

The Reformed Institute's 2012-2013 Colloquy at Lewinsville Presbyterian Church, McLean, VA

Syllabus: *What in the World Does It Mean to Be Saved?*

Salvation – deliverance, redemption, forgiveness, atonement, reconciliation – is at the center of Christian faith and life. We confess Jesus Christ as “Lord and Savior.” The Nicene Creed proclaims that the acts of the Triune God are “for us and our salvation . . . for our sake.” The liturgy includes confession of sin and declaration of pardon, *Kyrie eleison* and *Agnus Dei*. And yet the contemporary church is unclear about what it all means, and uneasy about the scope of salvation. Saved from what? . . . for what? . . . by whom? . . . how? Is salvation only for Christians? . . . only for “born-again” Christians? . . . for all religious people? . . . for everyone? What is the alternative to salvation? . . . captivity? . . . misery? . . . damnation? . . . annihilation? . . . nothingness? The questions are unavoidable, and the answers we give shape the church’s proclamation, ministry, and mission. What *in the world* does it mean to be *saved*?

The questions are not unique to our time and place. Christians have explored “the depth of the riches” throughout the church’s history. We will enter into a conversation with our forebears in the faith as each session of the colloquy engages Scripture, the early church Fathers, John Calvin, Karl Barth, and a contemporary theologian, bringing their insights to bear on our experience. The readings may seem daunting, but introductions and reading guides will be provided to ease the way through the material.

The meaning of salvation is not a theoretical issue or a casual matter. It goes to the heart of Christian faith and life. The early church’s theologians were pastors, not academics; Calvin wrote in order to help the church read Scripture; and Barth’s *dogmatics* were for the sake of the *church*. Readings and discussion will suggest how persons and congregations can “be energetic in your life of salvation, reverent and sensitive before God” (Philippians 2:12, *The Message*).

Sept. 28-29, 2012; Session 1:

Whatever Became of Sin and Death?

Reading: Genesis 1-11; Romans 5-8
Athanasius. “*On the Incarnation of the Word*,” in *Christology of the Later Fathers*, Library of Christian Classics vol. III. Philadelphia: Westminster Press, 1954. [55 pages]
Calvin, John. *Institutes of the Christian Religion*, Book II, chapters 1-4. Library of Christian Classics vol. XX. Philadelphia: Westminster Press, 1960. [75 pages]
Barth, Karl. *Church Dogmatics IV/1*, §60.I. Edinburgh: T&T Clark, 1956. [55 pages]
Farley, Wendy. *Tragic Vision and Divine Compassion*. Louisville: Westminster John Knox Press, 1990. [133 pages]

Dec. 7-8, 2012; Session 2:

For Us and Our Salvation

Psalms 51, 124; 2 Corinthians 5:1-6:13
Gregory Nazianzus, “Oration 30” (Fourth Theological Oration), in *On God and Christ*. Crestwood NY: St. Vladimir’s Press, 2002. [19 pages]
John Calvin, *Institutes of the Christian Religion*, Book II, chapters 12-17. Library of Christian Classics vol. XX. Philadelphia: Westminster Press, 1960. [70 pages]
Karl Barth, *Church Dogmatics I/2*, §§ 13-15. Edinburgh: T&T Clark, 1956. [202 pages]
Leanne Van Dyk, “Toward a New Typology of Reformed Doctrines of Atonement,” in *Toward the Future of Reformed Theology*, Willis & Welker, eds. Grand Rapids MI: Eerdmans Publishing, 1999 [13 pages]

Feb. 22-23, 2013; Session 3:

Working Out Your Own Salvation

Philippians; James
Augustine, *The First Catechetical Instruction*, Ancient Christian Writers No. 2. New York: Newman Press, n.d. [87 pages]
Calvin, John. *Institutes of the Christian Religion*, Book III, chapters 6-10, Library of Christian Classics vol. XX. Philadelphia: Westminster Press, 1960. [40 pages]
Barth, Karl. *Church Dogmatics IV/3.2*, §71. Edinburgh: T&T Clark, 1962. [199 pages]
Cannon, Katie Geneva. “Transformative Grace” in Pauw & Jones, eds., *Feminist and Womanist Essays in Reformed Dogmatics*. Louisville: Westminster John Knox Press, 2006. [12 pages]

Apr. 26-27, 2013; Session 4:

Salvation is from the Jews...To Unite All Things?

Romans 9-11; Ephesians

Justin, the Martyr. "First Apology," in *Early Christian Fathers*,

Library of Christian Classics vol. I. Philadelphia: Westminster Press, 1953. [47 pages]

Calvin, John. *Institutes of the Christian Religion*, Book III, chapters 6-10, Library of Christian Classics XX. Philadelphia: Westminster Press, 1960. [40 pages]

Barth, Karl. *Church Dogmatics II/2*, §§ 32-33. Edinburgh: T&T Clark, 1957. [191 pages]

Ernst-Habib, Margit. "'Chosen by Grace': Reconsidering the Doctrine of Predestination," in Pauw & Jones, eds., *Feminist and Womanist Essays in Reformed Dogmatics*. Louisville: Westminster John Knox Press, 2006. [19 pages]

The colloquy is held on Fridays from 3:00 p.m. to 8:00 p.m. and on Saturdays from 9:00 a.m. to 3:00 p.m.

The expectation is that participants will attend all four sessions.

Cost: \$375 for members of RI churches; \$400 for all others. Cost of books is extra; limited to \$80.



Dr. Joseph D. Small served as director of the Presbyterian Church (U.S.A.) Office of Theology and Worship from 1989-2011. He is now adjunct faculty at the University of Dubuque Theological Seminary, and church relations consultant to the Presbyterian Foundation. He has served on the staff of Pittsburgh Seminary, and as pastor of churches in Towson Maryland, Westerville Ohio, and Rochester New York.

Dr. Small is the author of eight titles, including *To Be Reformed: Living the Tradition* (2010), and has written

numerous journal articles, study series, and theological papers.



What in the World Does It Mean to Be Saved?

2012-2013 Lay Theological Colloquy

The Reformed Institute is pleased to offer an annual opportunity for a group of lay people to explore together a particular topic in Reformed theology and ethics that has relevance to contemporary life, and to do so under the leadership of a Reformed theologian who is known for his or her expertise on the subject.

This year's colloquy will be led by Dr. Joseph D. Small, former director of the Presbyterian Church (U.S.A.) Office of Theology and Worship. The syllabus for the colloquy and information about the leader can be found in this brochure.

Here is what past colloquy participants have to say –
"The instructors are great, the topics are challenging, the experience is exhilarating."

- Doris Mabrey

"The Reformed Institute has found colloquy leaders who know so much about subjects I want to explore! What a treat!"

- Bill Layson