

# Historical Development of Christology ST 2232

Dominican School of Philosophy and Theology  
Fall, 2020. Conducted on Zoom.

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Note: Green Superscripts refer to DSPT Institutional Goals and MATH Program Goals and Outcomes: see last page

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 Nicaea to Constantinople III, and Aquinas' Christology. <sup>IG1/THEG4/THTG5/THEG1/THTG1</sup> 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 <sup>IG3</sup> (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 2020).

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." <sup>THTG5/THEG4</sup> 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. <sup>IG1/THTG5</sup>

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 (total length of both essays must not exceed 16 pages). <sup>THTG3/THEG3</sup> 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 pages five, #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 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 faith and/or ministry. <sup>THTG5/THEG4</sup>

This is a foundational course, and the primary pedagogical method is lecture. However, questions and comments relevant to the lectures or readings, and the discussions that flow from them, are always welcome. <sup>IG4/THTG4/IG2</sup> Please keep your questions short and focused, however, realizing that others may also need the floor, and avoid polemical formulations or those that are disrespectful of others, always realizing that we search for understanding with humility, rather than with the intellectual arrogance of those who believe that they have little to learn. And please do not attempt to teach (myself or others) with your questions! <sup>IG2and</sup>

This course can only introduce you to a number of key concepts that you are encouraged to pursue in the years which follow; this is one reason why the syllabus contains more material than you will be expected to read during the course itself (as we

proceed, I will suggest the most important readings for any given class, as well as those that would be appropriate for future reference). The process of your understanding and integration of this material can only *begin* in this course, but must continue well beyond it; although I will foster this process as best I can, the responsibility for this integration is primarily yours, both now and in the future. <sup>IG3</sup>

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.

Finally, the instructor reserves the right to change the order of the readings, add other readings as appropriate, dispense with some readings, spend more time on certain topics and less on others, etc., as the ongoing experience of the semester dictates. Thus, the topics and readings on this syllabus are subject to change in view of pedagogical effectiveness.

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This course was originally designed for normal in-person classroom interaction; there will obviously be some adaptations necessitated by the pandemic this semester. *The basic methodology of the class will be the same, however (two 80 minute Zoom sessions per week which allow for our synchronous interaction—a dynamic I consider essential to a liberal arts educational process).* The class will be lecture-based, with abundant opportunity for appropriate questions and discussion during the lectures. In lieu of normal office hours, I encourage all of you to email me at any time with questions or comments that result from class or from your own reading; I will always respond in a timely manner. It may well be that's such questions or discussions will be more effective through a telephone call or private Zoom conference, which I will be happy to arrange with you. I will also habitually remain connected on Zoom after our class time is over, for any of you who wish to remain for further questions or discussion.

I am aware of the phenomenon of “Zoom fatigue,” which can issue from long periods of passively staring at a computer screen; I hope that the interaction we will have on Zoom this semester will mitigate some of those effects. In order to further lessen this fatigue, I also encourage you to evaluate your own use of video devices apart from the academic requirements of your classes, which could exacerbate any fatigue that you may experience.

We will be using Moodle only for the Zoom links to class sessions; please click on the relevant link by the 11:10.\* I will email you a Google Drive link to a folder in which I may post additional reference material for the course, including audio recordings of each class session for your later review. It is important that you all check your email each day for any announcements that I may have regarding the course; *my primary communication with you will be through email, not postings on Moodle or Google.*

Before the semester begins, I will see that you get a packet of color-coded written materials that I will be referring to during my lectures this semester; I would normally pass them out at the beginning of each class session. Please have them available when you come on Zoom, and please try to keep them in the order that you receive them.

\*To access Moodle, visit: [moodle.gtu.edu](http://moodle.gtu.edu) and log in using your school email address and password. In Moodle, the course will appear in your Dashboard under Courses. Google Chrome or Mozilla Firefox are recommended to access Moodle, rather than Safari. You may use a smartphone to access Moodle, but use a browser, rather than the app.

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*Please check your email on a daily basis, especially before “coming” to class; 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 & 10/30), Thanksgiving (11/26) and during the last week of school (12/14 & 12/17), unless there is need for a make-up class on 12/7).

