



Course Description

This course promotes the personal critical appropriation of the Scriptural and dogmatic tradition in Christology, whether in preparation for the M.Div. comprehensive exam, or as a solid foundation in Christology for other students. It helps the student preparing for ministry to bring a systematic understanding of the person and work of Jesus the Christ to bear on pastoral issues and exposes the student to the spiritual dimension of Christological teaching.

Reading will be assigned weekly as obligatory preparation for class discussion and lectures. In addition to readings in the tradition (Scripture, creeds, patristic texts, medieval theology) and in contemporary theological thought, appropriate critical commentary (exegetical studies, historical analyses, etc.) will be assigned where helpful. Advanced degree students participate in a research seminar on primary sources.

Attendance at all classes is required.

Course Goals

Basic Degree (RGT3243)

Students completing this course will be able to:

1. Religious Heritage -
 - a. Take personal responsibility for the Scriptural and dogmatic tradition in Christology, out of a critical personal appropriation of same.
 - b. Articulate the key terms and relations of one particular approach to understanding the mystery of the Incarnation (the Thomist-Lonerganian) from reflection on personal and communal religious experience.
 - c. In order to:
 - i. Give a catechetical instruction or Scripture reflection
 - ii. Accompany the general faith formation of children, teens, and adults
 - iii. Constructively answer most general theological questions encountered in pastoral settings, and refer when appropriate
2. Cultural Context - Bring this understanding of Christology to bear on contemporary pastoral and theological situations, in order to collaborate responsibly with persons of other cultures and religious traditions in day to day practice.
3. Personal and Spiritual Formation - Articulate for themselves the spiritual and mystical dimensions of the doctrine of the Incarnation, in order to:
 - a. Pray with and in the Christian tradition for themselves
 - b. Prepare and deliver a seven to ten minutes Scripture reflection, and a twenty minute instruction.

- c. Plan and carry out liturgies and prayer services.
4. Ministerial and Public Leadership - Make use of an analogical, limited though fruitful grasp of the mystery of the Incarnation as a heuristic for understanding and responding to pastoral situations, in order to evaluate the specific spiritual, ecclesial, sacramental needs of persons who have come to them, and provide appropriate care, including referrals.

Advanced Degree (RGT6222)

Students completing this course will be able to:

1. Knowledge of the course material -
 - a. Take personal responsibility for the Scriptural and dogmatic tradition in Christology, out of a critical personal appropriation of same.
 - b. Articulate the key terms and relations of one particular approach to understanding the mystery of the Incarnation (the Thomist-Lonerganian) from reflection on personal and communal religious experience.
 - c. In order to give a lecture on each topic at a basic degree level
2. Scholarly Proficiency - read primary sources and interpret them on their own authority, at a moderate level of competence in classroom settings
3. Personal and Spiritual Formation - Articulate for themselves the spiritual and mystical dimensions of the doctrine of the Incarnation, in order to pray with and in the Christian tradition.

Texts for use in Class

Available at Cruz Books:

Who is Jesus? An Introduction to Christology, Thomas P. Rausch, S.J.

The First Seven Ecumenical Councils (325-787), by Leo D. Davis, S.J.

Available from the course instructor:

Dogmatic Development Reader

On short term loan at Regis College Library:

Richard Bauckham, *God Crucified* (there are 6 other copies in the U of T library system)

Rene Girard, *I See Satan Fall Like Lightning*

All other readings are available on Blackboard, unless otherwise indicated in the course outline.

Readings for the advanced degree research seminar will be discussed in class.

Assignments and Grading

Basic Degree

A five to six page exegetical study in the form of a homily or catechetical instruction that uses the skills of theological exegesis developed in the first unit. Due February 8.

A thirty-minute oral interview on the development of Christological dogma. Week of March 8-12.

A take-home systematics exercise, based on themes provided beforehand, where the student will evaluate a particular theological and/or pastoral position using the skills gained in the third unit of the course. Handed out April 5, due April 12.

Two learning reports, each no more than three and a half pages long, where the student reflects on his or her learning. Due dates: February 22 and April 5.

Class participation, assessed by means of a one-page self-evaluation on your preparation for class. Due April 5.

Further instructions for each assignment can be found on Blackboard.

The semester grade will be calculated as follows:

- Exegetical Study - 20%
- Oral Interview 20%
- Systematics Exercise - 20%
- 2 Learning Reports @ 15% each - 30%
- Participation - 10%

Advanced Degree

A ten to twelve page paper based on the development of doctrine from the Easter event to Chalcedon. Due March 1.

A ten to twelve page paper on some aspect of the Thomist-Lonerganian synthesis. Due Due April 5.

One presentation in the research seminar.

Class participation, as per the description above.

The semester grade will be calculated as follows:

- Paper 1 35%
- Paper 2 35%
- Seminar Presentation 20%
- Participation 10%

Course Itinerary

January 11 Introduction to the course

Related readings: Rausch, pages 1-40 and Bauckham, *God Crucified*, pages 1-22.

