



**Course Syllabus
Wycliffe College
Toronto School of Theology
Fall 2020**

This class will be offered by remote access. Students will be expected to log in to regularly scheduled Zoom sessions.

Class attendance and participation in remote or synchronous online learning classes. The same expectations for student engagement and participation which applies to in-class learning also apply to remote or synchronous learning situations. Students who log into the Zoom site but do not contribute during discussion times and are not visible through live video will not be counted as participating in the class.

Please see information at <https://wycliffecollege.ca/remoteteaching>

Before proceeding you will require a webcam and microphone. Laptops have these by default. If you have a desktop you will need to purchase a webcam (webcams come with built in microphone).

Notice of video recording and sharing (Download and re-use prohibited)

Remote courses, including your participation, will be recorded on video and will be available to students in the course for viewing remotely and after each session. Course videos and materials belong to your instructor, the University, and/or other sources depending on the specific facts of each situation, and are protected by copyright. Do not download, copy, or share any course or student materials or videos without the explicit permission of the instructor. For questions about recording and use of videos in which you appear please contact your instructor.

Course Identification

Course Number :	WYT1101HF
Course Name:	The God of the Gospel: Systematic Theology, Part I
Class Location:	Wycliffe College
Class Day & Time:	Fridays 10:00-12:00 (on Zoom) Tutorial 10:00-11:00 Discussion & Lecture 11:00-12:00

Instructor Information

Instructor:	The Revd Canon Timothy Connor, ThD	Teaching Assistant:
E-mail:	tim.connor@sympatico.ca	E-mail:
Office Location:		

Office Hours: By appointment

Course Prerequisites or Requisites

None.

Course Description

An introduction to the discipline of systematic theology, also known as Christian doctrine or dogmatics, covering the following major topics: (1) the nature and sources of theology, (2) the doctrine of the Trinity, (3) the person and work of Jesus Christ. While our “take” on these doctrines will reflect the tradition(s) of the sixteenth-century Reformation, including Anglicanism, the course is broadly ecumenical in scope and purpose. It will introduce you to the basic grammar of Christian confession as grounded in Scripture and articulated at the councils of Nicaea and Chalcedon. In other words, the course is designed to help you “speak Christian” with greater confidence, and begin to be a competent teacher of that language to others. It will help you to hone your own theological commitments in relation to this broader framework.

Course Methodology

Close reading of texts, lectures, tutorials, and class discussion. Written work: the formulation of theological questions, a précis, two theological reflection papers and an engagement with a classic text from the Christian tradition.

Course Resources

Required Course Texts

Primary Text

David Yeago, *The Apostolic Faith: A Catholic and Evangelical Introduction to Christian Theology, Part I: The Gift of the Triune God in Jesus Christ* (unpublished MS, contracted to Wm. B. Eerdmans Publishing). Available in pdf format on the course website on Quercus.

Other Required Texts

Athanasius of Alexandria, *On the Incarnation of the Word*

Robert W. Jenson, *An Outline of Theology: Can These Bones Live?*

J. I. Packer, *In My Place Condemned He Stood: Celebrating the Glory of the Atonement*

Ian MacFarland et al., eds., *The Cambridge Dictionary of Christian Theology* (Cambridge: Cambridge Univ. Press, 2012).

These texts are available for purchase at the Law School Bookstore, University of Toronto which you can access at (www.uoftbookstore.com). The *Cambridge Dictionary* is available in electronic format on the U of Toronto Library system but this is a very serviceable volume to have near to hand and will prove useful for years to come.

Recommended Course Texts

The Oxford Handbook of Systematic Theology, ed. John Webster, Kathryn Tanner, and Iain Torrance (Oxford: OUP, 2007). Available via U of T Libraries catalogue and linked on Quercus. If you are interested in acquiring a good handbook, this is the one to have.

Course Website(s)

- 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 the assistant registrar for further help.

Course Policies

- Format for papers: Papers should be double-spaced and have standard margins and font (i.e. twelve-point). The writing standard for the Toronto School of Theology is Kate L. Turabian, *A Manual for Writers of Term Papers, Theses and Dissertations*, 8th edition (Chicago: University of Chicago Press, 2013), which is available at the University of Toronto Bookstore. If you decide to use any other accepted form of academic citation, please ensure that it is clear and consistent.
- Weekly tutorial and class attendance and participation are mandatory. If you must be absent please notify the instructor or TA before class.
- All assignments must be turned in on time. It is crucial that you keep pace with weekly readings and budget time for online work and for written assignments. If some emergency circumstance prevents you from doing an assignment, please be in touch with the instructor immediately.