*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*

## 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	2 <sup>nd</sup> class	Davis, <i>The First Seven Ecumenical Councils</i> , pp. 33-39 **P. Smulders, <i>The Fathers on Christology</i> , pp. 1-19 **Thomas Weinandy, <i>Does God Change?</i> , pp. xix-xxvi
Tertullian/Origen/Synod of Antioch	3 <sup>rd</sup> class	Davis, <i>The First Seven Ecumenical Councils</i> , pp. 40-50 **P. Smulders, <i>The Fathers on Christology</i> , pp. 19-32 / 39-71 **Thomas Weinandy, <i>Does God Change?</i> , pp. xxvi-xxxiii
Arius and Nicaea	4 <sup>th</sup> class	Davis, <i>The First Seven Ecumenical Councils</i> , pp. 51-79 **P. Smulders, <i>The Fathers on Christology</i> , pp. 68-71 **Thomas Weinandy, <i>Does God Change?</i> , pp. 3-20
Athanasius/Apollinaris/Constantinople I	5 <sup>th</sup> class	Davis, <i>The First Seven Ecumenical Councils</i> , pp. 80-132 **P. Smulders, <i>The Fathers on Christology</i> , pp. 32-39 / 71-88 **Thomas Weinandy, <i>Does God Change?</i> , pp. 20-31
Logos-Anthropos Christology/Nestorius	6 <sup>th</sup> class	Davis, <i>The First Seven Ecumenical Councils</i> , pp. 134-148 ♦Five pages of quotes from John McGuckin on Cyril and Nestorius **P. Smulders, <i>The Fathers on Christology</i> , pp. 88-105 **Thomas Weinandy, <i>Does God Change?</i> , pp. 32-46
Ephesus/Cyril	7 <sup>th</sup> class	Davis, <i>The First Seven Ecumenical Councils</i> , pp. 149-168 **P. Smulders, <i>The Fathers on Christology</i> , pp. 105-127 **Thomas Weinandy, <i>Does God Change?</i> , pp. 46-63
Ephesus/Cyril	8 <sup>th</sup> class	♦Cyril's 2 <sup>nd</sup> & 3 <sup>rd</sup> Letters to Nestorius / ♦Cyril's <i>Laetentur Coeli</i> Letter to John of Antioch / ♦Tome of Leo to Flavian Analyze carefully the annotated *"Formula (or Symbol) of Union"
Chalcedon	9 <sup>th</sup> class	Davis, <i>The First Seven Ecumenical Councils</i> , pp. 170-192 **P. Smulders, <i>The Fathers on Christology</i> , pp. 127-139 **Thomas Weinandy, <i>Does God Change?</i> , pp. 63-66 *One page entitled "Sarah Coakley, What Does Chalcedon Solve" Analyze carefully the annotated *Definition of the Council
Aftermath of Chalcedon Constantinople II	10 <sup>th</sup> class	Davis, <i>The First Seven Ecumenical Councils</i> , pp. 193-256 ♦Twelve Anathemas of Constantinople II
Constantinople III	11 <sup>th</sup> class	Davis, <i>The First Seven Ecumenical Councils</i> , pp. 258-289 **P. Smulders, <i>The Fathers on Christology</i> , pp. 139-153 Article in the "old" Catholic Encyclopedia on Pope Honorius at < <a href="http://www.newadvent.org/cathen/07452b.htm">http://www.newadvent.org/cathen/07452b.htm</a> > ♦Definition of Faith & Monothelite Anathema of Constantinople III
Monothelitism vs Dylothelitism: Theological Analysis	12 <sup>th</sup> class	Thomas White, O.P., "Dyothelism and the Instrumental Human Consciousness of Jesus." <i>Pro Ecclesia</i> XVII (2008), pp. 396-409. Paul Crowley, S.J., " <i>Instrumentum divinitatis</i> in Thomas Aquinas: Recovering the Divinity of Christ." <i>Theological Studies</i> 52 (1991), pp. 441-77 (read especially 451-458 & 461-475). [Both articles are available on GTU GRACE Article Databases]. <i>These are difficult and important articles; please read them very carefully.</i> *One page entitled " <i>Summa Theologiae</i> III 18 Article 1. Whether there are two wills in Christ?"

## THE INCARNATIONAL CHRISTOLOGY OF THOMAS AQUINAS (Five Classes)

### Hypostatic Union

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

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

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

*Summa Theologiae 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]

\*\*Herbert McCabe, *Aquinas on the Incarnation, from God Still Matters*, pp. 107-114.

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

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

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

\*Two pages entitled "Question 12. The acquired or empiric knowledge of Christ's soul"

*ST III Part III*: 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.

