Major Concepts & Assessment		
Listen to Lecture 16 & answer questions		
LESSON 17: Process Theology--Assessment		
Listen to Lecture 17 & answer questions		
LESSON 18: New Age Theology--Central Themes		
Read Groothuis, <u>Unmasking the New Age</u>		
Read Groothuis, <u>Revealing the New Age Jesus</u>		
Listen to Lecture 18 & answer questions		
LESSON 19: New Age Theology--New Age Christology		
Listen to Lecture 19 & answer questions		
LESSON 20: New Age Theology--Christology & Influence		
Listen to Lecture 20 & answer questions		
<i>Continue research for your research paper</i>		

ASSIGNMENT	TARGET	COMPLETE
LESSON 21: Postmodernism--Introduction & Modernity		
Read Griffin et al., <i>Varieties of Postmodern Theology</i>		
Read 150 pp. from add'l. choices		
Listen to Lecture 21 & answer questions		
LESSON 22: Postmodernism--Theological Responses to Modernity		
Listen to Lecture 22 & answer questions		
LESSON 23: Postmodernism--Theological Responses to Modernity		
Listen to Lecture 23 & answer questions		
LESSON 24: Postmodernism--Theological Responses to Modernity		
Listen to Lecture 24 & answer questions		
<i>Complete your 500 pp. of collateral reading</i>		
<i>Complete your research paper</i>		
<i>Prepare for the final exam</i>		
<i>Complete the final exam</i>		

COURSE COMPLETED: _____!

COURSE LESSONS

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Lesson 1**INTRODUCTION: REVIEW AND PREVIEW****Introduction:**

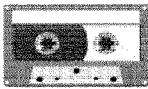
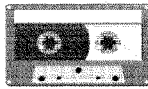
This lecture will familiarize you with the theological backdrop studied in Contemporary Theology I, or serve as a refresher for those of you who have taken that course. Dr. Feinberg reviews four key themes that characterized theology from Hegel to the Death of God movement, and adds a fifth theme as he previews the theologies you are about to study. As a result of this introduction, you will understand the significant influence of Kant and Hegel upon modern theology.

Learning Outcomes:

- Trace four key themes from Hegel through the Death of God Theologies.
- Explain a fifth theme of the newer theologies.
- Recognize theologies as reactions to Kant and Hegel.
- Relate modern theological trends to your church and spiritual life.

Required Reading:

None.

**Listen to Lecture 1**

Prepare briefly for the lecture by examining the following note-taking guide and the lecture outline. Then listen to the lecture and complete this section.

1. As Dr. Feinberg develops each of the four major themes that characterized theology from Hegel to the Death of God movement, summarize each theme in your own words. Also take note of the major theologians whom he relates to each, and how they illustrate the theme:
 - God as transcendent and impersonal.
 - The importance of Jesus, but not the Jesus of orthodox theology.
 - The rejection of empirical, verifiable means for knowing God.
 - An individualistic approach to theology and knowing God.

2. After reviewing these four themes from previous theologies, Dr. Feinberg briefly describes their development in the theologies you will study in this course:

- Theology of Hope.
- Liberation Theology.
- Feminist Theology.
- Process Theology.
- New Age Theology.
- Postmodern Theology.

Take note of an additional theme which, according to Dr. Feinberg, characterizes these six theologies. Then, at the conclusion of the lecture, attempt to trace in your own words how each of the five themes has developed since the Death of God movement.

3. Why can we describe modern theology as “a footnote to Hegel”?
4. ***For Reflection / Application:*** How has the individualism of the modern era affected the evangelical church? Specifically, describe one example of this characteristic within your own church’s life.

Lecture Outline:

INTRODUCTION: REVIEW AND PREVIEW

I. Review and Preview

A. Introductory Comments

1. Reactions to Kant
2. A Dead God Ready for Resurrection

B. Review of Key Themes From Course I

1. God as Transcendent and Impersonal—as seen in:
 - a. Hegel
 - b. Kierkegaard and Barth
 - c. Bultmann
 - d. Tillich
 - e. Analytic Philosophy
 - f. Death of God Theologies
2. Co-ordinate Emphasis on the Importance of Jesus, but not the Jesus of Orthodox Theology—as seen in:
 - a. Kierkegaard
 - b. Barth
 - c. Bultmann
 - d. Tillich
 - e. Death of God Theologies
3. Rejection of the Notion that God May Be Known Through Empirically Verifiable, Objective Means—as seen in:
 - a. Kierkegaard
 - b. Barth and Other Neo-Orthodox Thinkers
 - c. Logical Positivism and the Early Wittgenstein

4. Individualistic Approach to Theology and Knowing God
 - a. Hegel's All-Inclusive System
 - b. Kierkegaard and Barth's Revolt
 - c. Existentialism More Generally
5. A Footnote to Hegel—Theologians Who Both Rejected and Accepted His Ideas
 - a. Kierkegaard
 - b. Tillich
 - c. Bultmann, Tillich et al and the Dialectical Method
- C. Preview of Second Course—A Sketch of What Happens to the Same Themes in the Second Course
 1. God as Transcendent and Impersonal
 2. Christ
 3. Empiricism and God
 4. Individualistic Approach
 5. A Footnote to Hegel?
 6. One Other Theme—Deifying Man and Humanizing God
- D. Order of Topics for Second Course
 1. Theology of Hope
 2. Liberation Theology
 3. Feminist Theology
 4. Process Theology
 5. New Age Theology
 6. Postmodern Theology

Lesson 2

THEOLOGY OF HOPE—BACKGROUNDS

Introduction:

Our second lesson introduces the first of the six contemporary theologies you will study. Dr. Feinberg explains how the Theology of Hope was born as a reaction to the failed Death of God movement, in addition to other cultural factors. He then examines its philosophical roots and its key methodological claim, that theology is eschatology. Your listening to the lecture will follow reading in some of Theology of Hope's primary sources.

Learning Outcomes:

- Describe the cultural and philosophical background of the Theology of Hope.
- Contrast the Theology of Hope's eschatology with that of other theologies.
- Explain the Theology of Hope's approaches to sin, epistemology, history, and eschatology.
- Examine how your eschatology affects your decision-making.

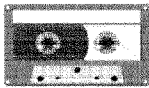
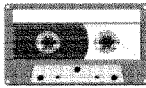


Required Reading



- Jurgen Moltmann, *Theology of Hope*—All.
 - Carl E. Braaten, *The Future of God*:
 - Preface (pp. 9-13) & Introduction: The Horizon of the Future (pp. 17-32).
 - Any one of the following five sections:
 - The Phenomenon of Hope—Man (pp. 33-57).
 - The Power of the Future—God (pp. 58-81).
 - The Presence of the Future—Jesus (pp. 82-108).
 - The Prolepsis of a New World—Church (pp. 109-140).
 - The Politics of Hope—Society (pp. 141-166).
1. As you read Dr. Braaten's work, note his thesis on p. 17.
 2. How, according to Dr. Braaten, does Jesus' ministry and the apocalypticism of early Christianity challenge modern theologies (such as existentialism) which have redefined eschatology into the present?
 3. How does basing the believer's future upon Christ's future foster hope, in Moltmann's logic (note, for instance, pp. 16-18)?

