

**ST. PETER'S SEMINARY / KING'S UNIVERSITY COLLEGE**  
**at *The University of Western Ontario***  
**Winter 2021**

**Systematic Theology 5112B**  
**Christology and Soteriology**  
**Friday 9:30-12:20, Room 231**

Professor: John Dool, 519-646-7117, jdool@uwo.ca  
Office hours by appointment

This class will be offered synchronously. Until at least January 25<sup>th</sup>, students will participate via Zoom. If and when circumstances permit, students who wish will be invited to participate in person with social distancing. Students will also be able to continue to participate remotely via Zoom.

All students should ensure they have a computer with camera and microphone as well as a stable internet connection. Whenever possible, students will be asked to keep their video cameras on.

## **A. COURSE DESCRIPTION**

A biblical, historical, and systematic consideration of the major questions concerning the Incarnation and Redemption. (3 hours; antirequisite: the former Dogmatic Theology 301A)

## **B. GOALS**

This course will assist students to grow in the following knowledge, skills and attitudes:

### **Knowledge:**

To gain a sound understanding of the biblical foundations, key historical developments, and contemporary questions and avenues of thought in regard to the person and work of Jesus.

To gain a sense of the historical character of the Incarnation, including some sense of its Jewish context, and the historical dimension of our understanding of Jesus.

To gain a sound understanding of the key christological teachings of the church, how and why they developed, and the erroneous positions to which they responded.

To gain a sound understanding of the role of Christ in our redemption and how soteriology shapes Christology.

**Skills:**

To learn to integrate principles of Christological thought into one's independent exploration of Christological issues.

To learn to relate traditional teachings to contemporary questions and issues.

To learn to identify and constructively evaluate the Christological perspective in a given text or thinker.

**Attitudes:**

To gain an appreciation for the expression of God's love in the mystery of the Incarnation and redemption and a desire to communicate this to others.

To develop an openness to growth in one's own understanding of who Jesus is.

To grow in recognition of the benefit of shared dialogue and shared exploration of theological issues.

**C. ASSESSMENT**

A theological analysis of the Christology of one of the gospels, 8-10 pages (10 pages **maximum**; further details provided). Due Monday, **Feb. 15** (25%); submit by OWL.

A critical analysis and reflection on a christological article, 8-10 pages (10 pages **maximum**; further details to be provided). Due Monday, **Mar. 29** (25%); submit by OWL.

A final, written examination during the exam period; this may be in take-home or in-class written form (to be determined by the instructor) (30%)

Class participation. Students may also submit written comments or questions (one paragraph) based on the week's readings as a contribution to this grade (20%)

Assignments are due by 5:00 PM on the dates indicated. 10% per day will be deducted from assignments handed in late unless prior arrangements have been made with the instructor

**D. REQUIRED READINGS OR TEXTBOOKS**

Roch Kereszty, *Jesus Christ: Fundamentals of Christology*. New York: Alba House, revised ed., 2002

Richard Norris, ed., *The Christological Controversy*, Philadelphia: Fortress Press, 1980.

These are available at the UWO bookstore. A few additional required readings will be put on OWL.

## E. STRUCTURE OF THE COURSE and WEEKLY READINGS

### Section 1: Scriptural Witness

#### Week One (Jan. 15)

- Introduction; Biblical Methods in Christology; The Infancy Narratives (Kereszty, part 1, ch.1 and ch.3)

#### Week Two (Jan. 22)

- The Early Life of Jesus (Kereszty, part1, ch. 3)
- The Mission of Jesus and the Kingdom of God (Kereszty, part1, chs.4-5)

#### Week Three (Jan. 29)

- The Death of Jesus - History
- Biblical Witness to Resurrection and its Interpretation (Kereszty, part 1, ch.2; Lk 24; Mt 28; Jn 20-21); The Meaning of Resurrection (Anthony Kelly, “The Resurrection: Love as Transformative”, *God is Love*, Collegeville MN, Liturgical Press, 2012, pp.50-63)