White, Thomas Joseph. "Dyothelitism and the Instrumental Human Consciousness of Jesus." *Pro Ecclesia* XVII (2008): 409-422. See above.

\*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."

### Grace & Knowledge of Christ

## 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 Anselm's/Aquinas' Theories of Satisfaction" (*handed out in class*)

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

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

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

3) *Summa Theologiae* III 22.2-3 / 48.1-2-3-4-5-6 / 49:1-2-3-4-5 / 50.6 / 53.1 / 56.1

3) \*One page entitled "Aquinas' Soteriology"

3) \*Five pages entitled "Romanus Caesario, *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) \*Krusevac, "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"

5) \*\*Herbert McCabe, *He Was Crucified, Suffered, Died and Was Buried*, from *God Still Matters*, 92-101.

5) Page 654 from Charles Taylor, *A Secular Age* (will be handed out in class)

## 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) Biblical Passage on Mary: Matthew and Luke, Chapters 1 & 2 / Mark 3: 20-35 / 6:1-6a / Matthew 12: 46-50 / 13:53-8 / Luke 8:19-21 / 4:16-30 / 11:27-8 / Acts 1:14 / John 2:1-11 / 7:1-10 / 19:25-7 / Revelation 12

#1) \*\*Raymond Brown, et al, *Mary in the New Testament*, pp. 7-31 / 283-94

#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) \*\*Edward Schillebeeckx, *Mary, Mother of the Redemption*, xiii-xvi/3-7/27-30/35-9/46-5/69-100/102-1/134-6/140-1

#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; <sup>IG1/THTG3/THEG3</sup> 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) are not acceptable. 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. <sup>IG4</sup> 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; <sup>IG3</sup>
- ◆ demonstrate that you are able to understand the importance of at least some aspects of the development/theology for your own Christian faith; <sup>THTG5/THEG4</sup>
- ◆ 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 <sup>IG3</sup> (see #1 above, and also addendum for more general essay grading criteria). In addition, **attendance at all class sessions is a requirement for the course and will be a consideration in grading, and *no credit for the class will be given at all if a student misses more than three classes.*** <sup>IG4/THTG4</sup> If you have previous commitments that will cause you to miss classes, you should not enroll. In particular, attendance at the first class is an absolute requirement for the course (*if you miss the first class, you will not receive credit for the course*). Students are responsible for all material discussed in class; if you miss a class due to illness, you should listen to the audio recordings that I will post on Google Drive.
3. **Incompletes:** Since students are expected to demonstrate self-direction and responsibility <sup>IG3</sup> with regard to this course and its requirements, **incompletes will be granted only in case of illness or emergencies. Essays handed in after December 18<sup>th</sup> will be docked one-third of a grade per day.**
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 Sunday, **December 27<sup>th</sup>.**

## Addendum

### Required Books/Readers:

Davis, Leo Donald. *The First Seven Ecumenical Councils (325-787)*. Wilmington, DE: Michael Glazier, 1983. ISBN 978-0814656167. Cost is \$20.19 on Amazon.com. Please consider purchasing it at the DSPT/Amazon bookstore at <http://astore.amazon.com/dspt-20/detail/0814656161>.

*Readers One* and *Two* will be available in digital form for purchase through Copy Central; the precise cost has not yet been determined, 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; *I will contact you when I have the information concerning how to access the readers online.*

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 Nicaea 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 2019. 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."

**The following criteria will be used in the grading of your essays; they follow the goals and outcomes of DSPT and its programs as they bear upon this class (see pages 8-9).**

### Mapped Evaluation Outcomes for Essay on Patristic Christology

1. Did this essay demonstrate a *foundational knowledge* of the Christological tradition from Ignatius of Antioch to Constantinople III? *THTG 1 / THEG 1*  
Unsatisfactory (C range)      Satisfactory (B range)      With Excellence (A range)
2. Did this essay demonstrate a capacity to *integrate* the most important elements of that tradition thematically? *IG 1*  
Unsatisfactory (C range)      Satisfactory (B range)      With Excellence (A range)
3. Did this essay reflect a *humble search for the truth* reflected in the patristic/conciliar development without interference from pre-conceived notions or intellectual arrogance? *IG 2*  
Unsatisfactory (C range)      Satisfactory (B range)      With Excellence (A range)
4. Was the essay *clearly* written, without syntactical or grammatical error, or awkward/ambiguous phrasing? *MDIVO 1*  
Unsatisfactory (C range)      Satisfactory (B range)      With Excellence (A range)
5. Did the essay accurately reflect the positions of the authors cited? *MDIVO 1*  
Unsatisfactory (C range)      Satisfactory (B range)      With Excellence (A range)
6. Did this essay thoroughly answer the various elements of the question? *THTG 1 / THEG 1*  
Unsatisfactory (C range)      Satisfactory (B range)      With Excellence (A range)
7. Was this essay submitted in a timely fashion?  
Very Unsatisfactory (very late)      Unsatisfactory (late)      Satisfactory (on time)