4. Dr. Moltmann discusses sin in terms of its relation to hope, suggesting that presumption and despair generate sin as much or more than pride does (p. 23, for example). Explain and evaluate this notion — does it ring true with what you know of Scripture and experience?
5. Dr. Moltmann suggests that promise is the pointing of the goal, and command is the pointing of the way (pp. 120ff.). What does he mean?
6. In question #2 above, you wrestled with the notions of apocalypticism and existentialism. Describe how Moltmann's emphasis on promise is an attempt to locate eschatology somewhere between these polarities. This will require you to summarize some of your general understanding from Theology of Hope, throughout which he deals with these distinctions.
7. Write a paragraph summarizing what you have learned throughout Moltmann's book regarding the effects of a modern epistemology (theory of knowledge). How has modernity and its emphasis on the knowing subject affected our approaches to religion, society, history, the existence of God, etc.?

**Listen to Lecture 2**

Prepare briefly for the lecture by examining the following note-taking guide and the lecture outline. Then listen to the lecture and complete this section.

1. According to Dr. Feinberg, the major “problem” that the Theology of Hope seeks to address is the death of God. As you listen, summarize his material on this theology relates to various cultural attitudes and events which were connected to the death of God.
2. How is the Theology of Hope different from neo-orthodoxy?
3. Summarize in your own words the theology's philosophical underpinnings in the thought of Bloch and Marx, as well as its concept of eschatology as the method for theology.
4. ***For Reflection / Application:*** Is the practical approach to eschatology at your church closer to the Theology of Hope's approach, or an existential approach? In what ways would a greater, or more appropriate, emphasis on eschatology affect your Christian life?

Lecture Outline:

THEOLOGY OF HOPE

II. Theology of Hope

A. Theological and Cultural Background

1. Cultural

- a. End of Pessimism with the Depression and Two World Wars
- b. Optimism About Future
- c. Advances in Science
- d. Rise of Third World Nations

2. Theological

- a. Neo-Orthodoxy
- b. Bultmann and His Followers
- c. God-is-Dead Movement
- d. The Theological Reaction—Theology of Hope

B. Philosophical Underpinnings of the Movement

- 1. Ernst Bloch
- 2. Bloch and Karl Marx

C. Key Concepts of Theology of Hope

- 1. The Method of Theology—Theology as Eschatology

Lesson 3**THEOLOGY OF HOPE—MAJOR CONCEPTS****Introduction:**

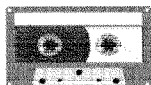
In this lecture, Dr. Feinberg nearly concludes his examination of the Theology of Hope. After contrasting it with neo-orthodoxy (remember from your reading?), he surveys its concepts of faith, sin and God before addressing the Theology's most crucial aspect — its Christology, particularly regarding Christ's resurrection. Moltmann's approach to the resurrection will begin in the next lecture.

Learning Outcomes:

- Explain the Theology of Hope's approaches to faith, sin, and knowing God.
- Contrast the Theology of Hope with neo-orthodoxy.
- Evaluate the Theology of Hope.
- Apply the concept of sin as despair.

Required Reading:

None.

**Listen to Lecture 3**

Prepare briefly for the lecture by examining the following note-taking guide and the lecture outline. Then listen to the lecture and complete this section.

1. Dr. Feinberg begins by differentiating neo-orthodoxy and the Theology of Hope. As you listen, note that crucial distinction.
2. Faith and hope have a reciprocal relationship — hope nourishes faith, but faith is the foundation on which hope rests — in what three senses?
3. Does Moltmann view faith as escapist — fleeing the world — or not?
4. Regarding the Theology of Hope's God-concept: what are the two extremes Moltmann avoids in calling the existence of God an open question to be solved in the future?
5. In light of this view and its emphasis on the future, how does God reveal the essence of who He is? How would Dr. Feinberg fault Moltmann on this point?

6. How does Moltmann critique the typical approaches to how we know that Christ's resurrection occurred?
7. ***For Reflection / Application:*** Describe a specific, concrete scenario in which despair rather than pride produces sin.

Lecture Outline:

THEOLOGY OF HOPE

2. Anti-Neo-Orthodox Tone
3. Faith and Hope
4. Sin As Opposed to Hope
5. Theology of Hope's Concept of God
 - a. The Question of God's Existence
 - b. The Nature of God
 - c. Knowledge of God
6. Theology of Hope's Christology—including Teaching on the Resurrection of Christ

Lesson 4

LIBERATION THEOLOGY— INTRODUCTION AND BACKGROUNDS

Introduction:

This fourth lecture serves as a bridge between the Theology of Hope and Liberation Theology. Dr. Feinberg describes and evaluates Jurgen Moltmann's teaching on the resurrection and on social activism before introducing a related theology, the Liberation Theology of Gustavo Gutierrez. If you wish, you may listen to the first half of Lecture 4 before reading the work of Gutierrez.

Learning Outcomes:

- Explain the Theology of Hope's approach to Christ's resurrection.
- Evaluate the Theology of Hope.
- Explain Liberation Theology's concepts of theology, liberation, and sin.
- Recognize aspects of Liberation Theology in other postmodern theologies.
- Apply biblical teaching on poverty to your life / ministry context.

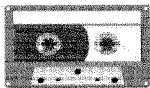
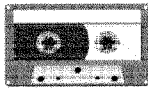


Required Reading



- Gustavo Gutierrez, *A Theology of Liberation*—All.
1. As you begin, notice the “great challenge” that Gutierrez sets forth for liberation theology: “to maintain both the universality of God’s love and God’s predilection for those on the lowest rung of the ladder of history.” (p. xxvi)
 2. What concept of theology does Gutierrez add to the two traditional notions of theology as wisdom and theology as rational knowledge? Briefly explain this concept.
 3. On what basis does Gutierrez critique the term “development” and opt for “liberation” instead?
 4. Explain the three reciprocally interpenetrating levels of meaning of the term “liberation,” or, three approaches to the process of liberation. Be attentive to how this three-fold meaning or process affects other concepts in the rest of the book, particularly Gutierrez’s oft-repeated tension: “what relation is there between salvation and the historical process of human liberation?” (p. 29).
 5. What is Gutierrez’s definition of sin, and how does this affect his construal of the goal of liberation / salvation? Note particularly his material on eschatology, such as “Christ the Liberator.”

6. Notice Gutierrez's explanation of "Christ in the Neighbor," particularly from Matthew 25, which Dr. Feinberg will cover in the lectures.
7. Relate liberation theology to the theology of hope which you just studied, especially in light of pages 123-126.
8. Summarize how you believe Gutierrez wishes for the Roman Catholic Church to enact a "preferential option for the poor." You should devote attention to pages 143-161, as well as elsewhere, in drawing your conclusions.
9. **For Reflection / Application:** Now evaluate Dr. Gutierrez's exploration of biblical teaching on poverty, and bring the material closer to home — reflect upon how this applies to your own life / ministry context (pp. 162-173).

**Listen to Lecture 4**

Prepare briefly for the lecture by examining the following note-taking guide and the lecture outline. Then listen to the lecture and complete this section.

1. As he began to discuss in the previous lecture, Dr. Feinberg notes that Moltmann rejects attempts either to prove Christ's resurrection historically or to accept it unhistorically through a rejection of the historical method. Instead, he opts for theology to construct its own concept of history based upon the resurrection. How, in his view, can the historical concept of analogy be rescued to serve the cause of Christ's resurrection?
2. Finally regarding the Theology of Hope, notice how Moltmann rejects these options for the place of religion in society:
 - Religion preserving private humanity, by developing personal subjecthood in opposition to the impersonal, dehumanizing industrial society.
 - Religion providing a sense of community in opposition to isolation.
 - Religion rescuing individuals from the pressure of decision-making by acting institutionally.

Instead, religion is to proclaim that a new order is coming, to follow Christ's service to the world, and to oppose present institutional tendencies in favor of openness to the future.

