

## SMC 330Y1F – CHRIST IN CHRISTIAN TRADITION

**LECTURES:** MW11-1, Teefy Hall 101

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**Instructor:** Reid B. Locklin

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**Office Hours:** *T 10:10-12 noon* and by chance or appointment

**Email Policy:** I will attempt to respond to legitimate email enquiries from students within 3-4 days. If you do not receive a reply within this period, please re-submit your question(s) and/or leave a message by telephone. Where a question cannot be easily or briefly answered by email, I will indicate that the student should see me during my posted office hours.

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### Course Description

Faith in Christ is central to Christianity. This course traces Christian teachings about Jesus of Nazareth—Jesus the Christ—from their origins to the modern era. From an initial study of the diverse images and understandings of Jesus in the Christian New Testament in Unit I, we turn in Units II and III to subsequent theological interpretations and controversies about this Jesus' saving "work" and divine "person," respectively. In the final unit, we briefly survey some contemporary reinterpretations of Christology in the light of modern science and philosophy, comparative religion, feminism, and liberation movements. The so-called "quest for the historical Jesus" will also occupy our attention at various points throughout the term.

The format of the course will ordinarily be class discussion of the assigned readings in the first hour, followed by a lecture on the assignment for the following class session in the second hour.

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### Course Objectives

1. To acquire and demonstrate sympathetic familiarity with the historical development of and diverse contemporary perspectives on Christian teachings about Jesus of Nazareth;
  2. To acquire and demonstrate the ability to articulate and to critique various historical and theological arguments in the area of Christology;
  3. To develop academic skills in reading, critical analysis, research and clear written expression.
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### Required Texts

- The following required textbooks are available at **Crux Books** (5 Hoskin Avenue, at Wycliffe College; 416.599.2749)
  - Marcus J. Borg and N.T. Wright, *The Meaning of Jesus* (HarperOne, 1999, 2007).
  - Elizabeth A. Johnson, *Consider Jesus* (Crossroad, 1990).
  - Richard A. Norris, Jr., ed., *The Christological Controversy* (Fortress, 1980).
  - Kate Turabian, et al, *A Manual for Writers*, 7<sup>th</sup> Ed (Chicago UP, 2007).
- Students will also need to procure the **SMC330Y1F Course Reader** from **The University of Toronto Bookstore** – 214 College Street (416.640.7900), as well as a *modern translation* of the Christian Bible (i.e. *not* the King James Version, Douay Rheims, or *any* paraphrase such as the Good News Bible or a children's Bible).

Please see the attached course outline for specific assignments and full bibliographic information.

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## Assignments and Evaluation

20% – *Class Participation* (attendance, contributions to class discussions, completion of at least 4 “Jesus Capsules,” 3 Argument Maps, and other short assignments, as specified by the instructor). Term work will not ordinarily receive letter grades, but will be assessed on a √-, √, √+, √++ basis (0 for non-completion)—with a √ indicating adequate or satisfactory completion of the assignment.

5% – *10-minute Class Presentation* on one of the Capsule assignments, *prepared in small groups*—**please note:** all group members will receive the same mark for the presentation.

15% – *Book Review* of Borg and Wright’s *Meaning of Jesus* (5-7 pp.), due **12 October 2012**.

25% – *Final Research Paper* (10-12 pp.), due **30 November 2012** (Initial topic and bibliography due **2 Nov**; Introduction, Argument Map, and bibliography due **19 Nov**).

✓ **Please note:** late papers will be penalized by 2% for each day, or portion thereof, they are delayed (M-F). Papers will not ordinarily be accepted more than one week past the assigned deadline; **papers delayed more than one week will receive a score of 0%.**

35% – *Comprehensive Final Examination*, Fall Examination Period (10-21 December 2012)\*\*

**\*\*Dates and times to be set by the Registrar for the Faculty of Arts and Science**

Marking protocols for tests and term papers will follow the Grading Regulations described on p. 631 of the *University of Toronto Faculty of Arts and Science (St. George Campus) 2012-2013 Calendar*. **NOTE: Failure to attempt every one of these written assignments (tests and term papers) will ordinarily result in failure of the course.**

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## Academic Expectations

Students are expected to attend class regularly, to submit assignments on time, and to participate actively in class discussions. It is also expected that reading assignments will be completed before each class session. Excessive absences (i.e. more than one in a given term) and/or obvious lack of preparation will weigh against the participation portion of the student’s final grade. *Please turn off pagers, cell phones and smart phones during class.*

Course materials and announcements will be posted on the Portal (i.e. the Blackboard Academic Suite). Please make it a habit to check this site regularly.