#### Week Four (Feb. 5)

- The Apostolic Witness: Titles of Jesus (Kereszty, part 1, ch. 6)
- Christology and Christianity’s Jewish Heritage

### Section 2: Historical Development

#### Week Five (Feb. 12)

- Introduction to Patristic Christology and Soteriology (Kereszty, part 2, Introduction and ch.1)
- Pre-Nicene Developments (Norris, Introduction, pp.1-13); Irenaeus, Tertullian, and Origen (Norris, pp. 37-63)

#### Reading Week

#### Week Six (Feb. 26)

- The Council of Nicea and the Arian Controversy (Norris, Introduction, pp.13-16; selections from Athanasius, Norris, pp. 65-78)
- The Apollinarian Controversy (Norris, Introduction, pp. 16-17; selections from Apollinaris, Norris, pp. 79-85)

#### Week Seven (Mar. 5)

- The Nestorian Controversy and Ephesus (Norris, Introduction, pp.18-23; selections from Nestorius and Cyril of Alexandria, Norris, pp.87-111)
- Leo the Great and Eutyches (Norris, pp.111-118)

#### Week Eight (Mar. 12)

- Leo the Great and Chalcedon (Norris, pp. 118-122; Kereszty, part 2, ch.2, pp. 248-56)
- The Councils of Constantinople (Kereszty, part 2, ch.2, pp. 256-62)
- Medieval Christology (Kereszty, part 2, ch.3; selections from Thomas Aquinas: ST III, q.16, a.2 and a.4; q.19, a.1)

### Section 3: Systematic Christology

#### Week Nine (Mar. 19)

- Anselm
- Introduction to Systematic Christology; The Mystery of the Incarnation as Communion (Kereszty, part 3, Introduction, ch.1, and ch.2, pp.355-63)
- The Incarnation in the Context of Trinitarian Theology; The Incarnation as Ontological and Existential (pp.363-81)

#### Week Ten (Mar. 26)

- The Incarnation as Psychological (Kereszty, part 3, ch.2, pp.364-81 and ch. 3, p. 382-400; The Redemption (Kereszty, part 3, ch. 4)

#### Week Eleven (Apr. 2) – Good Friday (no class)

- Recommended: Charles Hefling, “Why the Cross?”, *The Christian Century*, 03/2013, pp. 24-27.)

#### Week Twelve (Apr. 9)

- The Redemption: The Law of the Cross (Louis Roy, "The Death of Jesus: Its Universal Impact", *New BlackFriars*, v.83, no.981, Nov.2002, pp. 517-28)
- Appropriating Christ's Redemptive Action in the Spirit
- Christ the Liberator and King/Redemption in the World
- The Universality of Redemption in Christ

## F. UNIVERSITY REGULATIONS AND SUPPORT SERVICES

**Students are responsible** for knowing the University's academic policies and regulations and any particularities of their own course of study. Ignorance of these policies is not an excuse for any violation thereof. The following policies are particularly important to note:

### **Accommodations for Tests/Examinations:**

Students are responsible for seeking accommodation with appropriate documentation, prior to writing

tests/examinations, if they are of the view that their performance may be affected by extenuating circumstances.

### **How to Request Academic Accommodation – King's Students:**

(<https://www.kings.uwo.ca/current-students/courses-enrolment/exams-and-tests/medical-accommodation/>)

**UWO Policy on Accommodation for Medical Illness:**

([http://uwo.ca/univsec/pdf/academic\\_policies/appeals/accommodation\\_medical.pdf](http://uwo.ca/univsec/pdf/academic_policies/appeals/accommodation_medical.pdf))

Student Medical Certificate (SMC):

<https://www.eng.uwo.ca/files/undergraduate/student-medical-certificate.pdf>

**All students requiring academic accommodations for tests and examinations must use the services offered through King's University College.**

**Scholastic Offences:** Scholastic offences are taken seriously and students are directed to read the appropriate policy, specifically, the definition of what constitutes a Scholastic Offence, at the following Web site:

[http://www.uwo.ca/univsec/pdf/academic\\_policies/appeals/scholastic\\_discipline\\_undergrad.pdf](http://www.uwo.ca/univsec/pdf/academic_policies/appeals/scholastic_discipline_undergrad.pdf)