3. We then move to an examination of Liberation Theology. Dr. Feinberg first addresses Gutierrez's understanding of "theology" as critical reflection on praxis, which you noticed in your reading (see question #2 above).
4. What different ways of conceiving "development" does Gutierrez critique as inadequate?

Lecture Outline:**THEOLOGY OF HOPE AND THEOLOGY OF LIBERATION****Conclusion of Theology of Hope on Christ's Resurrection**

7. Theology of Hope's Social Activism
 - a. Analysis of Modern Society and Its Expectations for the Church
 - b. Theological Basis for Social Activism
 - c. The Required Activism

III. Theology of Liberation

- A. Introduction and Background
- B. The Theologian's Task—The Concept of Theology as Seen in Several Ways
 1. Theology as Wisdom
 2. Theology as Rational Knowledge
 3. Theology as Critical Reflection on Praxis
- C. The Political and Social Thrust of the Movement
 1. Development vs. Liberation
 - a. Development

Lesson 5

LIBERATION THEOLOGY—MAJOR IDEAS

Introduction:

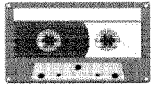
Lecture 5 advances your exploration of Liberation Theology, moving beyond its view of the theological task to its own major ideas. You will gain understanding of the concepts of “liberation” and “salvation,” and how they relate to Gutierrez’s definition of “sin.”

Learning Outcomes:

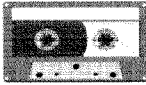
- Articulate the concepts of liberation, salvation, and sin for Liberation Theology.

Required Reading:

None.



Listen to Lecture 5



Prepare briefly for the lecture by examining the following note-taking guide and the lecture outline. Then listen to the lecture and complete this section.

1. The discussion started in Lecture 4, regarding Gutierrez’s preference for “liberation” over “development,” continues here in Lecture 5. You will want to review the three interdependent levels of “liberation” as Dr. Feinberg covers them.
2. Then describe in your own words Gutierrez’s relation of liberation to the theological task.
3. Dr. Feinberg then addresses Gutierrez’s concept of sin, which you examined in reading Theology of Liberation. In defining the salvation from that sin, we face both “quantitative” and “qualitative” issues. Explain the issues, and Gutierrez’s positions on them.

Lecture Outline:

THEOLOGY OF LIBERATION

- b. Liberation
- 2. Relation of Liberation (Political) to Theological Task
- D. Theological Bases for the Movement
 - 1. The Concept of Sin
 - 2. Salvation
 - a. Salvation Focuses on a Quantitative and a Qualitative Issue:
 - 1) Quantitative
 - 2) Qualitative
 - b. History as Salvific is Exemplified by Two Themes:
 - 1) Salvation and Creation

Lecture 6

LIBERATION THEOLOGY—MAJOR IDEAS

Introduction:

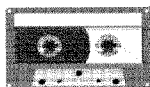
Lecture 6 continues and concludes your exploration of Gustavo Gutierrez's Liberation Theology, particularly focusing on the socio-political dimensions of the liberation which Gutierrez advocates, and on how Gutierrez relates eschatology to liberation.

Learning Outcomes:

- Explain the role of eschatology in Liberation Theology.
- Evaluate and apply (as appropriate) Liberation Theology's socio-political emphasis regarding liberation/ salvation.

Required Reading:

None.



Listen to Lecture 6



Prepare briefly for the lecture by examining the following note-taking guide and the lecture outline. Then listen to the lecture and complete this section.

1. Dr. Feinberg begins this lecture by considering Gutierrez's concept of conversion. He suggests that Gutierrez is guilty of one extreme, whereas evangelical theology can be guilty of another. Describe these extremes regarding conversion.
2. Under point 5 in the outline, Dr. Feinberg discusses Gutierrez's use of Matthew 25 regarding "Christ in the neighbor." Take note in your own words of the various views on the passage, then describe and evaluate Gutierrez's view.
3. Dr. Feinberg concludes the lecture by discussing Liberation Theology's concepts of revelation, and of the relationship of eschatology to politics. Take note of these concepts, and consider how they integrate with and support the major ideas of Liberation Theology. In particular, how does Matthew 25 relate to the concept of revelation?
4. ***For Reflection / Application:*** As you wrap up your exploration of Liberation Theology, consider whether it has taught or emphasized truths that would be useful to your ministry. Can we separate out and adopt aspects of Liberation Theology while rejecting its errors?

Lecture Outline:

THEOLOGY OF LIBERATION

- 2) Salvation and the Eschatological Promises
 - c. Christ the Liberator
 - d. Conversion as Political and Socio-Economic
- 3. Revelation of God in History
- 4. Eschatology and Politics

Lecture 7

FEMINIST THEOLOGY—INTRODUCTORY ISSUES**Introduction:**

In this lesson, you will embark on yet another theological journey — Feminist Theology, particularly as expressed in the writings of Elizabeth Johnson. Dr. Feinberg utilizes her work as a prototype for Feminist Theology more generally, as it surfaces many of the crucial issues. You will perhaps profit from aspects of Feminist Theology in the next several lectures, as well as discovering some important concerns.

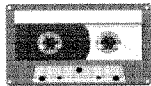
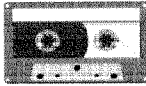
Learning Outcomes:

- Evaluate / critique Feminist Theology's approach to Scripture.
- Begin to understand (subsequent lectures will clarify) Feminist Theology's God-concept(s), including:
 - The Trinity.
 - Divine (im)passibility and relationship to creation.
 - Analogical language.
- Reflect on how a God-concept influences practical living.

**Required Reading**

- Elizabeth Johnson, *She Who Is*—All.
 - Elizabeth S. Fiorenza, *In Memory Of Her*, pp. 3-67.
1. Summarize in a paragraph your understanding of the feminist critical hermeneutics described and advocated by Fiorenza. Then note how elements of a feminist approach compare / contrast with the approaches to Scripture of the theologies you have studied previously. Finally, make a brief evaluation of the feminist approach, including what might be learned from it.
 2. Record your response to the “apocryphal” epistle of the apostle Phoebe which Fiorenza presents (pp. 61-64). How does this epistle exemplify aspects of the feminist method?
 3. ***For Reflection / Application:*** Johnson repeatedly emphasizes that one's God-concept reflects and influences one's highest good. Do you agree with this statement? If so, describe one concrete example of this principle in the life of your congregation (in an issue not related to feminism).

4. As you read Johnson's book, you will be exposed to many concepts which Dr. Feinberg then fleshes out in the succeeding lectures. Write down your insights, reactions and questions — then note how Dr. Feinberg addresses Johnson's book, providing you with an example of how to read and evaluate a non-evangelical theologian.
5. The concept of analogy is an important one for theology and theological language. Note how Johnson summarizes the elements of analogy (pp. 113ff.).
6. Johnson's conception of God as Spirit-Sophia — vivifying, renewing, liberating and gracing all creation — becoming one with its very flesh, leads her to three "insights." Describe these in your own words.
7. ***For Reflection / Application:*** How, in your own judgment, does the Trinity serve as a model for human relationships?
8. What, according to Johnson, are the two extremes of theologians regarding suffering and divine (im)passibility?

**Listen to Lecture 7**

Prepare briefly for the lecture by examining the following note-taking guide and the lecture outline. Then listen to the lecture and complete this section.

1. For future reference, you may want to remember these important names in Feminist Theology: Rosemary Radford Reuther, Elizabeth Schüssler Fiorenza, and Sallie McFague.
2. Under point 2, you will quickly notice how basic one's "God-concept" or "God-talk" is to theology, according to Johnson. Why does she find proper God-talk so elusive, and why does she find it wrong to limit God-talk to Scripture's terms?
3. Johnson's goal, then, is to wed Feminist and classical Christian theology — be sure to capture her summary of classical Christian theology in a way that you understand. In light of that goal, her distinction in point 4 is important — as a moderate feminist, on which side of this continuum would Johnson place herself?

