

Course Syllabus

Course Code – Modern Christology Wycliffe College Toronto School of Theology Winter 2021/22

Instructor Information

Instructor: Mark W. Elliott, PhD, Associate Professor
Office Location: Room Number, Building
Telephone: Office – (416) 978-0000 (*can add other numbers*)
E-mail: markw.elliott@utoronto.ca
Office Hours: by appointment

Course Identification

Course Number: WYT3/6247HF
Course Format: *In-class*
Course Name: Modern Christology
Course Location: TBC
Class Times: Tuesday afternoons 2-4 online (16 hours, starting Week 1) then in person Tues 14Oct & 21Oct, **plus** 4 hours in person on Fri 17Oct
Prerequisites: Systematic Theology 1

Course Description

The course aims to familiarize students with some of the main innovations and challenges in interpreting the figure of Jesus of Nazareth and of Christian claims regarding his divine status that have taken place since 1800. There will be a consideration of Jesus from the standpoint of the development of historical approach to the bible as well as new formulations of speculative Christology. It will introduce perspectives from a range of perspectives, including representation of Jesus in politics and the arts, and consider some new approaches within theology.

Course Resources

Required Course Texts/Bibliography

*Bruce D. Marshall, 'Christology', *The Blackwell Encyclopaedia of Modern Christian Thought* (Oxford: Blackwell, 1993), pp. 80-.
*Alister McGrath, *The Making of Modern German Christology, 1750-1990*, Second Edition (Eugene: Wipf & Stock, 2005.)
Bruce McCormack, *The Humility of the Eternal So: Reformed Kenoticism and the Repair of Chalcedon* (Cambridge: CUP, 2021.)

*Gerald, S.J. O'Collins, *Christology: Origins, Developments, Debates* (Waco: Baylor UP, 2016).

Francesca Murphy (ed.), *The Oxford Handbook of Christology* (New York-Oxford: OUP, 2015.)

Darren Sumner (ed.), *T&T Clark Handbook of Christology*, London : Bloomsbury Publishing Plc; 2025

Further Reading

Johannes Zachhuber, *Theology as Science in Nineteenth-Century Germany: From F. C. Baur to Ernst Troeltsch* (Oxford: OUP, 2014).

Zachary Purvis, *Theology and the University in Nineteenth-Century Germany* (Oxford University Press, 2016).

Delbert Burkett, *The Blackwell Companion to Jesus* (Oxford: Wiley Blackwell, 2014).

William Hamilton, *A Quest for the Posthistorical Jesus* (London: SCM, 1999).

Walter Kasper, *Jesus the Christ* (London: Burns and Oates, 1976).

John Macquarrie, *Jesus Christ in Modern Thought* (London: SCM, 1990).

John Macquarrie, *Christology Revisited* (SCM, 1998).

Richard Harries, *The Image of Christ in Modern Art* (London-New York: Routledge, 2013).

Thomas Joseph White, *The Incarnate Lord: A Thomistic Study in Christology* (Thomistic Ressourcement) (Washington DC, 2017).

Rowan D. Williams, *Christ the heart of creation* (London: Bloomsbury, 2018.)

Mara Brecht, "The Humanity of Christ: Jacques Dupuis' Christology and Religious Pluralism", *Horizons* 35(2008), 54-71.

Veli-Matti Karkkainen, *Christology: A Global Introduction* Baker: Grand Rapids, 2016 (2nd edn.)

Course Website(s)

- Quercus: <https://q.utoronto.ca/>

This course uses Quercus for its course website. To access it, go to the UofT Quercus login page at <https://q.utoronto.ca/> and login using your UTORid and password. Once you have logged in to Quercus using your UTORid and password, look for the **My Courses** module, where you'll find the link to the website for all your Quercus-based courses. (Your course registration with ACORN gives you access to the course website in Quercus.) Information for students about using Quercus can be found at:

<https://community.canvaslms.com/docs/DOC-10701> . Students who have trouble accessing Quercus should ask [insert college contact] for further help.]

- Personal Website *name Mark W Elliott*

Course Learning Objectives/Outcomes

College

BD Level

Students successfully completing this course will be able to demonstrate the following learning outcomes. (Not all categories will be required for all courses.)

