

## CONSIDER JESUS: WAVES OF RENEWAL IN CHRISTOLOGY

By Elizabeth A. Johnson—Discussion Questions

1. What is your response to Jesus' question, "Who do you say that I am?"
2. Jesus Christ is fully human and fully divine. What errors in thinking might cause us to see him as less human? Less divine?
3. What does the uniqueness of Jesus Christ as Savior of the world mean in the encounter of world religions?
4. Is it possible to believe that God has acted decisively in Jesus Christ to save the whole world, and simultaneously to believe that Jews, Muslims, Hindus, Buddhists and persons of other religious persuasions are warranted in remaining who they are, pursuing the paths of salvation on which they find themselves?
5. Who do we say that Christ is in view of the fact that millions of people do not follow any religious path at all, and yet we hope they are saved by the same mercy of God revealed in Jesus Christ?
6. In chapter 2, Johnson states that, "Asking a question is a characteristic of human beings, as unique to us as a species as laughing." Why is asking questions important?
7. Johnson further distinguishes our human nature as different from other species by our thirst for the infinite and by our ability to hope against hope. What fuels our thirst and hope?
8. On page 41, what does it mean that "for real freedom to operate, we must take a risk?"
9. Did Jesus know he was God? Explain.

10. On page 53, Johnson states that when she asks her students, “What is so good about the good news?” she doesn’t receive much of an answer because religion seems kind of grim and dutiful and serious. Why do you think that the joy, surprise, and hope of Jesus’ good news has often been lost and forgotten among Christians?
11. Describe ascending and descending Christology. Which is easier for you to understand? How do they both ultimately point to social justice?
12. What is liberation Christology? Name some of the oppressed populations of our time. Name some of the oppressors. Do you identify more with the oppressed or the oppressors?
13. Johnson talks about the virtuous Christian attitudes of suffering in silence and of glorifying the imperial Christ. How might the misinterpretation and the misunderstanding of these two Christian virtues lead to further oppression and victimhood?
14. How did Jesus view women? Are women made in the image of God? Do you think women are able to fully use their gifts and talents in today’s Church? Where do women fit in the patriarchal structure of the Church? Do you see Jesus’ maleness more as a historical particularity or as revelation of the maleness of God?
15. Where is God during our suffering? Does God suffer?
16. What are the three current theological positions about salvation in Christ identified in Chapter 9 (pages 131-138)? Which one is most widely accepted? What is meant by the “anonymous Christian” in Karl Rahner’s thinking?
17. In our focus on Christ’s deliverance of us from personal sin and on his redemption of the whole human race, how have we neglected the rest of creation?