Lecture Outline:

FEMINIST THEOLOGY

IV. Feminist Theology—The Feminist Theology of Elizabeth Johnson's *She Who Is*

A. Introductory Issues

1. Johnson begins with what she considers the crucial question—what is the right way to speak about God?
2. Significance of the Question and Issue
3. The Goal of Johnson's Book
4. A Key Distinction—Reformist Feminism and Revolutionary Feminism
5. Johnson's Feminism and the Necessity of Her Project

Lecture 8**FEMINIST THEOLOGY—GENERAL CONTOURS****Introduction:**

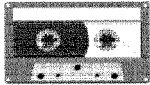
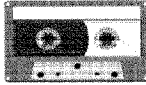
Lecture 8 advances Dr. Feinberg's discussion of Feminist Theology with a general overview. You will learn how feminism defines sexism, patriarchy and androcentrism, and review alleged examples of these in classical Christian theology. The lecture concludes with the approach of Feminist Theology, to set the stage for its details that are still to come.

Learning Outcomes:

- Distinguish the terms "sexism," "patriarchy" and "androcentrism."
- Describe Johnson's methodology for a moderate, reformist feminism.

Required Reading:

None.

**Listen to Lecture 8**

Prepare briefly for the lecture by examining the following note-taking guide and the lecture outline. Then listen to the lecture and complete this section.

1. This lecture picks up from point 5 in the last lecture, discussing "humanly oppressive and religiously idolatrous" ways of speaking about God, particularly regarding classical theism. Johnson notes that the religious patriarchy of classical theism is very firmly established. What reason does she give for this?
2. As you listen to the lecture, be sure to capture the distinctions between the terms "sexism," "patriarchy" and "androcentrism".
3. Then record the ways in which Johnson suggests that Aquinas typifies the patriarchy of classical theism.

4. Johnson's moderate feminist approach, then, wishes to evaluate the classical tradition by the *criterion* of "the emancipation of women toward human flourishing," while avoiding either reverse sexism or a sameness that blunts the genuine diversity among God's creatures. To accomplish this goal, she proposes three interrelated tasks, which you should attempt to explain and expand on in your own words ...
- Deconstructing situations (note here the key question to be asked).
 - Searching for alternative wisdom.
 - Reconstructing new articulations and visions regarding Christian symbols.

Lecture Outline:**FEMINIST THEOLOGY****B. General Contours of Feminist Theology**

1. Key Definitions that Help Elucidate Feminist Concerns:
 - a. Sexism
 - b. Patriarchy
 - c. Androcentrism
2. Examples of and Results of Sexism in Christian Theology
3. Methods, Criteria, and Goal of Feminist Theology

Lecture 9**FEMINIST THEOLOGY—METAPHORS ABOUT GOD****Introduction:**

The subject of this lecture remains how we should speak about God. As you have seen, Dr. Johnson argues strenuously that how we speak about God is a reflection of how we view humanity, but also shapes how we view humanity. Therefore, “God-talk” is most basic to the theological task. Now Dr. Feinberg will take you further through a feminist critique of classical Christian descriptions of God, and will then explore Johnson’s suggestions for speaking about God in female terms.

Learning Outcomes:

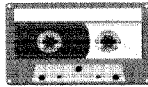
- Summarize the feminist complaint about classical theism’s patriarchal God-speech.
- Explain the options for speaking of God in feminine symbols and images.

Required Reading:

None.



Listen to Lecture 9



Prepare briefly for the lecture by examining the following note-taking guide and the lecture outline. Then listen to the lecture and complete this section.

1. Regarding point 4, explain why Johnson uses the quote, “If God is male, then the male is God” — how does this sum up her complaint about male metaphors being used exclusively, literally and patriarchally for God?
2. According to Johnson, the task of speaking about God involves an initial question: “Why the word ‘God’?” Why are some feminists asking this question, and how does Johnson answer it?
3. Then Dr. Feinberg discusses Johnson’s three options for speaking about God in feminine symbols and images. He covers two of these in this lecture, and will come to the final option in the next lecture ...
 - One could attribute female traits to God.
 - One could see a female dimension to God, such as the Holy Spirit.
 - One could incorporate (both male and) female images and metaphors for God.

Lecture Outline:

FEMINIST THEOLOGY

4. Speech About God—Feminist complaints about the Christian community's speech about God center on the fact such speech uses male metaphors exclusively, literally, and patriarchally.
 - a. Explanation and Illustration of the Problem
 - b. Effects of the Practice
 - 1) Sociological and Psychological Effects
 - 2) Theological Effects
- C. How to Speak of God Incorporating Male and Female Metaphors so as to Maintain Equality of Males and Females as *Imago Dei* and so as to Say Something Instructive about God
 1. Why the Word "God"?
 2. Why Female Symbols of God?
 3. Three Options for Speaking of God in Feminine Symbols and Images

Lecture 10**FEMINIST THEOLOGY—RESOURCES FOR****Introduction:**

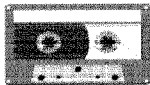
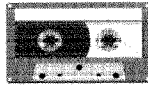
As you continue to consider how we should speak of God, you will examine Elizabeth Johnson's two resources for "emancipatory" speech about God: women's interpreted experience, and Scripture. Regarding Scripture, Johnson addresses the issue of how Scripture can relate to divine revelation but still contain errors such as sexism, and whether Scriptural themes can liberate women in terms of how we think of God. You will, of course, need to think critically about Johnson's ideas on this matter.

Learning Outcomes:

- Describe Johnson's appeal to Vatican II regarding a doctrine of Scripture.
- List the feminist themes in Scripture.

Required Reading:

None.

**Listen to Lecture 10**

Prepare briefly for the lecture by examining the following note-taking guide and the lecture outline. Then listen to the lecture and complete this section.

1. At the beginning of this lecture, Dr. Feinberg concludes his description of Johnson's options for feminist God-speech. The final option, which Johnson advocates, is to incorporate both male and female images and metaphors for God. To do this, the two primary resources would be (1) women's interpreted experience (through contrast, confirmation, and conversion one gains the hope to use her experience in this way), and (2) Scripture and its trajectories.
2. Summarize what Johnson says about Scripture as divine revelation yet containing sexism. Can (and if so, how?) both be true?
3. Finally, detail in your own words the feminist themes in Scripture which Dr. Feinberg begins to discuss. In this lecture he covers ...
 - Jesus' language about God.
 - The biblical symbol of Spirit / Shekinah.

Lecture Outline:

FEMINIST THEOLOGY

- D. Resources for Emancipatory Speech About God, and What They Teach Us
 - 1. Women's Interpreted Experience
 - 2. Scripture and Its Trajectories
 - a. Scripture and Sexism
 - b. Scripture as Divine Revelation
 - c. Vatican II and Factual Difficulties in Scripture
 - d. Feminist Themes in Scripture
 - 1) Jesus' Language about God
 - 2) The Biblical Symbol of Spirit / Shekinah

Lecture 11

JOHNSON'S FEMINIST THEOLOGY

Introduction:

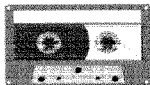
This lecture concludes our look at Johnson's biblical female symbols for God, and then examines classical theology in that light. At the end of the lecture, Dr. Feinberg will begin to summarize Johnson's notion of God as Spirit-Sophia, Jesus-Sophia and Mother-Sophia.