(A) IN RESPECT OF GENERAL ACADEMIC SKILLS

To be able to grasp the core concepts and sources for understanding this central doctrine.

(B) IN RESPECT OF THE UNDERSTANDING OF THE CONTENT OF ONE OR MORE THEOLOGICAL DISCIPLINES

To be able to employ understanding of exegetical and theological moves made, all in the context of a fast-changing Church History over the last two centuries.

To identify key innovations in thinking about Jesus Christ since 1800 and evaluate their relation to traditional Christian views.

To trace and evaluate the relative force of theological tradition and its development, biblical exegetical method and content, ecclesial and societal change, including philosophical currents. To be competent to assess the significance of Jesus Christ for modern and contemporary culture.

(C) IN RESPECT OF PERSONAL AND SPIRITUAL FORMATION

To consider the underlying spirituality/form of Christian life and that which is in turn influenced by the Christological teaching.

(D) IN RESPECT OF MINISTERIAL AND PUBLIC LEADERSHIP

Graduate Level

Each graduate program has detailed statements of “degree level expectations” (goals and outcomes) found in the respective program Handbooks. The harmonized course goals and outcomes (below) describe the level of knowledge and skill that will be characteristic of a typical graduate of the program. Instructors are required to develop a statement of learning outcomes for each course. These outcomes will provide benchmarks for course evaluation/grading and program assessment. Doctoral students are typically required to demonstrate higher levels of ability or expertise.

GRADUATE “DEGREE LEVEL EXPECTATIONS”	CORRESPONDING COURSE GOALS AND OUTCOMES	CORRESPONDING COURSE ELEMENTS / ASSIGNMENTS
EXPECTATIONS: <i>In this course students are expected to demonstrate the following:</i>		
1. Depth and Breadth of Knowledge is defined as a set of increasing levels of understanding within a student’s area of specialization, methodologies, primary & secondary sources, historical developments and inter-disciplinarity.	Students in this course will examine the history of the topic of Christology after the Enlightenment. They should demonstrate awareness of the key developments that have stamped the traditions to which they belong and compare these with approaches from rival or complementary thinkers and traditions.	<i>lectures, readings, seminars, papers/</i>
2. Research and Scholarship is defined as the ability to identify a new or unresolved question, to locate that question within a corpus of scholarly research & assess critically the relevant literature, to adopt a methodology(-ies), and to then formulate a thesis and reasoned argument(s) on the basis of the evidence.	Find a particularly significant ‘moment’ in the recent history of the topic; show how a particular aspect was developed for it to add something distinctively new to the doctrine as a whole. Consider the relationship of a number of articulations of the doctrine to practice and to other doctrines.	Seminar/class discussion; research paper
3. Level of Application of Knowledge is defined as the ability to engage in self-directed or assisted research, and the ability to produce innovative or original analysis within the context of graduate seminars and courses. In some cases this includes the application of a research language.	Find new resources towards forming a sense of the whole out of the sum of the parts. Guided reading for the purpose of presentation and answering questions.	Forming a reading list; note-taking; collaboration in seminars.
4. Professional Capacity or Autonomy is defined as the ability to translate the knowledge gained in other research or professional settings, e.g., to undertake	Historical empathy and theological generosity towards an informed evaluation of the ‘limits’ of orthodoxy.	Book review; discussion in class

GRADUATE “DEGREE LEVEL EXPECTATIONS”	CORRESPONDING COURSE GOALS AND OUTCOMES	CORRESPONDING COURSE ELEMENTS / ASSIGNMENTS
further studies in their area of concentration; or to enter or return to other professional vocations for which an advanced understanding of Theological Studies is necessary or beneficial.	Demonstrate the ability to evaluate interpretations. Capacity to clarify difficult ideas and texts.	
5. Level of Communication Skills is defined as clear and effective communication in both oral and written forms; the construction of logical arguments; the making of informed judgments on complex issues; and facility with standard conventions of style for scholarly writing. Cohort formation is a component of all graduate programs.	Formulate both analysis and arguments towards evaluation of competing theological positions.	Presentations in class; research paper
6. Awareness of the Limits of Knowledge is defined as the recognition that Theological Studies is a complex discipline, comprising: a broad array of subject areas; methods and sources; various ecclesiastical traditions and social contexts; and, insights from other disciplines.	Evaluate what has been learned, what views about certain thinkers and movements have been modified	Research paper. Concluding discussions in class.

