Welcome!

The primary purpose of this course is for you to attain a good knowledge of the main lines of Christological development from the earliest Patristic writers to the Reformation; the areas of particular concentration will be the Patristic development from Nicea to Constantinople III, and Aquinas' Christology. Its secondary purpose is for you to attain a knowledge of several classical soteriological theories, as well as the theology of Mary, both as it has evolved historically, and as it is being re-imaged by contemporary authors. The achievement of these purposes will serve as a foundation for your further—and hopefully life-long—study of Christology (which may also proceed by way of the study of modern and contemporary developments in Christology, which will be covered in ST 3115, Contemporary Christology, in the spring semester of 2016).

The primary goal of the Patristic/Thomistic segments of this course is that you be able to say to yourself something like "aha!"—this is why all those old, seemingly arcane debates in the history of Christology over metaphysical principles such as soul, body, nature, hypostasis, etc., are deemed so important in the history of the Church, and I've come to see that they can have a relevance to my own lived faith." The process of your achieving this goal should result in the following learning outcomes: you should come to understand the theological and soteriological dynamics [note: not memorize the historical details] of the patristic/conciliar Christological development through the Third Council of Constantinople, as well as Aquinas' theology of the hypostatic union; and you should also learn to "think theologically," that is, to see the relation between the principles of faith and their theological implications.

Your achievement of these outcomes will be assessed through your ability to write, using largely your own words rather than extended quotations, one 8-10 page essay summarizing the patristic/conciliar Christological development and one 6-8 page essay summarizing Aquinas' theology of the hypostatic union (the total length of both essays must not exceed 16 pages). These essays will demonstrate that you understand the theological and soteriological dynamics which formed both the Patristic Christological development and Aquinas' theology ("theological dynamics"—how the thinker's understanding of God and God's relation to the world shaped their Christologies; "soteriological dynamics"—how the thinkers' understanding of human salvation shaped their Christologies). The criteria for the assessment of these essays are found on page four, #2, and the addendum.

With regard to the shorter segments of the course dealing explicitly with soteriology and the theology of Mary, you should have a basic knowledge of the soteriological theories of Anselm and Aquinas, as well as an introductory knowledge of the history and the contemporary contexts of the theology of Mary. This knowledge will be assessed by your ability to write, using largely your own words rather than extended quotations, one four-page essay on either Anselm's or Aquinas' soteriological principles, or on some aspect of the theology of Mary that is directly relevant to the class. The essay should demonstrate that you are able to understand the importance of at least some aspects of the subject matter for your own Christian faith and/or ministry.

Details on assignments and grading will be found in the following pages. Note that the reading assignments are given with no dates attached; they should be read in sequence, depending upon how far we get on any particular day.

Instructor: Edward Krasevac, O.P., Professor of Theology
B.A. Philosophy, Santa Clara University; M.A. Philosophy, St. Albert's College; M.Div., Dominican School of Philosophy and Theology; S.T. Lic., Jesuit School of Theology, Berkeley; Ph.D., Graduate Theological Union.

Office Address: DSPT (corner of Vine & Arch), East Building, Second Floor, Room 200 (at far end).

Office Hours: Mondays and Thursdays, 9:40-10:40; most Tuesday and Wednesday mornings (call or email ahead to confirm)

E-Mail (best way to contact me): ekrasevac@dspt.edu / Telephone: 883-2082

Please check your email on a daily basis; this is the primary way in which I will communicate with you regarding changes of reading assignments or in the event a class has to be canceled due to illness. If your email address changes, please notify me immediately.

Class will not be held during Reading Week (10/26 & 10/29), Thanksgiving (11/29) and during the last week of school (12/14 & 12/17, unless there is need for a make-up class on 12/4).

If you will need special arrangements for meeting course requirements for reasons of documented disability, please speak to the instructor early in the term so that arrangements can be anticipated and arranged. Students who have trouble climbing the stairs to my office may meet with me in a designated ADA room on the first level of the East Building.
CHRISTOLOGY IN THE PATRISTIC PERIOD  (Twelve Classes)

The only required book for this course is Leo Donald Davis' *The First Seven Ecumenical Councils*, along with *Readers One and Two* (see details in addendum at end of syllabus). Always bring *Reader One* to class. The legend for assignments below is as follows: '*' signifies readings in *Reader One*, '**' signifies readings in *Reader Two*, '+' signifies "fair use" readings to be emailed or handed out in class; note that the Smulders books does not follow the same chronology in its development as the Davis, so read the Davis pages first. We will spend around twelve classes on this section; the approximate class/content breakdown is as follows, although we may proceed at a somewhat different pace given how each class and the semester as a whole unfolds. As class attendance is required, you will always know the precise assignment for the following class at the end of the preceding one. A short bibliography of helpful sources will be passed out and explained the first day of class.