Learning Outcomes:

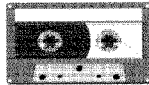
- Describe Johnson's feminine biblical symbols for God.
- Recognize Johnson's crucial emphasis on the incomprehensibility of God.
- Summarize Johnson's Feminist Theology.

Required Reading:

None.



Listen to Lecture 11



Prepare briefly for the lecture by examining the following note-taking guide and the lecture outline. Then listen to the lecture and complete this section.

1. Lecture 11 completes the section at the end of Lecture 10 on Scripture's trajectories for feminine God-talk. For each of the following four symbols, you should be able to summarize the biblical concept and the passage(s) that serve as supporting evidence ...
 - Jesus' language about God (for instance, the kingdom of God).
 - The biblical symbol of Spirit / Shekinah.
 - The biblical symbol of Wisdom / Sophia.
 - The biblical symbol of Mother.
2. In then addressing classical theology, Johnson describes it with three main elements, which (she believes) place her proposal in line with the Christian tradition, only reforming it. Describe these elements, and how they contribute to Johnson's freedom to revise classical theism.

3. At the end of the lecture, Dr. Feinberg begins to piece together the various components of Johnson's theological project into a coherent whole. For Johnson's theology, a key starting point is God as Spirit-Sophia. The remainder of her core theology will be covered in Lecture 12.

Lecture Outline:

FEMINIST THEOLOGY

- 3) The Biblical Symbol of Wisdom / Sophia
 - 4) The Biblical Symbol of Mother
3. Classical Theology
- E. A Feminist Theology
 1. Spirit-Sophia

Lecture 12**JOHNSON'S FEMINIST THEOLOGY****Introduction:**

Lecture 12 wraps up Dr. Feinberg's description of Elizabeth Johnson's version of Feminist Theology. She understands God as Spirit-Sophia, Jesus-Sophia and Mother-Sophia, and then evaluates classical Christian theology in that light. You will encounter Johnson's criticisms of classical views of God's being and how He relates to suffering, before Dr. Feinberg critiques her views in the next lecture.

Learning Outcomes:

- Summarize Johnson's Feminist Theology.
- Relate Feminist Theology to traditional Christian theism.

Required Reading:

None.

**Listen to Lecture 12**

Prepare briefly for the lecture by examining the following note-taking guide and the lecture outline. Then listen to the lecture and complete this section.

1. Your concluding survey of Johnson's feminist God-talk continues in Lecture 12 with the other persons of the Trinity: Jesus-Sophia and Mother-Sophia in addition to Spirit-Sophia. You should take note of the biblical evidence regarding Jesus-Sophia, and evaluate whether the Wisdom motif supports Johnson's claims.
2. Why, according to Johnson, is merely thinking of God as Mother inadequate to overcome patriarchy?
3. How would Johnson modify traditional Christian theism in each of these areas?
 - The doctrine of the Trinity.
 - The nature of God.
 - The suffering of God.

Lecture Outline:

FEMINIST THEOLOGY

2. Jesus-Sophia
3. Mother-Sophia
4. Three Traditional Christian Doctrines Using the Sophia Motif
 - a. The Doctrine of the Trinity
 - b. The Doctrine of the Being and Nature of God
 - c. God as Suffering—Compassion Poured Out

Lesson 13**FEMINIST THEOLOGY AND PROCESS THEOLOGY****Introduction:**

As you begin the second half of your studies, Dr. Feinberg completes his treatment of Feminist Theology with an evaluation of Elizabeth Johnson's *She Who Is*. He lists both the contributions of Feminist Theology and the concerns that it raises among evangelical theologians. The remaining portion of the lecture is devoted to introducing Process Theology, particularly its challenging scientific background. Your reading in primary texts of Process Theology will further expose you to its basic concepts.

Learning Outcomes:

- Evaluate the strengths and weaknesses of Feminist Theology.
- Explain how Process Theology criticizes traditional theism.
- Integrate key elements of the Process Theology metaphysic, such as:
 - Its view of God.
 - Its view of the unity of the universe.
 - Its notion of pre-reflective beliefs.
 - Its notions of experience and enjoyment.
- Relate Process Theology to ethical issues, particularly in ecology.

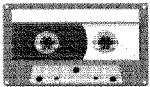
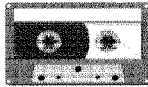
**Required Reading**

- John Cobb and David Griffin, *Process Theology: An Introductory Exposition*—Chapters 1-9.
 - Any 100 pages of the following:
 - Delwin Brown, Ralph James, and Gene Reeves, eds., *Process Philosophy and Christian Thought*—All.
 - Ewert Cousins, ed., *Process Theology*—Chapters 1-13.
1. As Cobb and Griffin introduce you to the Process Theology metaphysic, they suggest that not everything is in process, but everything is actual — not abstracted (p. 14) — that to be actual is to be an occasion of experience, and that all experience is enjoyment. Why do they suggest that this view is theologically and religiously significant?

2. Another crucial concept of Process Theology involves “prereflective beliefs,” which one has because of the unity of all being and experience. Due to these beliefs, there are no atheists (pp. 30ff.), although self-proclaimed atheists may be split within themselves — having pre-reflective beliefs that conflict with their expressed beliefs.

How then does the selection of religious themes for conscious emphasis shape attitudes and commitments (p. 36)? Give a concrete example from your life / ministry context.

3. Explain how the process theologians critique the traditional Christian development of “God is love” (pp. 44ff.).
4. Do you agree with the process theologians’ description and assessment of Christianity as moralistic (pp. 54-57)?
5. Process Theology devotes significant attention to matters of nature and ecology. Briefly summarize how the concept of enjoyment influences its theology of nature and its ethical determinations of value. Then explain how this theological construct addresses two related problems: (1) the problem of evil and (2) the “global crisis,” or the ethical choices humans face regarding creation.

**Listen to Lecture 13**

Prepare briefly for the lecture by examining the following note-taking guide and the lecture outline. Then listen to the lecture and complete this section.

1. As Dr. Feinberg concludes his discussion of Feminist Theology, particularly that of Elizabeth Johnson, take note of the following:
 - The Contributions of Feminist Theology.
 - Dr. Feinberg’s Concerns regarding Feminist Theology.
2. As you will note from the outline below, Dr. Feinberg introduces Process Theology in terms of the impact of science upon its metaphysic. You will need to attempt your own summary / explanation of the basic scientific shift which Dr. Feinberg develops.

Lecture Outline:

FEMINIST THEOLOGY AND PROCESS THEOLOGY

- F. Interaction with Johnson
 - 1. Contributions
 - 2. Concerns
- V. Process Theology
 - A. Introduction
 - B. Backgrounds of Process Theology
 - 1. Developments in Science
 - a. The Shift from Newtonian Physics to Quantum Mechanics and Relativity Theory

Lecture 14

**PROCESS THEOLOGY—
BACKGROUNDS AND MAJOR CONCEPTS**

Introduction:

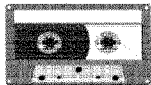
This lecture will be a challenge for you! Heavy on philosophy, particularly metaphysics, Process Theology is nevertheless important as it influences much contemporary thought, especially at universities. You will appreciate Dr. Feinberg's efforts to explain the most important concepts simply and clearly.

Learning Outcomes:

- Outline Process Theology's attack on classical Christian theism.
- Articulate the philosophical background of Process Theology.
- Define basic terms in Process Theology.

Required Reading:

None.



Listen to Lecture 14



Prepare briefly for the lecture by examining the following note-taking guide and the lecture outline. Then listen to the lecture and complete this section.