Evaluation

Requirements

The final grade for the course will be based on evaluations in [three] areas:

Graduate Students:

(1) Participation (10%) – In addition to participating in the regular activity of the class, including the reading of the required texts, students are expected to offer questions on texts and to each other and to lead at least one session each.

(2) Seminar papers (50%) – a book review of a recent book (6-7pages; 25%), and a 'commentary' on a primary text (7-8 pages; 25%)

(3) Final paper (40%) – IN CONSULTATION WITH THE PROFESSOR CHOOSE FROM:

1. What should be the role of historical enquiry in understanding who Jesus of Nazareth was and is?

2. Discuss the contributions made by discussions of ONE of the following (although with some comparison to others encouraged): kenosis; soteriology; the soul of Jesus; Jesus the Liberator; Narrative Christology. How illuminating of the heart of Christology as a whole has this been?

3. With reference to examples from at least two genres (film, literature, painting, etc.), evaluate the possible contribution to Christology of imaginative portrayals of Jesus Christ.

4. How important are the classical creedal statements about Jesus Christ for understanding his contemporary significance?

For graduate students a 20-25 page paper is expected; for BD 12-15 pages.

Grading System - Basic Degree Students

1000, 2000 and 3000 level courses use the following numerical grading scale (see section 11.2 of the BD Handbook):

90-100 (A+)	Exceptional
85-89 (A)	Outstanding
80-84 (A-)	Excellent
77-79 (B+)	Very Good
73-76 (B)	Good
70-72 (B-)	Acceptable
0-69 (FZ)	Failure

Grading System - Graduate Degree Students

5000, 6000 and 7000 level courses use the following alpha grading scale;

A+	(90-100)	Profound & creative
A	(85-89)	Outstanding
A-	(80-84)	Excellent
B+	(77-79)	Very Good
B	(73-76)	Good
B-	(70-72)	Satisfactory at a post-baccalaureate level
FZ	(0-69)	Failure

Please see the appropriate handbook for more details about the grading scale and non-numerical grades (e.g. SDF, INC, etc).

Late work (BD). Basic Degree students are expected to hand in assignments by the date given in the course outline. [The instructor should stipulate the penalty for late work.] The absolute deadline for the course is the examination day scheduled for the course or the last day of exam week for the semester in which the course is taught, whichever is sooner.

This penalty is not applied to students with documented medical or compassionate difficulties or exceptional reasons (e.g., a death in the family or a serious illness); students facing such difficulties are kindly requested to consult with their faculty adviser or basic degree director, who should make a recommendation on the matter to the instructor and request an SDF. The absolute deadline for obtaining an SDF for the course is the examination day scheduled for the course or the last day of examination week, whichever is sooner. An SDF must be requested from the registrar's office in the student's college of registration no later than the last day of exam week in which the course is taken. The SDF, when approved, will have a mutually agreed upon deadline that does not extend beyond the conclusion of the following term. If a student has not completed work but has not been granted an SDF, a final mark will be submitted calculating a zero for work not submitted.

Late work (Graduate). The prima facie deadline for the completion of work in a course is the last day of the examination week for the trimester in which the course is taken. Students are expected to meet the course deadlines of the instructor offering the course and are advised to plan their research projects accordingly. Students who find themselves unable to meet deadlines for completing coursework can, under certain conditions, receive extensions for completing the work after the dates set by the college in which the course is offered.

The authority to grant an extension for the completion of work in a course beyond the original TST or college deadline (whichever is earlier) for that course rests with the student's college Graduate Director, not the instructor of the course. Nevertheless, the instructor's signature is required for course extension requests to be processed. Students will petition their college Graduate Director for extensions, using a standard form provided by TST on its website. See Section 7.11 of the Conjoint Graduate Degree Handbook.

