

**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.

**Procedure:** Regular weekly synchronous discussion in plenary sessions of materials read. Weekly posting on Castle Commons of theological reflection (150-200 words) on the reading for the week. In addition, where it is necessary for participation **asynchronously**, the student will be expected to view the recording of the plenary discussion and post a written reflection (150-200 words) on Castle Commons.

**Evaluation** will be based on attendance, and oral and written contributions of participants.

**SCHEDULE OF WEEKLY READINGS**  
**Main Text and Endnotes**  
**Fall 2024**  
**Thursday, 3:55-4:45 p.m. — T301**

<u>Week</u>	<u>Date</u>	
1	12 September	<b>Introduction</b>
2	19 September	<i>God for Us</i> , pp. 1-44 (endnotes: pp. 45-52)
3	26 September	<i>God for Us</i> , pp. 53-73, 81-104 (endnotes: pp. 74-79, 105-109)
4	3 October	<i>God for Us</i> , pp. 111-135, 143-169 (endnotes: pp. 136-142, 170-180)
5	10 October	<i>God for Us</i> , pp. 181-198, 209-232 (endnotes: pp. 199-205, 233-241)
<b>6</b>	<b>Reading and Research Days: 14-18 October</b>	
7	24 October	<i>God for Us</i> , 243-278 (endnotes: pp. 306-312 )
8	31 October	<i>God for Us</i> , 278-305 (endnotes: pp. 312-317)
9	7 November	<i>God for Us</i> , 319-348 (endnotes: pp. 369-372)
10	14 November	<i>God for Us</i> , 348-368 (endnotes: pp. 372-375)
11	21 November	<i>God for Us</i> , 377-400 (endnotes: pp. 411-416)
<b>12</b>	<b>Research and Research Days: 25-27 November, and Thanksgiving: 28-29 November</b>	
13	12 December	<i>God for Us</i> , 400-411 (endnotes: pp. 416-417)
14	14 December	Concluding Discussion: what have we learnt?

**Required Text:**

*God for Us*. By Catherine Mowry LaCugna

9 July 2024

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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 as 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 me 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 attempt, also, to present materials from diverse perspectives. 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. I will share stories that reflect diversity of people, voices, contexts, and experiences which reflect the thrust of the course. I will welcome your own such sharing. 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.

## **Inclusive Language**

It is expected that all Wartburg Theological Seminary students use inclusive and expansive language for humankind and for God in classroom discussion and written assignments, in keeping with the Church's Trinitarian Confession that is grounded in Scripture, the Creeds, and the Confessions. It is appropriate for all members of the WTS community—students, staff, and faculty alike—to remind each other of our commitment to the use of inclusive language. For more information regarding Wartburg's policy on inclusive language, please consult the Student and Community Life Handbook.

## **Accommodations Policy**

It is Seminary policy to provide, on a flexible and individualized basis, reasonable accommodations to students who have medically documented disability conditions that may affect their ability to participate in course activities or to meet course requirements. Any student who feels they may need a learning accommodation should contact the Academic Dean and complete the Accommodations Request Form. Students are responsible for informing their instructor of any documented disability by the end of the first week of class or upon subsequent diagnosis. For more information regarding Wartburg Theological Seminary's policy on Learning Accommodations, please consult the Student and Community Life Handbook.

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## Writing Center

If you need writing help, contact Writing Center Coordinator Hannah Bernhard at: [hbernhard@wartburgseminary.edu](mailto:hbernhard@wartburgseminary.edu)

## Title IX – Sexual Harassment, Discrimination, and Misconduct

Wartburg Theological Seminary is committed to ensuring a safe environment free of discrimination on the basis of sex, including sexual misconduct and harassment. If you have experienced any incident of sex or gender-based discrimination, harassment, or sexual misconduct, we encourage you to report it. Wartburg faculty and staff are required to report incidents of sex- or gender-based discrimination, harassment, and sexual misconduct of which they are aware. The Director of Community Life and Candidacy, Deacon Kellie Lisi, is the designated Title IX Coordinator. Students may address complaints and grievances related to Title IX to the Title IX coordinator. Reports may be made in person, via email or phone, or via the [Incident Reporting Form \(IRF\)](#). For more information about Wartburg's Title IX policy, please consult the Student and Community Life Handbook.

## Plagiarism and Academic Integrity

Members of the Wartburg Theological Seminary community are expected to conduct themselves responsibly and honestly in academic matters. The seminary defines plagiarism as the copying or use of another person's work in any form without acknowledgement. The act of Plagiarism refers not only to the citation of books and articles but also to personal interviews, the Internet, and all other sources of information. Students are expected to submit their own original work for all assignments. Students shall neither represent the work of another as their own nor in any way misrepresent either their own work or the work of another. For more information regarding Wartburg's policy on plagiarism, please consult the *Student and Community Life Handbook*.

[Each of these statements apart from the DEI statement is a focused summary from the policy in the *Student and Community Life Handbook*.]

**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.

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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.