1. Your outline contains four items that summarize the attack of Process Theology upon classical Christian theism. Be sure that you have a basic grasp of each notion. Why does this critique argue that the Christian God is morally repugnant and irrelevant to the modern world? How does this attack parallel aspects of Feminist Theology?
2. From Process Theology's attack on classical theism, we move to its philosophical basis. How did Whitehead follow ...
 - Plato and Aristotle in metaphysics?
 - Locke and Berkeley in epistemology (remember the tower analogy)?
 - Kant and the Romantic writers in aesthetics?
 - Contemporary epistemology in general?

3. Next Dr. Feinberg assists us in defining some key terms of Process Theology. Beside the definitions provided, jot down notes that help flesh out the concepts for you, or that capture implications of the definitions:
- Actual entities = final real things of which the world is made up.
 - Prehension = the acting of one actual entity on another to relate the other to itself. A new actual entity (the old one plus what it prehends) always results from this process. Note the following distinctions:
 - Physical (grasping of an actual entity) and conceptual (feeling of an eternal object) prehensions.
 - Positive (grasping that incorporates an object(s) into the emerging entity) and negative (the choice not to incorporate things into the becoming entity) prehensions.
 - Three elements of prehension: prehending subject, prehended datum, subjective form (emotions, valuations etc.) of prehension.
 - Eternal objects = pure potentials, or possibilities of specific things that actual entities may become.
 - Concrescence = process of composition of prehensions.
 - Subjective aim = goal of an actual entity in its process of becoming.
 - Ontological principle = every condition to which the process of becoming conforms in any particular instance has its reason either in the character of some actual entity in the actual world of that concrescence or in the character of the subject which is in the process of concrescence.
4. Finally, Dr. Feinberg notes that all events in process can be characterized in four ways:
- As reflecting qualities of prior events.
 - As still being subjects.
 - As perishing — each stage perishes from subjective immediacy and is swallowed up in the subsequent events, becoming a permanent given.
 - An actual entity is a new, unique entity at each stage.

Lecture Outline:

PROCESS THEOLOGY

- b. Evolution
 - 2. Attack on Classical Theism
 - a. Rejection of Biblical Supernaturalism
 - b. Rejection of Divine Immutability and Atemporal Eternity
 - c. Rejection of Divine Impassibility
 - d. Rejection of Classical Theism's God of Power and Force
 - 3. Philosophical Background
 - a. Whitehead, Plato and Aristotle
 - b. Whitehead, Locke and Berkeley
 - c. Whitehead, Kant and Schelling
 - d. Whitehead and Epistemology Since Kant
 - 4. Theological, Religious Climate
- C. Major Concepts in Process Theology
- 1. Key Definitions
 - a. Actual Entities
 - b. Prehension
 - c. Eternal Objects
 - d. Concrescence
 - e. Subjective Aim
 - f. The Ontological Principle
 - 2. Reality as Process, Becoming

Lecture 15

PROCESS THEOLOGY—MAJOR CONCEPTS

Introduction:

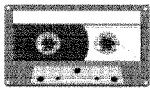
In your ongoing look at the major concepts of Process Theology, your focus will shift from more general metaphysics to the theology's God-concept. You will see how Process Theology relates God's bipolar nature to His activity and creativity in the world, and how that affects God's being.

Learning Outcomes:

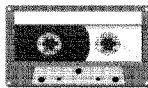
- Explain the concept of God as bipolar.
- Explain why the Process Theology God cannot be prehended.

Required Reading:

None.



Listen to Lecture 15



Prepare briefly for the lecture by examining the following note-taking guide and the lecture outline. Then listen to the lecture and complete this section.

1. To finish point 2 from the last lecture — Reality as Process — real objects do exist (they are not merely in process), but the point is that they are not static, according to process theology. Be sure to understand, then, the two kinds of processes:
 - Transition.
 - Genetic.
2. Dr. Feinberg then details the process notion of God as bipolar. God has primordial and consequent poles:
 - Primordial — conceptual; this is either (depending on the theologian) God *before* the world (creating, organizing it) or *with* it (equivalent to it).
 - Consequent — physical, bringing possibility to actuality; the world is as God's body.

3. How does this portrait of God's nature result in our inability toprehend God? (Hint: The notion that God is in process, and the concept of actuality, are key. Also, you will want to capture Hartshorne's concept of God as a personally-bordered society of occasions and its relevance to this question.)
4. According to Hartshorne, why can one not prove that God changes for the worse, and why does that matter?
5. What are the two types of omnipotence mentioned by Process Theology, and what is their significance?

Lecture Outline:**PROCESS THEOLOGY**

3. God as Bipolar
4. God as Personal, Mutable, and Passible
5. God's Action
6. God and Creativity

Lecture 16**PROCESS THEOLOGY—
MAJOR CONCEPTS AND ASSESSMENT****Introduction:**

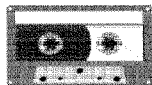
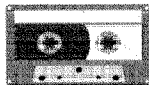
This lecture will wrap up Dr. Feinberg's description of ten major Process Theology concepts. You will finish examining its God-concept, and will consider how its teaching addresses immortality and the work of Christ. The end of Lecture 16, regarding the contributions of Process Theology, leads into Lecture 17 and an evangelical critique of such thought.

Learning Outcomes:

- Explain basic concepts of Process Theology.
- Critique Process Theology based on evangelical theology.

Required Reading:

None.

**Listen to Lecture 16**

Prepare briefly for the lecture by examining the following note-taking guide and the lecture outline. Then listen to the lecture and complete this section.

1. Explain how Process Theology's concept of evil — involving time as a perpetual perishing — differs from your own evangelical position.
2. How can Process Theology deny that it is pantheistic, and what does it mean by panentheism?
3. What is the difference between subjective and objective immortality for process theologians?
4. In what four ways does Process Theology hold Jesus to be unique, but how does its view of the atonement fall short of orthodoxy?
5. List the five contributions which Dr. Feinberg attributes to Process Theology. Are there any that you would add or subtract, and why?
6. Dr. Feinberg closes the lecture by beginning his critique of Process Theology, which will conclude in the next lecture. His first criticism is its "flawed conception of God's being." He argues that Process Theology's God-concept is, in reality, either nothing or pantheism. Why does he argue this way?

Lecture Outline:

PROCESS THEOLOGY

7. God and Evil
8. Process Theology and Pantheism
9. Immortality
10. Christ and Redemption
- D. Assessment of Process Theology
 1. Contributions of Process Theology
 2. Problems with Process Theology
 - a. Flawed Conception of God's Being

Lecture 17**PROCESS THEOLOGY—ASSESSMENT****Introduction:**

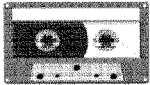
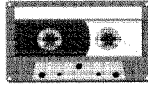
In this lecture you will make the transition from Process Theology to New Age Theology. Dr. Feinberg will conclude his presentation of Process Theology with a thorough, multi-faceted criticism of it — both biblically and philosophically. He will then introduce New Age Theology and its first major concept, “All is One.”

Learning Outcomes:

- Critique Process Theology based on evangelical theology.
- Respond to and apply the challenges of Process Theology.

Required Reading:

None.

**Listen to Lecture 17**

Prepare briefly for the lecture by examining the following note-taking guide and the lecture outline. Then listen to the lecture and complete this section.