## Mapped Evaluation Outcomes for Essay on Thomistic Christology

- Did this essay demonstrate a *foundational knowledge* of Aquinas' theology of the Incarnation, particularly the Hypostatic Union? *THTG 1 / THEG 1*  
 Unsatisfactory (C range)      Satisfactory (B range)      With Excellence (A range)
- Did this essay demonstrate a capacity to *integrate* the most important elements of Aquinas' theology of the Incarnation in a coherent way? *IG 1*  
 Unsatisfactory (C range)      Satisfactory (B range)      With Excellence (A range)
- Did this essay reflect a *humble search for the truth* reflected in Aquinas' theology of the Incarnation without interference from pre-conceived notions or intellectual arrogance? *IG 2*  
 Unsatisfactory (C range)      Satisfactory (B range)      With Excellence (A range)
- Was the essay *clearly* written, without syntactical or grammatical error, or awkward/ambiguous phrasing? *MDIVO1*  
 Unsatisfactory (C range)      Satisfactory (B range)      With Excellence (A range)
- Did the essay accurately reflect the positions of Aquinas? *MDIVO 1*  
 Unsatisfactory (C range)      Satisfactory (B range)      With Excellence (A range)
- Did this essay thoroughly answer the various elements of the question? *THTG 1 / THEG 1*  
 Unsatisfactory (C range)      Satisfactory (B range)      With Excellence (A range)
- Was this essay submitted in a timely fashion?  
 Very Unsatisfactory (very late)      Unsatisfactory (late)      Satisfactory (on time)

## Mapped Evaluation Outcomes for Final Short Essay

- Did this essay demonstrate a *foundational knowledge* of some aspects of soteriology, or of a theology of Mary? *THTG 1 / THEG 1*  
 Unsatisfactory (C range)      Satisfactory (B range)      With Excellence (A range)
- Did this essay demonstrate a capacity to *integrate* the most important elements of either soteriology or the theology of Mary in a coherent way? *IG 1*  
 Unsatisfactory (C range)      Satisfactory (B range)      With Excellence (A range)
- Did this essay reflect a *humble search for the truth*, without interference from pre-conceived notions or intellectual arrogance? *IG 2*  
 Unsatisfactory (C range)      Satisfactory (B range)      With Excellence (A range)
- Was the essay *clearly* written, without syntactical or grammatical error, or awkward/ambiguous phrasing? *MDIVO 1*  
 Unsatisfactory (C range)      Satisfactory (B range)      With Excellence (A range)
- Did the essay accurately reflect the positions of the authors cited? *MDIVO 1*  
 Unsatisfactory (C range)      Satisfactory (B range)      With Excellence (A range)
- Did this essay address a relevant topic in either soteriology or the theology of Mary? *THTG 1 / THEG 1*  
 Unsatisfactory (C range)      Satisfactory (B range)      With Excellence (A range)
- Was this essay submitted in a timely fashion?  
 Very Unsatisfactory (very late)      Unsatisfactory (late)      Satisfactory (on time)

## The Meaning of Grades

- 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 *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 its core operative principles, the ability to “translate” its meaning into one’s own thought world, and to express it with clarity and fluency. The writing is 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, albeit with a few errors, and has expressed it articulately and well.
- B-:** Although the work shows a fundamental and a good understanding of the subject matter, some errors in understanding have been made, and/or the expression is not as articulate as it could be, resulting in some confusion when it is read.
- C+:** The student's work shows effort, and some real understanding of the subject matter. However, there are 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.
- F:** One or more assignments have not been turned in, or something has been plagiarized.
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### Relation between DPT Goals and Outcomes and Assessment Criteria