Learning Goals and Outcomes

Course outcomes	Course element	Program Outcomes
By the end of this course, students	This outcome will be achieved through these course elements:	This course outcome corresponds to these aspects of Wycliffe's statements of outcomes (MTS, MDiv)
• will have increased their familiarity with the discipline of Christian theology;	Course as a whole	MTS: 1.3 MDiv: 1.3
• will be able to articulate the place of Holy Scripture as a norm of theological reflection;	Lectures, readings (Yeago ch. 1), Online module	MTS: 1.2, 1.3 MDiv: 1.2, 1.3
• will have become aware of the interrelatedness of Scripture, doctrine, and ethics;	Course as a whole	MTS: 1.2, 1.3 MDiv: 1.2, 1.3
• will have developed a general awareness of the aims and character of Christian theology, and of the basic	Lectures, readings (Yeago chs. 2-6, 8)	MTS: 1.3 MDiv: 1.3

content of the doctrines of the Trinity, the person of Christ, and the work of Christ;		
• have an increased ability in theological reading, writing, and reasoning;	Précis, response papers Tutorial participation, final paper	MTS: 2.1, 2.3 MDiv: 2.1, 2.2
• have attained greater awareness of their own ecclesial tradition in relation to the ecumenical faith of the church.	Tutorials, response papers, final paper	MTS: 1.5 MDiv: 1.5

Class Schedule: convened on Zoom

Week 1 (September 11) – Introduction to the Syllabus and other course organizational matters

Week 2 (September 18) - Topic: What Is Theology? *Required Reading:* Yeago, *Apostolic Faith*, chapter 1
Supplemental Reading: John Webster, “Introduction: Systematic Theology,” in *The Oxford Handbook of Systematic Theology* (on-line resource, U of T libraries).

Week 3 (September 25) - Topic: Christ the Center: Jesus, Apostolicity, and Truth. *Required Reading:* Yeago, *Apostolic Faith*, chapter 2 (including Appendix).

Week 4 (October 2) – Topic: Reasons of the Heart: The Spirit and the Religious Affections. *Required Readings:* Karl Barth, *Evangelical Theology: An Introduction*, chapters on “Wonder” and “Faith” (on Quercus); *Supplemental Reading:* Ellen Charry, “Experience,” in *The Oxford Handbook of Systematic Theology*.

Précis of the Richard Hays video lecture due today.

Week 5 (October 9) – Topic: *The God of Israel.* *Required Readings:* Yeago, *Apostolic Faith*, chapter 3.

Week 6 (October 16) - Topic: The Doctrine of the Trinity. *Required Reading:* Yeago, *Apostolic Faith*, chapter 4; *Supplemental Reading:* chapter on the Trinity in Robert Jenson, *Can These Bones Live?*

First Theological Reflection paper due today.

Week 7 (October 23) – Reading Week: no class

Week 8 (October 30) – Topic: The Life of the Trinity. *Required Reading:* Yeago, *Apostolic Faith*, chapter 4.

Week 9 (November 6) – Topic: The Son of God Incarnate (I): The Christological Dogma. *Required Reading:* Yeago, *Apostolic Faith*, chapter 6, Part One.

Week 10 (November 13) – Topic: The Son of God Incarnate (II): More Thinking about the “Fleshly God”. *Required Reading:* Yeago, *Apostolic Faith*, chapter 6, Parts Two–Four.

Second Theological Reflection paper due today.

Week 11 (November 20) – Topic: Jesus Messiah and the Kingdom of God. *Required Reading:* Yeago, *Apostolic Faith*, chapter 7.

Week 12 (November 27) – Topic: The Cross. *Required Reading:* Yeago, *Apostolic Faith*, chapter 8, Parts One–Two; Supplemental: J. I. Packer, tba.

Week 13 (December 4) - Topic: The Resurrection. *Required Reading:* Yeago, *Apostolic Faith*, chapter 8, Part Three.

Exam Week (December 11) – Final Paper Due - submitted electronically.

Evaluation

Requirements

(1) Attendance and participation. This includes both attendance at the tutorial and lecture components of the class. Please arrive on time and prepared to engage in discussion. If you must be absent, please contact the professor or the TA by email. *It is always better to come to class unprepared than not to come at all.* Active and appropriate participation in tutorial discussions form an important part of the learning in this course.

Each week you will submit one theological question related to the assigned readings to your tutorial leader by 5:00 p.m. Thursday.