**Ignatius/Justin/Irenaeus**  2nd class  Davis, *The First Seven Ecumenical Councils*, pp. 33-39  
** P. Smulders, *The Fathers on Christology*, pp. 1-19  
** Thomas Weinandy, *Does God Change?*, pp. xix-xxvi

**Tertullian/Origen/Synod of Antioch**  3rd class  Davis, *The First Seven Ecumenical Councils*, pp. 40-50  
** Thomas Weinandy, *Does God Change?*, pp. xxvi-xxxiii

**Arius and Nicea**  4th class  Davis, *The First Seven Ecumenical Councils*, pp. 51-79  
** P. Smulders, *The Fathers on Christology*, pp. 68-71  
** Thomas Weinandy, *Does God Change?*, pp. 3-20

**Athanasius/Apollinaris/Constantinople I**  5th class  Davis, *The First Seven Ecumenical Councils*, pp. 80-132  
** Thomas Weinandy, *Does God Change?*, pp. 20-31

**Logos-Anthropos Christology/Nestorius**  6th class  Davis, *The First Seven Ecumenical Councils*, pp. 134-148  
*Five pages of quotes from John McGuckin on Cyril and Nestorius*  
** P. Smulders, *The Fathers on Christology*, pp. 88-105  
** Thomas Weinandy, *Does God Change?*, pp. 32-46

**Ephesus/Cyril**  7th class  Davis, *The First Seven Ecumenical Councils*, pp.149-168  
** P. Smulders, *The Fathers on Christology*, pp. 105-127  
** Thomas Weinandy, *Does God Change?*, pp. 46-63

**Ephesus/Cyril**  8th class  *Cyril's 2nd & 3rd Letters to Nestorius / Cyril's Laetentur Coeli*Letter to John of Antioch / *Tome of Leo to Flavian*  
*Analyze carefully the annotated "Formula (or Symbol) of Union"

**Chalcedon**  9th class  Davis, *The First Seven Ecumenical Councils*, pp.170-192  
** P. Smulders, *The Fathers on Christology*, pp. 127-139  
** Thomas Weinandy, *Does God Change?*, pp. 63-66  
*One page entitled "Sarah Coakley, What Does Chalcedon Solve"  
*Analyze carefully the annotated *Definition of the Council

**Aftermath of Chalcedon**  10th class  Davis, *The First Seven Ecumenical Councils*, pp. 193-256  
*Twelve Anathemas of Constantinople II*

**Constantinople II**  11th class  Davis, *The First Seven Ecumenical Councils*, pp. 258-289  
** P. Smulders, *The Fathers on Christology*, pp. 139-153  
*Article in the "old" Catholic Encyclopedia on Pope Honorius at [http://www.newadvent.org/cathen/07452b.htm]*  
*Definition of Faith & Monothelite Anathema of Constantinople III

Paul Crowley, S.J., "Instrumentum divinitatis in Thomas Aquinas: Recovering the Divinity of Christ." *Theological Studies* 52 (1991), pp. 441-77 (read especially 451-458 & 461-475). [Both articles are available on GTU GRACE Article Databases]. *These are difficult and important articles; please read them very carefully.*  
*One page entitled "Summa Theologiae III 18 Article 1. Whether there are two wills in Christ?"

---

*Further readings in *Reader Two* include*  
[http://www.proecclesia.org/proecclesia/xvi/03.html](http://www.proecclesia.org/proecclesia/xvi/03.html)  
[http://www.proecclesia.org/proecclesia/xvi/07.html](http://www.proecclesia.org/proecclesia/xvi/07.html)  
*One page entitled "Sarah Coakley, What Does Chalcedon Solve"

