

HT 297W READINGS IN THEOLOGY: THE DOCTRINE OF THE TRINITY
Course Description and Syllabus

Rev. Winston D. Persaud, PhD
Professor of Systematic Theology

Course description: **In this seminar, participants will engage in careful, critical reading and discussion of the text, *God for Us*, by Catherine Mowry LaCugna**, whose subtitle, “The Trinity and Christian Life,” aptly points to the practical character of the doctrine of the Trinity. We will examine how LaCugna’s approach offers crucial insights into the church’s confession of the Gospel of God’s saving action in Jesus Christ which is centred and rooted in the identity of God: Father, Son, and Holy Spirit. Evaluation will be based on attendance, and oral and written contributions of participants.

SCHEDULE OF WEEKLY READINGS
Main Text and Endnotes
Fall 2023
Thursday, 4:25-5:15 p.m. — T301

<u>Week</u>	<u>Date</u>	
1	14 September	Introduction
2	21 September	<i>God for Us</i> , pp. 1-44 (endnotes: pp. 45-52)
3	28 September	<i>God for Us</i> , pp. 53-73, 81-104 (endnotes: pp. 74-79, 105-109)
4	65October	<i>God for Us</i> , pp. 111-135, 143-169 (endnotes: pp. 136-142, 170-180)
5	Reading and Research Days: 9-13 October	
6	19 October	<i>God for Us</i> , pp. 181-198, 209-232 (endnotes: pp. 199-205, 233-241)
7	26 October	<i>God for Us</i> , 243-278 (endnotes: pp. 306-312)
8	2 November	<i>God for Us</i> , 278-305 (endnotes: pp. 312-317)
9	9 November	<i>God for Us</i> , 319-348 (endnotes: pp. 369-372)
10	16 November	<i>God for Us</i> , 348-368 (endnotes: pp. 372-375)
11	Research and Research Days and Thanksgiving: 20-24 November	
12	30 November	<i>God for Us</i> , 377-400 (endnotes: pp. 411-416)
13	7 December	<i>God for Us</i> , 400-411 (endnotes: pp. 416-417)
14	14 December	Concluding Discussion: what have we learnt?

Required Texts:

God for Us. By Catherine Mowry LaCugna

19 April 2023

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Commitment to DEI Work

Creating Beloved Community and a learning environment full of mutual respect is hard and ongoing work. We are a diverse community seeking greater diversity, and this diversity is paramount in the beauty of God's good creation. Indeed, we see this diversity as grounded in the doctrine of the Trinity. Diversity can refer to multiple ways that we identify ourselves, including but not limited to race, national origin, languages, sex, ability, body type, age, sexual orientation, socioeconomic status, gender identity, ancestry, veteran status, culture, or genetic information. These diversities and more contribute to the perspectives and excellence that, I, as an instructor, bring into the classroom and beyond and will be affirmed.

I am still learning how to best celebrate multiple perspectives; please let us know ways to celebrate your identities, pronouns to use, and/or when something said/assumed in class concerns you. I acknowledge that for centuries white male authors have dominated this field and are present in our course readings and may present overt and covert biases in the material due to the lens through which it was crafted. I have attempted to offer material which reflects a notable diversity in its perspective. I continue to work at finding textbooks, articles, and other resources on the focus of the course by authors who reflect the diversity of voices to which I am committed. In our common work in Jesus' Name, your suggestions are encouraged and appreciated to help improve the effectiveness of this course for you personally and for groups of students.

Topics covered in seminary are often difficult on various planes. When we embrace diverse perspectives, we embrace healthful disagreement—a mark of deep and true community. Please engage in discussion with care and empathy for yourself and others. In this class we endeavor to embrace the uncomfortable as we critically examine some of our most basic assumptions, values, and beliefs. As you work to bring good courage to this course, I will work to ensure an environment that supports your full participation and risk taking.

ACCOMODATIONS POLICY: It is seminary policy to provide, on a flexible and individualized basis, reasonable accommodations to students who have documented disability conditions that may affect their ability to participate in course activities or to meet course requirements. Students are responsible for informing their instructor of any documented disability by the end of the first week of class or upon subsequent diagnosis. Documentation on disability conditions is kept in a confidential file in the ADA Compliance Officer's office.

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In this seminar, HT297W The Doctrine of the Trinity, within the realistic parameters of a one-hour course, notable engagement with numbers 1, 2, 3, 5, and 11 of the Twelve Pastoral-Diaconal Practices.

1. *Practice of Being Rooted in the Gospel*: Articulates the Gospel in a way that is heard as Gospel. Is publicly Lutheran and Gospel-centered.
2. *Practice of Missio Dei in Word and Sacrament*: Is grounded in Word and Sacrament as the means by which God creates faith in Christ and a community (*koinonia*) for God's mission (*martyria* and *diakonia*) in the world. Pastors exercise faithful worship preparation, evangelical preaching, and sacramental leadership. Diaconal ministers and deaconesses serve as a strategic bridge between church and world. Associates in ministry serve faithfully in their areas of call in relationship to the worshipping community. All the baptized are sent by the Spirit to employ their gifts in God's mission for the life of the world.
3. *Practice of Biblical and Theological Wisdom*: Interprets reality theologically and biblically as a habit. Has a core set of theological concepts that are interpreted with flexibility in different contexts.
5. *Practice of Curiosity*: Is fundamentally curious, employing creativity in the use of language. Is open to grow beyond current perspectives and eager to pursue learning with intellectual depth.
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11. *Practice of Evangelical Listening and Speaking the Faith to Others*: Listens in a way that leads people to deeper faith questions. Engages in thoughtful witness to the Christian message, especially to youth and those outside the faith.

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