(2) A précis of a theological lecture (video format) available in the asynchronous learning module on Quercus. **To be completed and submitted by October 2.**

(3) Two five to six page *theological reflection* papers (1200 words), from any of the following topics: the character of theology, the nature of Scripture, God, Trinity, person and work of Jesus Christ, etc. Formulate and defend a thesis in which you have some personal stake. Identify some question or issue within the doctrinal locus you choose and set out your arguments for or against a particular way of thinking about it. Fend off possible objections to your point of view. You may use material from the readings and lectures in support of your own position. **First paper is due October 16 and the second is due November 13.**

(4) A final paper of 12 pages oriented upon your reading of Athanasius, *On the Incarnation of the Word*, an engagement with a classic text of the Christian tradition. Read and note it carefully in order to carry out the following tasks:

1. Exposition: 4-5 pages either (a) summarizing the primary argument or (b) focusing on one particular issue that arose through your reading of the text. Secondary sources may be utilized as aids for understanding.
2. Analysis: 2 pages highlighting the theologically significant ideas and issues which you observe in the text.
3. Application: 2-3 pages answering questions such as: does this text teach us anything significant that you see missing from contemporary ecclesial thinking about the incarnation? How would this text aid you in Christian ministry? How would you teach this text to others? Etc. You may orient this application either to the academic setting or to the Church's context of ministry and mission in which you are engaged. **Due: December 11**

Due on.

Weight of Assignments:

Class participation and tutorial: 25%

Précis and Theological Reflection Papers: 45%

Final Paper: 30%

Asynchronous Learning Module on Quercus

Topic: the relation between Scriptural exegesis and the theological tradition of the Church

Sometimes we are prone to think that if we have the Bible in our hands we don't really need to keep in mind the theological tradition of the Church. The Bible is enough, as one of the principles of Wycliffe College puts it! And yet as Anglican theologian John Webster loved to say, 'theology is exegesis, exegesis, exegesis'. While we want to confess with the heart of the tradition that Scripture is the norm which norms theology and is itself unnormed by any other source (*norma normans non normata*), we still want to inquire about whether or how the Church's creedal tradition helps us to be better readers of the Bible and vice versa.

You will watch a video lecture by the distinguished NT scholar Richard B. Hays (in which David Yeago is referenced) and write a précis of it. The skill of writing highly accurate and precisely focused summaries of texts will be put to work in the final project for the course. A rubric for the writing of the précis will be provided. This beginning step will hopefully fund a theological reflection which unfolds across the whole programme of theological study here at Wycliffe College.

Grading System

Letter Grade	Numerical Equivalents	Grade Point	Grasp of Subject Matter
A+	90–100%	4.0	Profound & Creative
A	85–89%	4.0	Outstanding
A-	80–84%	3.7	Excellent
B+	77–79%	3.3	Very Good
B	73–76%	3.0	Good
B-	70–72%	2.7	Satisfactory
FZ	0–69%	0	Failure

Grades without numerical equivalent:

CR	Designates credit; has no numerical equivalent or grade point value
NCR	Designates failure; has no numerical equivalent, but has a grade point value of 0 and is included in the GPA calculation
SDF	Standing deferred (a temporary extension)
INC	Permanent incomplete; has no numerical equivalent or grade point value
WDR	Withdrawal without academic penalty
AEG	May be given to a final year student who, because of illness, has completed at least 60% of the course, but not the whole course, and who would not otherwise be able to convocate; has no numerical equivalent and no grade point value

Policy on Assignment Extensions

Basic Degree students are expected to hand in assignments by the date given in the course outline. This penalty is not applied to students with medical or compassionate difficulties; 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. The absolute deadline for the course is the examination day scheduled for the course. Students who for exceptional reasons (e.g., a death in the family or a serious illness) are unable to complete work by this date may request an extension (SDF = “standing deferred”) beyond the term. An SDF must be requested from the registrar’s office in the student’s college of registration no later than the last day of classes 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.

One percentage point per day will be deducted on the course grade if an extension has not been requested by the stated deadline.

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. Course grades may be adjusted where they do not comply with University grading policy or college grading policy.

Policies

Accessibility. Students with a disability or health consideration are entitled to accommodation. Students must register at the University of Toronto’s Accessibility Services offices; information is available at <http://www.accessibility.utoronto.ca/>. 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* (linked from <http://www.tst.edu/academic/resources-forms/handbooks> and the University of Toronto *Code of Behaviour on Academic Matters* (<http://www.governingcouncil.utoronto.ca/policies/behaveac.htm>), a student who plagiarizes in this course. Students will be assumed to have read the document “Avoidance of plagiarism in theological writing” published by the Graham Library of Trinity and Wycliffe Colleges (http://www.trinity.utoronto.ca/Library_Archives/Theological_Resources/Tools/Guides/plag.htm).

Other academic offences. TST students come under the jurisdiction of the University of Toronto Code of Behaviour on Academic Matters (<http://www.governingcouncil.utoronto.ca/policies/behaveac.htm>).

Writing Style. The writing standard for the Toronto School of Theology is Kate L. Turabian, *A Manual for Writers of Term Papers, Theses and Dissertations*, 8th edition (Chicago: University of Chicago Press, 2013).