All required papers may be subject to submission for textual similarity review to the commercial plagiarism detection software under license to the University for the detection of plagiarism. All papers submitted for such checking will be included as source documents in the reference database for the purpose of detecting plagiarism of papers subsequently submitted to the system.  
<http://elearningtoolkit.uwo.ca/terms/plagiarism.html>

**Copyright re: Course Material:** Lectures and course materials, including power point presentations, tests, outlines, and similar materials are protected by copyright. Faculty Members are the exclusive owner of copyright in those materials they create. Students may take notes and make copies for their own use. Students may not allow others to reproduce or distribute lecture notes and course materials publicly (whether or not a fee is charged) without the express written consent of a Faculty Member. Similarly, students own copyright in their own original papers and exam essays. If a faculty member is interested in posting a student's answers or papers on the course web site he/she should ask for the student's written permission. (Commercial use of Course material - <http://umd.edu/legal/commercial.html>)

**Scholarly Citation:** According to the policy adopted by the faculty of St. Peter's Seminary, all citations, references and bibliographies in written assignments are to follow the formatting prescribed in the Chicago Manual of Style. Footnotes are to be used, rather than author-date references in the body of the text. Please review and consult the summary provided by Kenrick-Glennon Seminary at <https://www.kenrick.edu/wp-content/uploads/Guide-to-Academic-Papers-and-Citations.pdf> for further information.

**Submission of Assignments:** It is the responsibility of the student to organize his or her work so that the assignments are completed on time. A penalty of 10% of the value of the assignment will be deducted for each day it is overdue without permission.

Students who are unable to hand in assignments or take examinations for legitimate reasons must consult with the instructor. If the reason is medical, students may be required to provide a note from a doctor. Ordinarily, all assignments and exams will be made up at a later date. In certain circumstances, the final grading scheme may be re-weighted if the missed assignment is of a low weight.

**Selection and Registration of Courses:** Students are responsible for ensuring that their selection of courses is appropriate and accurately recorded, that all prerequisite course(s) have been successfully completed, and that they are aware of any anti-requisite course(s) that they have taken.

**Classroom Conduct:** Students are expected to conduct themselves with respect for everyone and with professionalism in all classroom activities. Laptops and other electronic devices may be used for classroom academic activities only. The use of such devices must always be in accord with the common good of the whole learning community as specified by the instructor. The instructor may choose at any time to limit their use for instructional purposes or because of the disruptive use of such devices.

You are not allowed to have a cell phone, or any other electronic device, with you during tests or examinations.

**Support Services:**

Information about Accessibility, Counselling and Student Development (formerly Services for Students with Disabilities) at King's is available at

<https://www.kings.uwo.ca/current-students/student-services/>

For emotional/mental health assistance see: <http://www.kings.uwo.ca/current-students/campus-services/student-support-services/personal-counselling/>

The website for Academic Services at King's University College is

<http://www.kings.uwo.ca/current-students/academic-support/>

Students who are in emotional/mental health distress should refer to Mental Health@Western: <https://uwo.ca/health/services/students/index.html> for a complete list of options about how to obtain help.

University Students Council provides many valuable support services for students (including the health insurance plan) <http://westernusc.ca/services/>.

These services are not meant to replace those offered at the Seminary but may be beneficial to our students after consultation with the appropriate instructors, administrators, and formators

## GRADING SCALE

- A+ 90 - 100% – *for profound and creative work*: exceptional performance with clear evidence of original thinking; a superior grasp of the subject matter with sound critical evaluations; strong evidence of an extensive knowledge base;
- A 80 - 89% – *for excellent work*: outstanding performance with indication the student is approaching some original thinking; good organization and a well developed capacity to critique, analyse and synthesize; an excellent grasp of the subject matter; thorough knowledge of the relevant literature;
- B 70 - 79% – *for good work*: good performance with evidence of a grasp of the subject matter; some evidence of a critical capacity and analytic ability; a reasonable understanding of the relevant issues; evidence of familiarity with the relevant literature;
- C 60 - 69% – *for adequate work*: intellectually adequate performance of a student who is profiting from his or her academic experience; an understanding of the subject matter and the ability to understand the basic concepts found in the material;
- D 50 - 59% – *for marginal work*: minimally acceptable performance; some evidence of familiarity with the subject matter and some ability to synthesize it;
- F below 50% – *for wholly inadequate work*: a failing performance in which there is little evidence of even a superficial understanding of the subject matter; an overall weakness in critical and analytical skills; limited or irrelevant use of the literature.