---

*Notes on key terms:  
Monothelitism: "Monothelitism was the name given to a form of Christology that many in the councils of the late 4th Century and early 5th Century thought to illustrate the single (mono-) will of Christ. They argued for this on grounds of the opening verses of two important letters of the first bishop of Constantinople, Cyril: "Let us learn to give attention, first and above all, to the letters of our beloved Cyril; since (as I am now learning) the Lord has blessed his mind to be eloquent, so that in them he has set forth the singular (monos) Christ, the one who is the instrument of the power of God and who is the image of the Father." Cyril writes that Christ is simply the Word, divine and human, in one person, but that He has a single will.*

Dyothelitism: "Dyothelitism held that Christ had two wills, one human and one divine. This view was adopted by the council of Constantinople III in 680 when it anathematized the Monothelitians. Thomas White, O.P., "Dyothelitism and the Instrumental Human Consciousness of Jesus." *Pro Ecclesia* XVII (2008), pp. 396-409.  
"Dyothelitism was the name given to a form of Christology that many in the councils of the late 4th Century and early 5th Century thought to illustrate the two wills of Christ. They argued for this on grounds of the opening verses of two important letters of the first bishop of Constantinople, Cyril: "Let us learn to give attention, first and above all, to the letters of our beloved Cyril; since (as I am now learning) the Lord has blessed his mind to be eloquent, so that in them he has set forth the singular (monos) Christ, the one who is the instrument of the power of God and who is the image of the Father." Cyril writes that Christ is simply the Word, divine and human, in one person, but that He has a single will.*

---

*Notes on key terms:  
Monothelitism: "Monothelitism was the name given to a form of Christology that many in the councils of the late 4th Century and early 5th Century thought to illustrate the single (mono-) will of Christ. They argued for this on grounds of the opening verses of two important letters of the first bishop of Constantinople, Cyril: "Let us learn to give attention, first and above all, to the letters of our beloved Cyril; since (as I am now learning) the Lord has blessed his mind to be eloquent, so that in them he has set forth the singular (monos) Christ, the one who is the instrument of the power of God and who is the image of the Father." Cyril writes that Christ is simply the Word, divine and human, in one person, but that He has a single will.*

Dyothelitism: "Dyothelitism held that Christ had two wills, one human and one divine. This view was adopted by the council of Constantinople III in 680 when it anathematized the Monothelitians. Thomas White, O.P., "Dyothelitism and the Instrumental Human Consciousness of Jesus." *Pro Ecclesia* XVII (2008), pp. 396-409.  
"Dyothelitism was the name given to a form of Christology that many in the councils of the late 4th Century and early 5th Century thought to illustrate the two wills of Christ. They argued for this on grounds of the opening verses of two important letters of the first bishop of Constantinople, Cyril: "Let us learn to give attention, first and above all, to the letters of our beloved Cyril; since (as I am now learning) the Lord has blessed his mind to be eloquent, so that in them he has set forth the singular (monos) Christ, the one who is the instrument of the power of God and who is the image of the Father." Cyril writes that Christ is simply the Word, divine and human, in one person, but that He has a single will.*
Hypostatic Union

Aquinas, *Summa Theologicae Part III* Question 1, Articles 1,2,3.

*One page entitled "Christology in Aquinas"

**Per Erik Persson, *Sacra Doctrina*, pp. 191-224

**Thomas Weinandy, *Does God Change?*, pp. 74-100

*Summa Theologicae III: Question 2, Art 1,2,5,7,8,10 / Question 4, Art 2,3 / Question 16 entire

*One page entitled "Texts from Robert Barron"

*One page of reflections on the Trinity in St. Thomas [*for review and reference]*

*Two pages of quotations on analogy by Michael Dodds, O.P. [*for review and reference]*

*Three pages of quotations from Weinandy, *Does God Change?*

*One page entitled "Notion of Person"

*Two page summary of Hypostatic Union by Krasevac [we will go over these in detail in class]


*Three pages of "Quotations from Aquinas on Christology" [we will go over these in detail in class]

*Two page synthesis of an article by Michael Raszko, "Aquinas' Theology of the Incarnation. . . ."

*One page entitled "E-Mail Reflections of Michael Dodds, O.P., on Weinandy's 'Actual Relation'

Grace & Knowledge of Christ

ST III Part II: Question 7, Articles 1,4,9,11,12 / Question 8, Articles 1,3,5,6 / Question 9, Articles 1,2,3,4 / Question 11, Articles 1,2 / Question 12, Articles 1,2,3.


*One page on the "Grace of Christ" and "Knowledge of Christ," and excerpts from Liam Walsh

*One page of texts entitled "Texts from Raymond Brown"

*One page of quotations from Jean Galot's, *Who is Christ?*

*One page entitled "Quotations from Karl Rahner's "Dogmatic Reflections on the Knowledge. . . ."