Course grades. Consistently with the policy of the University of Toronto, course grades submitted by an instructor are reviewed by a committee of the instructor's college before being posted to ACORN. Grades are not official until they are posted to ACORN. Course grades may be adjusted where they do not comply with University Assessment and Grading Practices Policy found at <https://governingcouncil.utoronto.ca/secretariat/policies/grading-practices-policy-university-assessment-and-january-26-2012>, policies found in the TST conjoint program handbooks, or college grading policy.

Policies

Accessibility. Students with a disability or health consideration, whether temporary or permanent, are entitled to accommodation. Students in conjoint degree programs must register at the University of Toronto's Accessibility Services offices; information is available at <http://www.studentlife.utoronto.ca/as>. The sooner a student seeks accommodation, the quicker we can assist.

Plagiarism. Students submitting written material in courses are expected to provide full documentation for sources of both words and ideas in footnotes or endnotes. Direct quotations should be placed within quotation marks. (If small changes are made in the quotation, they should be indicated by appropriate punctuation such as brackets and ellipses, but the quotation still counts as a direct quotation.) Failure to document borrowed material constitutes plagiarism, which is a serious breach of academic, professional,

and Christian ethics. An instructor who discovers evidence of student plagiarism is not permitted to deal with the situation individually but is required to report it to his or her head of college or delegate according to the TST *Basic Degree Handbook* and the Graduate program Handbooks linked from <http://www.tst.edu/academic/resources-forms/handbooks> and the University of Toronto *Code of Behaviour on Academic Matters* <https://governingcouncil.utoronto.ca/secretariat/policies/code-behaviour-academic-matters-july-1-2019>. A student who plagiarizes in this course will be assumed to have read the document “Avoidance of plagiarism in theological writing” published by the Graham Library of Trinity and Wycliffe Colleges https://www.trinity.utoronto.ca/library_archives/theological_resources/theological_guides/avoiding_plagiarism.html

Other academic offences. TST students come under the jurisdiction of the University of Toronto *Code of Behaviour on Academic Matters* <https://governingcouncil.utoronto.ca/secretariat/policies/code-behaviour-academic-matters-july-1-2019>.

Back-up copies. Please make back-up copies of essays before handing them in.

Obligation to check email. At times, the course instructor may decide to send out important course information by email. To that end, all students in conjoint programs are required to have a valid utoronto email address. Students must have set up their utoronto email address which is entered in the ACORN system. Information is available at www.utorid.utoronto.ca. The course instructor will not be able to help you with this. 416-978-HELP and the Help Desk at the Information Commons can answer questions you may have about your UTORid and password. Students should check utoronto email regularly for messages about the course. **Forwarding** your utoronto.ca email to a Hotmail, Gmail, Yahoo or other type of email account is not advisable. In some cases, messages from utoronto.ca addresses sent to Hotmail, Gmail or Yahoo accounts are filtered as junk mail, which means that emails from your course instructor may end up in your spam or junk mail folder. Students in non-conjoint programs should contact the Registrar of their college of registration.

Email communication with the course instructor. The instructor aims to respond to email communications from students in a timely manner. *All email communications from students in conjoint programs must be sent from a utoronto email address.* Email communications from other email addresses are not secure, and also the instructor cannot readily identify them as being legitimate emails from students. The instructor is not obliged to respond to email from non-utoronto addresses for students in conjoint programs. Students in non-conjoint programs should only use the email address they have provided to their college of registration.

Course Schedule (provisional)

Week 1

Day, Date

Course introduction: Christology before and after Schleiermacher

Read in advance:

Francis Schussler Fiorenza, Schleiermacher's understanding of God's triune, *Cambridge Companion to Schleiermacher*, Ch 9.

Kevin Hector, 'Christology after Kant' in *The Oxford Handbook of Christology*

Week 2

Day, Date

Topic: Kenosis towards the end of the Nineteenth Century

Reading :David Brown, *Divine humanity : Kenosis and the construction of a Christian theology*. Waco: Baylor; London SCM, 2011. (e-book)

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Bruce McCormack, 'Kenoticism in Modern Christology', on F. Murphy (ed.), *Oxford Handbook to Christology* (New York: OUP 2016), Ch. 28. e-book

Bruce L. McCormack, *The Humility of the Eternal Son: Reformed Kenoticism and the Repair of Chalcedon*, CUP, 2021.