All students in this class are bound by the Code of Behavior on Academic Matters available at <http://www.governingcouncil.utoronto.ca/Assets/Governing+Council+Digital+Assets/Policies/PDF/ppjun011995.pdf>. Each individual student is responsible for completing her or his own work, for appropriately acknowledging outside sources used in the preparation of papers and other written work and for avoiding plagiarism or any other academic offence detailed in the Code. For more information on the Code and suggestions on how to avoid an offence, please visit the Student Academic Integrity website (<http://www.artsci.utoronto.ca/osai/students>). To ensure the veracity of written work, students will submit all papers both to the instructor and to Turnitin.com, a commercial anti-plagiarism service engaged by the University of Toronto.

**Please read the following notice very carefully:** *Students agree that by taking this course all required papers may be subject to submission for textual similarity review to Turnitin.com for the detection of plagiarism. All submitted papers will be included as source documents in the Turnitin.com reference database solely for the purpose of detecting plagiarism of such papers. The terms that apply to the University's use of the Turnitin.com service are described on the Turnitin.com web site.*

2012-2013 COURSE OUTLINE FOR

SMC330Y1Y – CHRIST IN CHRISTIAN TRADITION

Reading assignments should generally be completed no later than **the date and time of the class for which they are assigned**. They may be subject to review and revision, as specified by the instructor.

CR = Course Reader, available from Canadian Scholars' Press (see syllabus)

**\*\*Map** indicates one or two readings each week for which I request that you complete an **Argument Map** to be completed prior to class as preparation for discussion [see attached instructions]. These Argument Maps will be collected 5-6 times during the term – of these, **three** will be counted toward each student's participation mark for the course. Argument Maps will not ordinarily be accepted late or outside of class, with the exception of our online class on October 29.

UNIT I: JESUS OF NAZARETH – CRUCIFIED MESSIAH

10 September Introduction to the Course

12 September Early Jesus Traditions

- Paula Fredriksen, "The Idea of Israel," In *From Jesus to Christ: The Origins of the New Testament Images of Jesus* (New Haven and London: Yale University Press, 1988), 70-93 [CR].
- **\*\*Map:** PHEME PERKINS, "The Beginnings of Christology," in *Reading the New Testament: An Introduction*, 2d ed. (New York/Mahwah: Paulist Press, 1988), 98-113 [CR].
- Messianic Hope, Heavenly Mediators, and Apocalyptic Visions in the Hebrew Bible: 1 Samuel 16:1-13; Jeremiah 33:14-26; Proverbs 8:1-31; Daniel 7:1-28 and 12:1-13.
- Short Formulas: Acts 10:34-43; Romans 1:3-4; 1 Thessalonians 1:9-10; 1 Corinthians 15:3-5.
- Early Christian Hymns: Philippians 2:5-11; Colossians 1:15-20; Gospel of John 1:1-18.
- **Second Hour:** review Jesus Capsule Assignment

17 September Jesus Capsule #1: The *Real* Jesus? (Presentations & Discussion)

**Due:** a 150-200 word summary (*including word count*) and discussion question on **one** of the following:

1. Marcus Borg, "Seeing Jesus: Sources, Lenses, and Method," in Marcus J. Borg and N.T. Wright, *The Meaning of Jesus: Two Visions* (New York: HarperCollins, 1999, 2007), 3-14 (ch. 1);
2. **OR** N.T. Wright, "Knowing Jesus: Faith and History," in Borg and Wright, *Meaning of Jesus*, 15-27 (ch. 2);
3. **OR** Pontifical Biblical Commission, "Instruction on the Historical Truth of the Gospels," trans. Joseph A. Fitzmyer, S.J., *Catholic Resources for Bible, Liturgy, and More*, [http://catholic-resources.org/ChurchDocs/PBC\\_HistTruthFitzmyer.htm#PBCText](http://catholic-resources.org/ChurchDocs/PBC_HistTruthFitzmyer.htm#PBCText).