1. In the previous lecture, Dr. Feinberg argued that Process Theology's God-concept is inadequate, ending either in pantheism or nothing at all. He now continues his critique with five additional points. First, he discusses their “inadequate philosophy of mind” — how would you simplify this concept in your own words?
2. The next problem with Process Theology is the question, “Can God feel or be felt?” For what emphasis of Process Theology is this problematic?
3. In a related difficulty, what is wrong with Process Theology's notions of divine freedom and power?
4. Regarding God's omniscience, goodness and immutability / impassibility, how would evangelical theology respond to Process Theology?
5. Finally, Process Theology's account of Jesus Christ is inadequate, and not only by biblical standards — but by its own as well. How so?

6. ***For Reflection & Application:*** Are there any other criticisms you would lodge against Process Theology? What emphases about God might it challenge us as evangelicals to recover in our ministries, and what would be the practical impact?
7. Toward the end of the lecture, Dr. Feinberg makes the transition from Process Theology, which is popular in the halls of academia, to New Age Theology, which pervades popular culture in general. He will utilize six major themes to describe this movement, the first of which is "All is One." What does this mean for the New Age's view of good and evil?

Lecture Outline:**PROCESS THEOLOGY AND NEW AGE THEOLOGY**

- b. Inadequate Philosophy of Mind
- c. Can God Feel or Be Felt?
- d. Divine Freedom and Power
- e. Inadequate Account of Divine Attributes
- f. Inadequate Account of Christ and Redemption

VI. New Age Theology**A. New Age Central Themes**

1. An eclectic movement with many variations. However, six main themes define New Age thinking.
2. All is One

Lecture 18

NEW AGE THEOLOGY—CENTRAL THEMES

Introduction:

Lesson 18 takes you through the other central themes of New Age Theology, as you read two books by evangelical Douglas Groothuis, an expert watcher of the New Age movement, and as you listen to Dr. Feinberg.

Learning Outcomes:

- Describe key themes of New Age Theology.
- Present an evangelical portrait of Jesus Christ in response to New Age distortions.
- Recognize manifestations of New Age Theology in society.



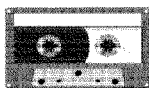
Required Reading



- Douglas R. Groothuis, *Unmasking the New Age*—All.
 - Douglas R. Groothuis, *Revealing the New Age Jesus*—All.
1. How might Christianity (or distortions of it) have contributed to the rise of the New Age movement?
 2. ***For Reflection / Application:*** Your neighbor Chris has indicated interest in discussing spiritual matters with you. During your discussion, Chris advocates ideas of New Age spirituality and seeks to enlighten you about your Jesus' travels in the East and affinity with Eastern religion. How would you succinctly respond to what Chris presents, and steer the discussion toward the gospel?
 3. You have just practiced a response regarding why Jesus was not, essentially, a Buddhist. Now summarize the evidence against the claim that He was an Essene.



Listen to Lecture 18



Prepare briefly for the lecture by examining the following note-taking guide and the lecture outline. Then listen to the lecture and complete this section.

1. According to Dr. Feinberg, what does New Age Theology inherit from its Eastern roots as humanity's key problem?

2. As Dr. Feinberg details the following themes of New Age Theology in this lecture, write a brief summary or explanation of each in your notes. Then write a paragraph which traces how each point is consistent with and logically follows the previous point(s).

- All is God.
- Humanity is God.
- A Change in Consciousness.
- All Religions are One.
- Cosmic Evolutionary Optimism.

Lecture Outline:

NEW AGE THEOLOGY

3. All is God
 4. Humanity is God
 5. A Change in Consciousness
 6. All Religions are One
 7. Cosmic Evolutionary Optimism
- B. New Age Spirituality

Lecture 19**NEW AGE THEOLOGY—NEW AGE CHRISTOLOGY****Introduction:**

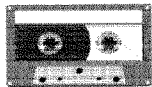
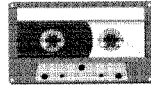
As a result of this lecture, you will better understand how the central concepts of New Age Theology developed and merged to shape this movement. A good question to run through your mind as you pursue this topic is, How should Christian theology respond to these cultural developments to advance the true gospel?

Learning Outcomes:

- Describe the background of the New Age movement.
- Present an evangelical portrait of Jesus Christ in response to New Age distortions.

Required Reading:

None.

**Listen to Lecture 19**

Prepare briefly for the lecture by examining the following note-taking guide and the lecture outline. Then listen to the lecture and complete this section.

1. Outline Dr. Groothuis' four-point response to reincarnation, cited by Dr. Feinberg.
2. Although the New Age movement owes a considerable debt to Eastern religions, what aspect of Western New Age spirituality, in the 1960's and following, differs markedly from its Eastern roots?
3. Why does Christianity contain the seeds of its own destruction, according to New Age thinkers, and how does this complaint resonate with the views of other theologies you have studied?
4. Regarding New Age Christology, explain why their view is described not by "Jesus was the Christ" but by "Christ was Jesus."
5. Toward the end of this lecture, and then in Lecture 20, Dr. Feinberg will refresh your grasp of Dr. Groothuis' rebuttals to New Age handling of Jesus and the Gospels.

Lecture Outline:

NEW AGE THEOLOGY

- C. Backgrounds to the New Age
 - 1. The 50's and 60's Counterculture
 - 2. The Critique of Secular Humanism
 - 3. Hope for Personal and Social Transformation
 - 4. Other Motivations
- D. New Age Christology
 - 1. Introductory Comments

Lecture 20

NEW AGE THEOLOGY—CHRISTOLOGY & INFLUENCE

Introduction:

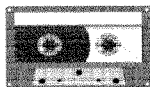
This lecture explores how the New Age Theology views Jesus and seeks to integrate Him (and other religious figures) into its movement. Dr. Feinberg then addresses New Age scientific and political influence.

Learning Outcomes:

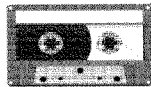
- Present an evangelical portrait of Jesus Christ in response to New Age distortions.
- Recognize manifestations of New Age Theology in society.

Required Reading:

None.



Listen to Lecture 20



Prepare briefly for the lecture by examining the following note-taking guide and the lecture outline. Then listen to the lecture and complete this section.

1. The intention of this lecture is to solidify your understanding of key concepts so that you can advance the gospel of Jesus Christ in society. Knowing that an answer to a New Age distortion is available somewhere in a book may be valuable, but is not as valuable as being prepared with that answer “on the spot”! Follow Dr. Feinberg through the lecture, then, as he summarizes Dr. Groothuis’ material concerning the New Age Jesus, particularly:
 - A refutation of Jesus as Issa (traveling to the Far East).
 - A refutation of Jesus as an Essene.
2. ***For Reflection / Application:*** Think of one concrete example of New Age influence on your life / family / ministry context, and decide on how you should practically respond. Use the many examples from the many areas addressed by Drs. Feinberg and Groothuis as models for your reflection.

Lecture Outline:

NEW AGE THEOLOGY

2. Main Themes (From Revealing the New Age Jesus)
 3. Jesus in the Far East
 4. Jesus the Essene
- E. New Age Influences and Connections
1. Science and the New Age
 2. Politics and the New Age

Lesson 21

POSTMODERNISM—INTRODUCTION AND MODERNITY

Introduction:

Lesson 21 brings you to the final section of this course. Dr. Feinberg briefly discusses the politics of New Age Theology before introducing Postmodernism. As you will discover, the term Postmodernism does not describe one theology, but a group of theologies which react to modernity. This lecture will sketch the modern mindset for you, so that you will understand what Postmodernism reacts against.

Learning Outcomes:

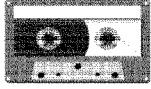
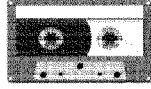
- Explain Griffin's basic twofold division of postmodern approaches.
- Recognize the presupposition of truth even among postmoderns who reject truth.
- Recognize manifestations of New Age Theology in society.
- Sketch the philosophical, social and theological aspects of modernity.