Course Evaluations. At the end of the course students are expected to complete a course evaluation. The evaluation is done online and instructions will be contained in an e-mail message that will be sent out by the Wycliffe College registrar.

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 should 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.

Reading in your own Christian/ecclesial tradition – a ‘counsel of perfection’

There is no such thing as theology done “from nowhere.” Theology is a function of the church. You are strongly encouraged, therefore, to find a systematic theology in or close to your own ecclesial tradition, and use it to read alongside the Yeago text for purposes of comparison. Consult the instructor or your TA for suggestions. I recognize that many Wycliffe students are ecclesially “in flux” and may not identify strongly with a particular church. This is a feature of our times! It is nevertheless a good thing to understand how the gospel is heard and expounded in traditions that have had some “staying power” in the long sweep of Christian history.

Note that while these parallel resources will not be a formal aspect of the course, they—along with the recommended and supplementary readings—can provide a helpful set of resources for your growth as a theologian.

Bibliography

Barth, Karl. *Dogmatics in Outline*. Reformed. A commentary on the Apostles’ Creed.

Barth, Karl. *Evangelical Theology: An Introduction*. Barth on living the theological life.

Braaten and Jenson, eds. *Christian Dogmatics*. Lutheran, multiple authors.

Ford, David. *The Modern Theologians: An Introduction to Christian Theology in the Twentieth Century*. Multi-author, ecumenical.

Grenz, Stanley. *Theology for the Community of God*. By a Canadian Baptist evangelical, influenced both by Pannenberg and by postliberal thought.

Gunton, Colin. *The Christian Faith: An Introduction to Christian Doctrine*. Reformed/Free church.

Gunton, Colin, ed. *The Cambridge Companion to Christian Doctrine*. Ecumenical contributors.

Jenson, Robert. *Systematic Theology*, vols. I-II. Lutheran, brilliant, opinionated, and “edgy.” We should all be able to write like this.

Jones, Gareth, ed. *The Blackwell Companion to Modern Theology*. A serviceable volume of essays by well-known theologians from a wide range of Christian traditions and theologies.

Kapic, Kelly and Bruce L. McCormack, eds. *Mapping Modern Theology: A Thematic and Historical Introduction*.

Livingston, James. *Modern Christian Thought*, 2nd ed. Classic textbook on modern theology, from the Enlightenment through Vatican II and beyond.

McGrath, Alister. *Christian Theology: An Introduction*. Anglican, evangelical. Full of useful information now in its 6th edition.

McIntosh, Mark A. *Divine Teaching: An Introduction to Christian Theology*. American Episcopalian theologian who writes provocatively and insightfully from a somewhat more liberal perspective.

Migliore, Daniel. *Faith Seeking Understanding: An Introduction to Christian Theology*. Presbyterian, Barth-influenced, with especially good coverage of feminist and liberation theology.

Morse, Christopher. *Not Every Spirit: A Dogmatics of Christian Disbelief*. Methodist. Explores Christian beliefs by trying to be as clear as possible about what Christians refuse to believe—the way of affirmation through negation. Demanding but highly stimulating.

Oden, Thomas. *Systematic Theology*, vols. 1-3. A comprehensive systematics by a prominent Methodist evangelical. Seeks to present the “great tradition” in all its fullness.

Pannenberg, Wolfhart. *Systematic Theology*, vols. 1-3. German Lutheran. One of the great theological systems of the late twentieth century, though somewhat dry and technical.

Placher, William, ed. *Essentials of Christian Theology*. Ecumenical contributors on various topics.

Placher, William. *A History of Christian Theology: An Introduction*. Presbyterian. A remarkably good and readable survey of the whole sweep of Christian thought. Highly recommended.

Placher, William. *The Triune God: An Essay in Postliberal Theology*. This book would serve as a wonderful complement to our work this term.

Sondererger, Katherine. *Systematic Theology. Vol. 1: The Doctrine of God*. Anglican. High quality theological writing.

Tanner, Kathryn. *Jesus, Humanity, and the Trinity*. Anglican. A bit technical but worth looking into.

Wainwright, Geoffrey. *Doxology*. Methodist. Approaching Christian doctrine through worship and liturgy.

Webster, John. *The Culture of Theology*. Anglican, ecumenically open to engagement with Reformed theology and beyond.

Williams, Rowan. *On Christian Theology. Anglican*. Essays by the former Archbishop of Canterbury. Difficult, occasionally brilliant.

Williams, Rowan. *Tokens of Trust: An Introduction to Christian Faith*. Basic Christian catechesis, with an apologetic edge.

Wilson, Jonathan. *God So Loved the World: A Christology for Disciples*. Evangelical-Free Church.

Wilson, Jonathan. *A Primer for Christian Doctrine*. What you should know before you undertake the study of theology; basic theological literacy.