Soteriology

*Three Classes: 1) Patristic 2) Anselm 3) Aquinas 4) Luther 5) Schillebeeckx on suffering & sacrifice

1) *One page on Pauline Theology from *New Jerome Biblical Commentary AND The New Jerome Biblical Commentary, article #82, numbers 67-80

1) **John R. Sheets, *Theology of the Atonement*, pp. 4-24 / 57-8

1) *Edward Schillebeeckx, *Jesus, an Experiment in Christology*, pp. 562-65 and 567-69

1) *One page "The Specific Elaboration of the Fundamental Grace" from Schillebeeckx' *Christ

2) *Three pages on "Key Concepts in Anselms's/Aquinas' Theories of Satisfaction" (handed out in class)

2) **"Why God Became Man. . . .", Introduction by Joseph Colleran, pp. 21-30

2) **Romanus Caesaros, *The Godly Image*, pp. 208-11

2) *Walter Kasper, *Jesus the Christ*, 219-20, on Anselm's *Cur Deus Homo?*


3) *One page entitled "Aquinas' Soteriology"

3) *Five pages entitled "Romanus Caesaros, The Godly Image"

4) **John R. Sheets, *Theology of the Atonement*, pp. 27-31

4) **Paul Althaus, *The Theology of Martin Luther*, pp. 202-8

5) *Krsevac, "Suffering, Sacrifice, and Loving Service: Salvation Thanks to' or "In Spite of' the Cross?"

5) *Edward Schillebeeckx, passages on "The Death of Jesus and the Problem of Evil"


Theology of Mary

*(Four classes)*

#1) *Four pages of texts from Raymond Brown's *The Birth of the Messiah* on the infancy narratives

#1) *Pages 188-189 from Raymond Brown's, *The Birth of the Messiah*


#1) *Three pages of exegetical texts and commentary on Mary in the New Testament

#2) **9 pages of notes on the history of doctrine and devotion

#3) Vatican Council II, *Dogmatic Constitution on the Church*, Chapter 8

#3) **Anthony Tambasco, *What Are They Saying About Mary?*, pp. 8-53


#4) **Doris Donnelly, ed., *Mary, Woman of Nazareth*, pp. 7-68 / 81-87
Course Requirements/Grades/Incompletes

1. **Written Essays**: You will be required to write three essays during the course of the semester (the precise topics will be given two or three weeks before they are to be handed in). One 8-10 page essay will incorporate material discussed under the heading of "Christology in the Patristic Period;" a second 6-8 page essay will incorporate material under the heading of "The Incarnation Christology of Thomas Aquinas;" the final 4 page essay will be on an aspect of soteriology or Marian theology. A total of 20 pages of written material is required for the course. The point of these essays is to help you understand, critically assimilate, and express the important issues covered in the course in a concise and synthetic fashion; essays that are unable to do this in the allotted number of pages will be returned for editing. Also, mistakes that show carelessness (such as typos, misspellings, sloppiness) will not be tolerated. Although the content of the written work is obviously of primary importance, the presentation of that content is important as well, particularly for those who aspire to be effective leaders in the Church or the Academy. Proofread your work! And always cite the source of quotations or ideas that you use, whether in a footnote, endnote, or in parentheses.

   The first two essays in particular should

   ♦ cover the main phases of the patristic/conciliar development and the core insights of Aquinas' theology of the hypostatic union, without getting bogged down in historical detail or peripheral issues;
   ♦ never lose sight of the soteriological concerns involved in the Christological development;
   ♦ normally use your own examples, rather than the instructor's or those of other authors;
   ♦ demonstrate that you are able to understand the importance of at least some aspects of the development/theology for your own Christian faith;
   ♦ be concise, remaining strictly in the page limits given by the instructor.