## **PARTICIPATION GRADES**

### **A – FOR EXCELLENT WORK**

Takes an active role in his or her learning, consistently demonstrating a desire to learn and to share ideas with the class. Initiates discussion and asks substantial, insightful questions. Does not dominate conversation, listens actively and respectfully to others, and makes contributions that advance the conversation. Is willing to assert a view and support it in discussion.

### **B – FOR GOOD WORK**

Is an active learner and a regular participant in discussions. Volunteers ideas and asks fruitful questions. Is willing to engage with the ideas being discussed and to assert a view on those ideas. Listens actively and respectfully to others.

### **C – FOR ADEQUATE WORK**

Sometimes takes an active role in learning. Contributes occasional, appropriate questions or comments. May make tangential contributions or digress from the flow of the conversation at times. Generally listens respectfully to others. Is profiting from the group learning environment, but should be more actively engaged.

### **D – FOR MARGINAL WORK**

Seldom takes an active role in learning by joining in discussion or asking questions. Often is not engaged or listening attentively. Does not show initiative in learning. May be disruptive at times.



**SYSTEMATIC THEOLOGY 5112B ASSIGNMENT 1:  
THEOLOGICAL REFLECTION ON AN ASSIGNED GOSPEL**

The purpose of this assignment is to reflect on the christology of one of the four gospels. A few words first about what the assignment is **not**. It is not a research paper. I want you to focus on what the gospel says about Jesus, not on what others have said about the gospel. You may use and refer to Kereszty's text as background if that is helpful. The assignment is also not a historical-critical analysis of the text. As indispensable as that approach is, what I am looking for here is different - an analysis and understanding of the christology reflected in the canonical text. You should treat the text as a literary whole with a coherent theological vision. So it is not a matter of examining the historical construction of the text but of asking: what is the picture of Jesus in the gospel of Mark (for instance)? What themes are stressed in regard to his person and mission? Why are these themes stressed? What is the point being made, what is the gospel trying to tell us about Jesus through these themes?

Obviously, the gospels are rich texts and 8-10 pages is not long enough to do an exhaustive treatment. It would be prudent to focus on two or three themes that strike you as most prominent or interesting. You should justify your choice of these themes or aspects of the gospel (at either the beginning or end of the paper), then examine them in as much detail as possible in the space allowed. This will be far more valuable than trying to record exhaustively but superficially what the selected gospel says about Jesus.

Beware of the tendency toward anachronism - the reading back into the gospels of later theological developments, however legitimate and necessary these later developments may be. I want you to focus on the voice of the gospel itself, to try to read it with fresh ears, to hear what **it** says about the question, "who is Jesus"? The best suggestion I can give you in this regard is to read the gospel through in one sitting (do this at least once). While you will focus on particular themes in your paper, and perhaps on particular passages that reflect those themes, you need to do so in the context of the whole vision of the text. Your selected themes will be illustrative of the whole christological vision of the particular gospel.

## **KEYS FOR GRADING THEOLOGICAL REFLECTION ON A GOSPEL**

### 1. Selection of Themes

- Accuracy (reflects what is present in the gospel)
- Insightfulness (reflects a deeper perception of the theological perspective of the gospel)
- Originality (reflects an original perspective on the gospel)

### 2. Development of Themes

- Illustration from the gospel
- Attention to significant detail
- Analysis of Christological meaning

### 3. Overall Coherence

- Are there connections between the themes? How do they hang together?
- Is the gospel's vision of Jesus integrated and cohesive? If there are tensions in the text, what are they?