Required Reading



- David Griffin, William Beardslee, and Joe Holland, *Varieties of Postmodern Theology*—All.
 - Any 150 pages from the following:
 - Richard Lints, *The Fabric of Theology*, pages 193-256.
 - David Tracy, *The Analogical Imagination*.
1. How does Holland describe the paradigm and the ideological vision of postmodernism in contrast to previous eras?
 2. According to Griffin, in what sense can postmodern theologies be described as either eliminative or revisionary?
 3. How is Holland's agenda expressed by viewing our fundamental spiritual symbols in terms of sexual types (see especially p. 107)?
 4. In criticizing West, how does David Ray Griffin attempt to rescue the correspondence theory of truth?

**Listen to Lecture 21**

Prepare briefly for the lecture by examining the following note-taking guide and the lecture outline. Then listen to the lecture and complete this section.

1. What sort of ideas does the New Age movement advance in the arena of politics?
2. Dr. Feinberg turns to the last theology of this course, Postmodern Theology, and suggests that postmodernism actually encompasses a number of different views in a number of different fields. He introduces postmodernism in this lecture by describing the modernity against which it reacts ... philosophically, socially, and theologically.
3. What is meant by the “sensate empiricism” of modernity, and how has this epistemology affected views of morality, religious experience, and truth (for this, you will need to describe classical foundationalism)?
4. What are the views of ontology held in modernity? Which view won, and what has been the consequence?
5. Describe some of the negative social / cultural consequences of modernity to which postmodernists point.
6. What has been the tendency of late modern theologies?

Lecture Outline:

NEW AGE THEOLOGY AND POSTMODERNISM

2. Politics (continued)

VII. Postmodernism

- A. Introductory Matters
- B. Modernity—The Modern Mindset
 1. General Characterization
 2. Philosophical Backdrop
 3. Socially and Culturally
 4. Theologically

Lecture 22

**POSTMODERNISM—
THEOLOGICAL RESPONSES TO MODERNITY**

Introduction:

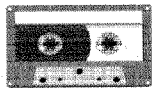
As Dr. Feinberg guides you on a tour of Postmodernism, he will show you two general categories in this lecture: the deconstructionist, or eliminative postmodern theology illustrated by Taylor and Lyotard; and liberationist strains of Postmodernism. You will, of course, note some similar concepts shared with other theologies you have studied.

Learning Outcomes:

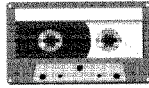
- Explain basic concepts of deconstructionist postmodernism.
- Contrast deconstructionist postmodernist with modernity at various points.

Required Reading:

None.



Listen to Lecture 22



Prepare briefly for the lecture by examining the following note-taking guide and the lecture outline. Then listen to the lecture and complete this section.

1. How do postmodernists fault “modern” theology theologically? Do you agree with this critique — why or why not?
2. Why could deconstructionist postmodernism also be called “ultra-modernism”?
3. Regarding the general description of deconstructionist postmodernism, there are two key names to know:
 - Regarding deconstruction, Jacques Derrida.
 - Regarding eliminative materialism, Richard Rorty.

4. What would Mark Taylor put in the place of modernity, regarding ...
 - The world?
 - The self?
 - Language?
 - History?
 - Morality?
5. What is meant by Lyotard's key concept of "perology"?

Lecture Outline:

POSTMODERNISM

4. Theologically (continued)
- C. Postmodern Theological Responses to Modernity
 1. Deconstructionist or Eliminative Postmodernism
 - a. General Description
 - b. Mark Taylor's Deconstructive Theology
 - c. Jean Francois Lyotard's Deconstructive Postmodern Theology
 2. Liberationist Postmodernism
 - a. General Comments

Lecture 23

**POSTMODERNISM—
THEOLOGICAL RESPONSES TO MODERNITY**

Introduction:

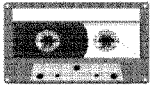
This lesson continues your focus on the liberationist strain of Postmodernism, and then adds another category: constructive, or revisionist Postmodernism. The latter category has considerable variety, with examples including David Griffin (whose textbooks you have read!) and Roman Catholic Joe Holland.

Learning Outcomes:

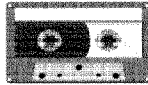
- Distinguish between various strands of Postmodern Theology.
- Briefly describe each postmodern theologian's thought.

Required Reading:

None.



Listen to Lecture 23



Prepare briefly for the lecture by examining the following note-taking guide and the lecture outline. Then listen to the lecture and complete this section.

1. The basis of Harvey Cox's liberationist postmodern theology is pragmatism — he suggests that what you believe is not so important as what you do with what you believe. Why then does he opt for postmodernity over modernity?
2. How would the liberationists summarize the pillars of modernity?
3. Describe how Holland's constructionist theology bases its views of the sacred, of God, and of governance on the notion of communion, and the root metaphors he uses to promote this view.
4. In Holland's view, what new stage of Christianity have we entered?
5. How does Griffin construct his theology as a response to the deconstructionism of theologians such as Taylor and West?

Lecture Outline:

POSTMODERNISM

- b. Harvey Cox's Liberationist Postmodern Theology
 - c. Cornell West's Liberationist Postmodern Theology
- 3. Constructive or Revisionary Postmodernism
 - a. General Description
 - b. Joe Holland's Catholic Constructive Postmodernism
 - c. David Griffin's Constructive Postmodernism

Lecture 24**POSTMODERNISM—
THEOLOGICAL RESPONSES TO MODERNITY****Introduction:**

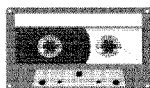
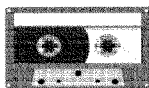
You've made it! This final lecture finishes your taste of Postmodernism with a wrap-up on David Griffin, followed by a look at conservative strains of Postmodernism, such as the theology of Pope John Paul II. As you prepare for the final examination, focus on ability to explain the major themes of various theologies and to relate these theologies to each other by way of comparison and contrast.

Learning Outcomes:

- Distinguish between various strands of Postmodern Theology.
- Briefly describe each postmodern theologian's thought.
- Apply the insights of Pope John Paul II to your life / ministry context.

Required Reading:

None.

**Listen to Lecture 24**

Prepare briefly for the lecture by examining the following note-taking guide and the lecture outline. Then listen to the lecture and complete this section.

1. Dr. Feinberg begins the lecture by delving further into David Griffin's metaphysics and epistemology. He explains that despite not accepting the sensory perception of the Enlightenment, Griffin opts for a universal realism based on prehension, or non-sensory perception based on connectedness to reality (where have you heard this before?). Parallel to this distinction is Griffin's distinction between symbol and referent, and between the existence of truth and the verification of truth. For Griffin, the postmodern denial of the latter (verification of truth) does not entail denial of the former (truth's existence). How does his emphasis on non-sensory perception support this argument?
2. How does Griffin's epistemology affect his views of God and morality?
3. What three questions does Griffin use to summarize his position, and what would the answers be?
4. Turning to the theology of Pope John Paul II, what does he deem to be our key problem, and what is America's role in such a modern culture?

5. What are the Pope's two keys to the solution, and how would these work out in practice?
6. ***For Reflection / Application:*** How do Genesis and Revelation frame the Pope's vision of the cultural crisis? What can you glean for your own life and ministry from the Pope's evaluation?

Lecture Outline:

POSTMODERNISM

- c. Griffin's Constructive Postmodernism (continued)
4. Restorationist or Conservative Postmodernism—Pope John Paul II
 - a. Conservative Postmodernism in General
 - b. Pope John Paul II's Conservative Postmodernism