## 19 September                      Synoptic Tradition: Mark and Matthew

- **\*\*Map:** The Gospel of Mark (entire – but do note that the original text of the gospel very likely ended at Mark 16:8). Note: if you have trouble thinking about the Gospel of Mark as an *argument*, feel free to use the Harrington article (below) as a sounding board.
- The Gospel of Matthew 1:1 – 2:23; 5:1 – 7:29; 16:13-28; 18:1-35; 21:1 – 23:39, 25:1-46; 28:1-20.
- Daniel J. Harrington, “Teacher, Healer and Suffering Messiah: Mark and Matthew,” in *Who is Jesus? Why is He Important? An Invitation to the New Testament* (Franklin: Sheed & Ward, 1999), 19-28 [CR].

## 24 September                      Jesus, the Word of God: Johannine Tradition

- **\*\*Map:** The Gospel of John (entire).
- 1 John 1:1 – 2:17, 4:7-21.
- Reginald H. Fuller and PHEME PERKINS, “Johannine Christology of the Divine Son,” in *Who Is This Christ? Gospel Christology and Contemporary Faith* (Philadelphia: Fortress Press, 1983), pp. 96-108 [CR].
- Kate L. Turabian, Wayne C. Booth, Gregory G. Colomb, Joseph M. Williams, et al, *A Manual for Writers of Research Papers, Theses, and Dissertations*, 7<sup>th</sup> ed. (Chicago: University of Chicago Press, 2007), 48-61 (ch. 5 – for the second hour).
- **Second Hour:** Troubleshooting the Book Review

## 26 September                      Jesus Capsule #2: “A Man on a Mission” (Presentations &amp; Discussion)

**Due:** a 150-200 word summary (*including word count*) and discussion question on **one** of the following:

1. N.T. Wright, “The Mission and Message of Jesus,” in Borg and Wright, *Meaning of Jesus*, 31-52 (ch. 3);
2. **OR** Marcus Borg, “Jesus Before and After Easter: Jewish Mystic and Christian Messiah,” in Borg and Wright, *Meaning of Jesus*, 53-76 (ch. 4);
3. **OR** Paula Fredriksen, “The Days in Jerusalem,” in *Jesus of Nazareth, King of the Jews: A Jewish Life and the Emergence of Christianity* (New York: Alfred A. Knopf, 1999), 235-59 [CR].

## 1 October                          Christ Jesus, Paschal Mystery: Pauline Tradition

- Galatians 1:13-24 & Acts 9:1-31 (portraits of the apostle Paul).
- 1 Thessalonians 1:1-10, 4:13 – 5:28; Philippians 1:1 – 2:11, 3:2 – 4:1; 1 Corinthians 1:1 – 2:16, 11:17-26, 15:1-58; Romans 1:1 – 8:39 (Paul); Colossians 1:3-20 (Later Pauline Tradition).
- **\*\*Map:** E.P. Sanders, “Christology,” in *Paul: A Very Short Introduction* (Oxford: Oxford University Press, 1991), 91-97 [CR].
- Jon C. Laansma, “Hebrews,” in Kevin J. Vanhoozer, Daniel J. Treier and N.T. Wright, eds., *Theological Interpretation of the New Testament: A Book-by-Book Survey* (Grand Rapids: Baker Academic, 2005, 2008), 186-99 [CR].
- Hebrews 1:1 – 2:18, 4:14 – 5:14, 9:1 – 10:18.

**2 October** **Instructor Available for Consultation about Book Reviews**  
**2:30 – 5 pm, Kelly Café, Kelly Library**

UNIT II: JESUS THE CHRIST – SAVIOUR OF HUMANKIND

3 October Looking Back, Looking Ahead: Early Soteriology

- Thomas P. Rausch, “Sin and Salvation,” in *Who is Jesus? An Introduction to Christology* (Collegeville: Liturgical Press, 2003), 165-74 [CR].
- Richard A. Norris, ed., *The Christological Controversy* (Philadelphia: Fortress Press, 1980), 49-60 (Irenaeus of Lyons).
- **\*\*Map:** Gregory of Nyssa, *An Address on Religious Instruction* Intro, #5-6, #8, #14-26, #32 in *Christology of the Later Fathers*, ed. Edward R. Hardy (Philadelphia: Westminster Press, 1954), 268-70, 275-81, 282-86, 290-304, 309-12 [CR].

