

Syllabus „The Many Faces of Jesus Christ“
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Introduction: Relation of this class to the “Enhancing Life Project”

The class “The Many Faces of Jesus Christ” covers a vital part of the research which stands in the background of my contribution to the “Enhancing Life Project”. My contribution is entitled “Jesus Christ, life-enhancing Healer and Physician – towards and intercultural Christology of Health for technologically developed societies on the West”. My contribution enriches the “Enhancing Life Project” in a twofold way: both concerning content and method. Concerning content, it explores one of the most pressing topics of Western societies – health – by trying to understand how health and religion are connected. It thereby focuses on the very center of Christian religion, Jesus Christ himself. Driven by the conviction that Europe can learn from the Christianities and Christologies of the Global South it explores these sources also. Concerning method, it helps to build up intercultural communication. This is all the more important in German Systematic Theology, as very little is done in this direction. German Systematic Theology both in its research and in its teaching does not reflect the current state of Christianity as a religion which moves South and becomes a religion of the Global South. I am convinced, though, that the competence of intercultural communication itself enhances life also.

The class “The Many Faces of Jesus Christ” tries to cover these gaps. In order to gain a better understanding of the shape of today’s Christianity and in order to understand in which way a Christology of Health for the West might be enriched by intercultural perspectives, it is mandatory to gain a deeper understanding of different Christologies in today’s world. Accordingly, the course covers the most important developments of Christologies in the Global South. It introduces the students to African, to Asian and to Liberation Christologies and thereby to the three most important starting points of contemporary Christologies. To learn about the content of these Christologies and to know how to develop intercultural theologies enriches the students and my own research project – and therefore for the “Enhancing Life Project” as a whole.

Structure of the class

The class is divided into four parts: it consists of an introductory part which explores the historical developments of intercultural theology (session 1-3). It is followed by three parts which focus on the three most important current Christologies of the Global South: The Christologies of Liberation of South America (session 4-5), the Christologies of Inculturation in Africa (session 6-7) and the Christologies of Dialogue in Asian contexts (session 9-11). The course ends with final reflections.

The literature is abridged as follows:

- JUDITH GRUBER, *Theologie nach dem Cultural Turn: Interkulturalität als theologische Ressource*, (ReligionsKulturen 12), 2013 = (Gruber, *Theologie*)
- Sang Huyan Lee, *From a Liminal Place: An Asian-American Theology*, Fortress 2010 = (Lee, *From a Liminal Place*)
- Diane Stinton, *Jesus of Africa: Voices of Contemporary Christology*, Orbis Books 2004 = (Stinton, *Jesus*)
- R. PANIKKAR, *Christophanie: Erfahrungen des Heiligen als Erscheinung Christi*, 2006 = (Pannikar, *Christophanie*)
- T. SUNDERMEIER, *Den Fremden verstehen: eine praktische Hermeneutik*, (Sammlung Vandenhoeck), 1996 = (Sundermeier, *Den Fremden*).
- K. TAKIZAWA, *Das Heil im Heute: Texte einer japanischen Theologie* = (Takizawa, *Das Heil*)
- I.U. DALFERTH / P. STOELLGER, *Einleitung. Religion als Kontingenzkultur und die Kontingenz Gottes* (in: *Vernunft, Kontingenz und Gott. Konstellationen eines offenen Problems*, hg. von I.U. DALFERTH / P. STOELLGER [Religion in philosophy and theology], 2000) = (Dalferth, *Vernunft, Kontingenz, Gott*)

Session	Theme	Text	Protocoll	Sonstiges
1.	<i>Introduction</i>			
2.	<i>Historical Development 1: From Accomodation to Contextuality</i>	Gruber, <i>Theologie interkulturell</i> , 13-53		
3.	<i>Historical Development 2: From Contextuality to Intercultural Theology</i>	Gruber, <i>Theologie interkulturell</i> , 54-82		
4.	<i>Jesus at the borders 1 (Liberation Christology)</i>	Lee, <i>From a liminal Place</i> , 1-		
5.	<i>Jesus at the borders 2</i>	Lee, <i>From a liminal Place</i>		
6.	<i>Jesus as Healer in African Contexts 1 (Christology of Inculturation)</i>	Stinton, <i>Jesus of Africa</i> , 1-52		
7.	<i>Jesus as Healer in African Contexts 2</i>	Stinton, <i>Jesus of Africa</i> , 52-100		
				Everybody has to write an essay of 3 pages: Which impulses from this course are the most important ones for the

				development of my theology?
8.	<i>Jesus as Healer – in European Contexts</i>	Sundermeier, Den Fremden verstehen, 155-197.		
9.	<i>Jesus in Asian Contexts 1 (Christology of Dialogue)</i>	Panikkar, Christophanie, 25-30 und 189-224		
10.	<i>Jesus in Asian Contexts 2</i>	Pannikar, Christophanie, 224-249;		
11.	<i>Jesus in Asian Contexts 3</i>	Takizawa, Das Heil, 25-55		
12.	<i>Jesus in Asian Contexts 4</i>	Dalferth, Vernunft, Kontingenz, Gott, 1-43.		
13.	<i>Final session: What have we learned?</i>			