2. **Grades** will be determined primarily by the quality of the written essays—that of their content (how well they reflect your knowledge of the readings and lectures, your ability to recognize and develop the important principles contained in them, as well as your ability to think through the material synthetically) and their form (your ability to express in good written English, free of syntactical and grammatical error, what you know)—as well as their timeliness (see #1 above, and also addendum for more general essay grading criteria). In addition, class attendance is required (see DSPT Catalog)1)—more than three no-shows for class will normally result in the reduction of your grade by one-third for each; if you have commitments that will cause you to miss more than three classes, or which do not give you leeway for missing class due to illness, you should consider not taking this class. Students are responsible for all material discussed in class, including changes in assignments, etc; if you need to miss a class, you should check with someone who will be present to take notes for you, or perhaps arrange to have someone record it. Active "speaking" participation is not required, although it is certainly encouraged. Also, being late for class is disruptive and annoying for everyone; please be prompt and in your seats by 8:10 (since this is the first class period of the day, a time lag due to coming from a previous class is not an issue!).

3. **Incompletes**: If you have not turned in all of your essays by Friday, December 18th, you must submit the form to take an incomplete by then—essays turned in after Friday without taking an incomplete will lose one full grade. The DSPT policy on incompletes will be followed without exception: "Students who wish to take an Incomplete in a course must file a petition by the last day of the semester. The work for each course must be completed by the third week after the end of the semester in which the course is taken." Work that is submitted after the third week after the end of the semester will lose one full grade.

4. **Plagiarism**: Always use quotation marks around others' phrases that you use in your essays, and cite the reference in a footnote or parentheses. An instance of plagiarism will automatically result in a grade of "F" for the course.

5. **ESL Students**: If English is your second language, you may ask for and be given one extra week to turn in the essays after the end of the semester. In such a case, you must still fill out an incomplete form. All of the essays will be due no later than Monday, December 28th.

---

1 Students are required to attend all regularly scheduled classes. There is no formal "exam week" at DSPT or the GTU, and professors have the right to hold classes during the final week of the semester should they so choose. Students with a serious reason for missing a class are responsible for discussing the absence with the professor beforehand, if possible. Those whose absences exceed twenty percent of the scheduled class sessions will not be given credit for the course without the written permission of the Academic Dean. If this is not obtained, a grade of F (Failure) will be recorded. *
Addendum

Required Books/Readers:


*Readers One and Two* are available for purchase at Copy Central, 48 Shattuck Square, at University Avenue. The precise cost has not yet been determined by Copy Central, as it is based on copyright fees, but the total for both readers in past years has been around $35.00). The phone number of Copy Central is 510-848-7034; you may want to call to make certain they have copies prepared before you go in to pick one up.

The official description of this course is found in the GTU Schedule of Classes: "The primary purpose of this lecture course (designed for the M.A./M.Div./M.T.S. levels) is to survey the main lines of Christological development from the earliest Patristic writers through Aquinas. The areas of particular concentration will be the Patristic development from Nicea to Constantinople III and Aquinas' Christology and soteriology. Its secondary purpose is to survey the main lines of Marian doctrine, both as it has evolved historically, as it is being revisioned by contemporary authors. Modern and contemporary developments in Christology, including the various "Quests" of the historical Jesus, will be covered in ST 3115, Contemporary Christology, in the spring semester of 2016. The requirements for the course are attendance, and 20 pages of written work distributed over three essays. NOTE: this course is a prerequisite for ST 3115."

General Criteria for Grading of Papers

A: Not only does the student's work reflect a correct understanding of the subject matter, but his or her efforts show something more: a certain and marked depth of understanding of the subject which allows its wider implications to be grasped and creatively applied to other areas of thought and life, an ability to discern and articulate the principles involved, as well as a talent to express oneself with both clarity and power. The writing is both fluent and without grammatical or syntactical error.

A-: For work that falls somewhat short of the above.

B+: The student has demonstrated that he or she has correctly grasped the subject matter, free of error, and has expressed it articulately and well.

B: The student has correctly grasped the subject matter, and has articulated it in such a way that this is obvious to the instructor.

B-: Although the work shows a fundamental and a good understanding of the subject matter, some errors in understanding have been made, or perhaps the expression is such that some confusion results when it is read.

C+: The students work shows effort, and some real understanding of the subject matter. However, there are some important errors or omissions, or the expression may make it difficult to determine just what the student indeed has grasped.

C: Again, effort has been demonstrated, but there are some serious errors or omissions that show that the student has not grasped important aspects of the subject matter, or has expressed them so poorly as to leave a serious question in that regard.

C-: The work is poor, in both understanding and expression, but effort to understand has been demonstrated.

D: Not only is the work poorly done and poorly expressed, but it is obvious that the effort normally expected of a student has simply not been made. This would include poor class attendance.

F: The assignments have not been turned in and/or there has been poor class attendance.