#### DSPT Institutional Goals (IG)

##### **Pedagogical Goal: Deep Learning**

Motivated by a thirst for truth, the disciplined inquirer is a life-long learner who recognizes fundamental principles in a given field of inquiry and applies them in creative or innovative ways to broader contemporary issues which are of importance to Church, the academy, and/or society. Disciplined inquiry includes the following characteristics:

1. *Integrative Thinking*: the ability to recognize, understand, retain, integrate, and apply the fundamental principles operative in a field of inquiry, and use them to make synthetic judgments.
2. *Intellectual Humility*: an orientation of mind and heart that fosters intellectual collaboration, precludes both rigidity and passivity of mind, and recognizes that contrary opinions are not a threat, but provide the opportunity to test and deepen one's own grasp of the truth.
3. *Self-Direction*: the disposition to take primary responsibility for one's own education, manifested in a keen intellectual interest in the topic of studies, and the ability to teach oneself through a habit of skilled and responsible research and resilient exploration.

##### **Vocational Goal: Collaborative Leadership**

A collaborative leader inspires within others the desire to realize the common good by articulating to academy or society a coherent vision rooted in the mission of the Church, all the while leading by example.

4. *Ability to Collaborate*: expressed in good listening and communication skills which foster decisions stemming from and leading to an open, transparent, and mutually enriching dialog with others in order that the gifts of all can be appropriately acknowledged and utilized.

### **DSPT MDiv Program Outcomes (DIVO)**

By the end of the program, students will demonstrate ministerial and pastoral competency through the ability:

1. to communicate simply, accurately, and effectively the theological tradition of the Roman Catholic Church through preaching, teaching, and writing;
2. to preach in a manner that is grounded in scholarly methods of biblical interpretation, and is doctrinally sound, pastorally focused, and rhetorically effective;
3. to analyze, assess, and critique theological perspectives through scriptural, historical, and systematic theological methods, and to assist others in doing the same;
4. to fulfill their responsibilities with the moral, intellectual, psychological, and emotional maturity that grounds vigorous discipleship of Christ and priestly service to others;
5. to lead a faith community in prayer, worship and theological reflection, centered on the Eucharist, respecting both the liturgical tradition of the Church and the pastoral needs of the local community;
6. to apply the principles of the moral theology of St. Thomas Aquinas to pastoral situations in general and confessional situations in particular;
7. to both lead and work collaboratively with others in a just, charitable, and generous manner, respecting the relevant cultural, social, and ecclesial circumstances, all the while maintaining professional, ethical boundaries;
8. to foster Church communion, demonstrated through personal and liturgical prayer, regular observance, and life in community.

### **Master of Arts in Theology Thesis Option Goals (THTG) and Outcomes (THTO)**

In addition to the stated institutional goals, students develop:

1. a foundational knowledge of the fundamental areas of theological inquiry in the Roman Catholic tradition (Biblical Studies, historical theology, dogmatic theology, and moral theology);
2. a specialized knowledge of one area of theological inquiry (area of concentration) chosen by the student;
3. the ability to communicate this knowledge effectively through scholarly writing;
4. the ability to communicate this knowledge effectively through oral presentations and discussions;
5. the ability to integrate contemporary theological issues with the tradition of the Catholic Church, and where possible with the theological tradition of St. Thomas Aquinas.

**Students demonstrate competence in these goals by:**

1. attaining a grade of B+ or better in the required core courses in four fundamental areas;
2. producing a thesis proposal which articulates and effectively communicates clear goals & outcomes for the proposed thesis;
3. produce a well-written thesis that meets specified criteria, e.g. theological knowledge, writing skills, etc.;
4. use the oral defense to demonstrate their skills for collaborative learning. While working with faculty on the proposal & M

### **Master of Arts in Theology Exam Option Goals (THEG) and Outcomes (THEO)**

In addition to the stated institutional goals, students in the MA Theology, exam option will develop:

1. a foundational knowledge of the fundamental areas of theological inquiry in the Roman Catholic tradition (reflected in the required core areas);
2. a specialized knowledge of one area of theological inquiry (area of concentration) chosen by the student;
3. the ability to communicate this knowledge effectively through scholarly research and writing;
4. the ability to integrate contemporary theological issues with the tradition of the Catholic Church, especially with the theological tradition of St. Thomas Aquinas.

Students demonstrate competence in these goals by:

1. maintaining a B or better average in coursework throughout the program;
2. passing a closed-book, written examination in a required area;
3. producing a 20-page research paper in the area of concentration with a grade of B+ or better.