Thomas R. Thompson, 'Nineteenth-century kenotic Christology : the waxing, waning, and weighing of a quest for a coherent orthodoxy', in C.Stephen Evans (ed.), *Exploring kenotic Christology: the self-emptying of God*. Oxford: OUP, 2006, Ch.4

David R. Law., *Kierkegaard's kenotic Christology*, 1st ed. Oxford : Oxford University Press, 2013. Chs 2,3,6. (ebook)

Week 3

Day, Date

Topic: The Non-Metaphysical Jesus

Reading:

Sarah Coakley, *Christ without absolutes: a study of the Christology of Ernst Troeltsch* (Oxford: Clarendon, 1988).

William R. Barnett, "Historical Understanding and Theological Commitment: The Dilemma of Ritschl's Christology", *Journal of Religion* 59 (1979):195-212.

Troy A. Stefano, "Christology after Schleiermacher: Three Twentieth-Century Christologists", in F. Murphy (ed.), *Oxford Handbook to Christology* (2017), Ch. 23:

Week 4

Day, Date

Topic: The historical Jesus

Reading:

Albert Schweitzer, *From Reimarus to Wrede*.

James Carlton Paget, Michael J. Thate, *Albert Schweitzer in thought and action. A life in parts* (New York: Syracuse University Press, 2016.)

James Carleton Paget, "Theologians revisited: Albert Schweitzer", *Jnl of Ecclesiastical History* 62, (2011):113-132.

" 'That Most Difficult of Theologians' (Karl Barth): the Place of Theology in Albert Schweitzer's Life," *The Expository Times* 128(2016): 105 –11.

E Sanday, *The Life of Christ in Recent Research* (1909)

<https://archive.org/details/thelifeofchrist00sanduoft/page/n106/mode/1up>

Week 5

Day, Date

Topic: A new beginning?

Reading:

Key text: Karl Barth, *The Epistle to the Romans* (Oxford: Oxford University Press, 1933), esp. Chapters 3, 'The Righteousness of God' (sections 'The Law' and 'Jesus', pp. 77-107) and Chapter 6 'Grace' (section 'The Power of the Resurrection', pp. 188-207.

Further reading:

Bruce McCormack, *Karl Barth's Critically Realistic Dialectical Theology* (Oxford: Clarendon Press, 1995) (electronic book)

George Pattison, *Anxious Angels* (Macmillan, 1999), Chapter 6 'A Bombshell in the Playground of the Theologians', pp. 109-27.

Karl-Josef Kuschel, *Born before all Time?* (New York: Crossroad, 1992), Part I, esp, B. 'Christology - 'a glacial torrent rushing down', pp. 61-123. (Scan)

John Webster (ed.), *The Cambridge Companion to Karl Barth* (Cambridge: Cambridge University Press, 2000), especially Chapters 1, 2, 3 and 8. (e-book)

David Congdon, *The Mission of Demythologizing: Rudolf Bultmann's Dialectical Theology* (Minneapolis: Fortress, 2015.)

Week 6

Day, Date

Topic : The Crucified God

Reading:

Key text: Jurgen Moltmann, *The Crucified God* (London: SCM, 1974), esp. Chapter 6 'The Crucified God'-selection).

Further reading:

Geoffrey Studdert-Kennedy, *The Unutterable Beauty* (London: Hodder and Stoughton, 1927.)

Simone Weil, 'The Love of God and Affliction' (see link below)

Paul Fiddes, *The Creative Suffering of God* (Oxford: Clarendon Press, 1988) (e-version available through library).

Richard Bauckham, *Jesus and the God of Israel: 'God Crucified' and other Studies on the New Testament's Christology of Divine Identity*, Milton Keynes: Paternoster, 2008)

Oxford Handbook of Dietrich Bonhoeffer, 2019: 'Christology' by Christiane Tietz.

Week 7

Day, Date

Topic: Jesus Christ Liberator

Reading:

Leonardo Boff, *Jesus Christ Liberator* (London: SPCK, 1980), esp. 'Epilogue', pp. 264-95.