Unit One - Who do you say I am?

January 18 Jesus of Nazareth and 1st century Judaism

Reading before class:

Rausch, chapters 3-5 (pp. 41-93) and N.T. Wright, "The Mission and Message of Jesus".

January 25 Easter

Before you begin: Complete the Horizon Analysis Exercise on Blackboard, in the course assignments.

Reading:

N.T. Wright, "The Transforming Reality of the Bodily Resurrection"

Rausch, chapters 6 and 7 (pp. 95-124)

February 1 Jesus the Christ in the early kerygma, and the emergence of NT Christologies

Reading:

Bauckham, *God Crucified*, pages 25-79.

Rausch, chapter 8 (pp. 125-146)

Unit Two - What is the truth about the Son of God?

Introductory Reading to be completed at the beginning of Unit Two:

Rausch, chapter 9 (pp. 147-164)

Reading to be completed by the end of Unit Two:

Charles Hefling, "Doctrines and Scripture," in *Why Doctrines?*, pages 117-46.

February 8 The Way to Nicaea: Is the human Jesus of Nazareth truly God?

Readings: Davis, pages 11-79.

Tertullian to Athanasius in the Dogmatic Development Reader (11 pages).

Focus Questions for the material in the Reader:

1. For both Tertullian and Origen, try to identify the key analogy or image they use to understand the unity, equality and relation of Father and Son.
2. In what sense, do you think, are the Arians asking the right question?
3. Take a stab at defining "consubstantial" in the Nicene profession of faith [hint: what do you make of the poetic/rhetorical repetitions that precede and follow it?].

February 15th is READING WEEK

February 22 From Nicaea to Chalcedon: Is Jesus the Christ, truly God and truly human, truly one?

Readings: Davis, pp. 134-206.

Nestorius to Chalcedon in the DDR (15 pages)

Focus Questions:

1. What is the starting point for reflection on Jesus for Nestorius? For Cyril?
2. What is Nestorius trying to protect?
3. Is Cyril's solution more satisfying to you?
4. Read carefully Cyril's letter to John of Antioch: what precisions is Cyril bring to the controversy?
5. How is Pope Leo's position helpful? What does it clarify particularly well?
6. Take the time to notice the patterns of use of terms like "one and the same" and "complete in humanity" and so on in the declaration of the fathers at Chalcedon. Try to describe this pattern in your own words.

March 1 From Chalcedon to Constantinople III: In what sense is the saving activity of the one Jesus the Christ, truly God and truly human, truly one?

Readings: Davis, pp. 207-289.

Xenaïas to Third Council of Constantinople in DDR (20 pages)

Focus Questions:

1. Xenaïas is, on the surface, simply rejecting Nestorianism, but is there a problem with his notion of a "union of the natures" on page 120?
2. Xenaïas places a lot of emphasis on the unity of Christ for a specific reason. What is that reason [hint: see pages 122-3]?
3. Make sure you understand Constantinople II's clarifications of Chalcedon. How do anathemata 2, 3, 4 and 5 bring the orthodox position on the saving activity of Christ close to the position of Xenaïas and Severus without denying Chalcedon?
4. According to the Council, who is the person the Scriptures name Jesus the Christ?
5. Does Maximus' account resolve the dilemma of one or two activities of the Incarnate Word? How?
6. What are the key affirmations of Constantinople III?

Unit Three: How shall we understand the truth of the Mystery?

March 8 Recovering Christ's Humanity

Readings:

Paul LaChance, "Christ our Salvation: an Intersection of Christology and Soteriology," in *Josephinum Journal of Theology*, volume 12, number 1 (winter/spring 2005), pp. 2-17

Thomas Aquinas, *Summa Contra Gentiles*, Book 4, chapters 53-55 (*you will need to look this up online*)

March 15 The Ontological and Psychological Constitution of Christ

Readings:

Jeremy Wilkins, "The 'I' of Jesus: Methodological Considerations," in *Josephinum Journal of Theology*, volume 12, number 1 (winter/spring 2005), pp. 18-29

Thomas Aquinas, *Summa Theologiae* IIIa pars, 3.2.2

March 22 What did Jesus know, and how?

Reading:

Gilles Mongeau, S.J., "The Human and Divine Knowing of the Incarnate Word," in *Josephinum Journal of Theology*, volume 12, number 1 (winter/spring 2005), pp. 30-42

Thomas Aquinas, *Summa Theologiae* IIIa pars, 3.9.4

March 29 "The just and mysterious Law of the Cross"

Readings: Rausch, chapters 10 & 11, pp. 165-204.

René Girard, *I See Satan Fall Like Lightning*, pages 121-153

Gilles Mongeau, S.J., "The State of Grace and the Law of the Cross" (handout)

April 5 - Open topic