Jan Sobrino, *Christology at the Crossroads* (London: SCM, 1978), esp. Ch. 11 'Theses for a Historical Christology', pp.346-95).

James H. Cone, *God of the Oppressed* (London: SPCK, 1975)

Ernesto Cardenal, *The Gospel in Solentiname* (Maryknoll: Orbis, 1982).

John Dominic Crossan, *The Historical Jesus. The Life of a Mediterranean Jewish Peasant* (San Francisco: Harper, 1992).

Week 8

Day, Date

Topic: The form of Jesus Christ

Reading:

Hans Urs von Balthasar, *The Glory of the Lord I: Seeing the Form* (Edinburgh: T&T Clark, 1988); *Mysterium Paschale* (Edinburgh: T&T Clark, 1990.)

Gilbert Narcisse, *What Makes a Christology Catholic?*, in Murphy, *Handbook of Christology*, Ch. 37.--ebook!!

Walter Kasper, *Jesus the Christ*. (London: Burns & Oates, 1976.)

W. Pannenberg, *Jesus: God and Man* (London:SCM, 1977; original-1968.)

Week 9

Day, Date

Topic The narrated Jesus Christ

Reading:

Karl Barth, *Church Dogmatics*, IV/1

Hans Frei, *The Identity of Jesus Christ* (1975/2013)

Francesca Murphy, *God is not a story*. (New York: OUP, 2007).

Bruce Marshall, *Christology in Conflict: The Identity of a Saviour in Rahner and Barth* (Oxford/New York: Basil Blackwell, . 1987).

Week 10

Day, Date

Topic: Christology and Other Doctrines

Reading:

Thomas Weinandy, 'Trinitarian Christology: The Eternal Son' in G. Emeryn & M Levering (eds.), *Oxford Handbook of the Trinity*, OUP, 2014, Ch.28

Ralph Del Colle, *Christ and the Spirit: Spirit-christology in trinitarian perspective* (New York: OUP, 1994). (summary by lecturer: no e-version)

Aaron Riches, *Ecce Homo : On the Divine Unity of Christ Grand Rapids* (Michigan : Eerdmans 2016.)

Ian McFarland, *The Word Made Flesh* (Louisville. Kentucky : Westminster John Knox Press, 2019) excerpts; also 'Spirit and Incarnation' article: IJST 16 (2014) 143-59.

Kathryn Tanner, *Christ the Key* (Cambridge: CUP, 2009.)

Alexander S. Jensen, *Divine Presence As Activity and the Incarnation : Revisiting Chalcedonian Christology*, Oxford : Taylor & Francis Group; 2024

Week 11

Day, Date

Topic: Biblical Christology.

Reading:

Hartmut Gese, 'Wisdom, Son of Man, and the Origins of Christology. The consistent development of biblical theology', *Horizons in Biblical Theology* 3 (1983): 23–57.

Markus Witte, 'From Yahweh to the Messiah', Ch 3 in *The Development of God in the OT.*, Fortress, 2017.

Jennie Grillo, 'Jesus in the Scriptures of Israel', in MNA Bockmuehl (ed.) *The New Cambridge Companion to Jesus*, Ch.7, CUP, 2024.

Gerald O'Collins, *Christology: A Biblical, Historical, and Systematic Study of Jesus*, CUP, 2009.

Rudolf Schnackenburg, *Jesus in the Gospels: A Biblical Christology*, WJKP, 2005.

Brant Pitre, *Jesus and Divine Christology*, Grand Rapids: Eerdmans, 2024.

Week 12: review and prospect

<i>Day, Date</i>	Topic:
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Daniel J. Treier, <i>The Lord Jesus Christ</i> , Grand Rapids, Michigan : Zondervan; 2023.	
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Emmanuel Falque, <i>La chair de Dieu</i> , Paris : Les éditions du Cerf; 2023.	
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Heinrich, Assel, <i>Christology Revised : Kreuz, Auferweckung, Menschwerdung, 'Jesus Remembered'</i> .Berlin/Boston : Walter de Gruyter GmbH; 2023/	
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