8 October **NO CLASS – THANKSGIVING BREAK**

10 October The Theory of Satisfaction: Anselm of Canterbury

- Thomas P. Rausch, “Sin and Salvation,” in *Who is Jesus? An Introduction to Christology* (Collegeville: Liturgical Press, 2003), 174-78 [CR].
- **\*\*Map:** Anselm of Canterbury, *Why God Became Man*, Preface; Book I, chs. 1-7, 11-16, 19-20, 25; Book II, chs. 1-6, 19-20, in *A Scholastic Miscellany: Anselm to Ockham*, ed. Eugene Fairweather (Philadelphia: Westminster Press, 1956), 100-110, 118-26, 134-38, 144-51, 179-82 [CR].

⇒ **Book Review of Borg and Wright due in the strongbox outside Alumni Hall 311 no later than 1:00 pm on Friday, 12 October 2012**

15 October Alternative Soteriologies: Peter Abelard and Julian of Norwich

- **\*\*Map:** Peter Abailard, Excerpt from “Exposition of the Epistle to the Romans,” in *A Scholastic Miscellany: Anselm to Ockham*, ed. Eugene Fairweather (Philadelphia: Westminster Press, 1956), 276-87 [CR].
- **\*\*Map:** Julian of Norwich, Chapters 50-52 from the Long Text, in *Showings*, ed. E. Colledge and J. Walsh (New York: Paulist Press, 1978), 265-82 [CR].

17 October A Reformation Synthesis: John Calvin

- Thomas P. Rausch, “Sin and Salvation,” in *Who is Jesus? An Introduction to Christology* (Collegeville: Liturgical Press, 2003), 178-82 [CR].
- **\*\*Map:** John Calvin, Book II, selections from chs. 1, 3, 12, 15 and 16 in *Institutes of the Christian Religion*, ed. John T. McNeill, trans. Ford Lewis Battles, vol. 1, Library of Christian Classics 20 (London: SCM Press, 1960), 241-48, 250-55, 289-92, 296–99, 464-69, 494-507 [CR].

### UNIT III: JESUS THE CHRIST – GOD AND MAN

22 October Looking Back, Looking Ahead: The Road to Nicaea

- Philippians 2:1-11; Gospel of John 1:1-18.
- Norris, *Christological Controversy*, 1-26 (Introduction).
- **\*\*Map:** Norris, *Christological Controversy*, 61-81 (Tertullian and Origen).
- Turabian, et al, *Manual for Writers*, 5-35 (chs. 1-3 – for second hour).
- **Second Hour:** Research Paper Assignment and Workshop #1: Topic and Sources

24 October Jesus Capsule #3: “I Beg to Differ” (Presentations & Discussion)

**Due:** a 150-200 word summary (*including word count*) and discussion question on one of the following:

1. Athanasius, Selections from “Orations against the Arians,” in Norris, *Christological Controversy*, 83-101;
2. **OR** Appollinaris of Laodicea, Selections from “On the Union in Christ of the Body with the Godhead” and Fragments in Norris, *Christological Controversy*, 103-11.
3. **OR** Theodore of Mopsuestia, Fragments from “On the Incarnation,” in Norris, *Christological Controversy*, 113-22.

29 October The Faith of Chalcedon

- Norris, *Christological Controversy*, 26-31 (Introduction).
  - Norris, *Christological Controversy*, 123-59 (Controversies leading up to Chalcedon).
  - No class meeting – class will be conducted online, according to instructions distributed no later than 17 October.
- ⇒ **\*\*Map:** Argument Maps on 1) Nestorius’s sermon and letter (Norris, 123-31, 135-40); and 2) Cyril’s two letters (Norris, 131-35, 140-45) **due in the strongbox outside Alumni Hall 311 no later than 1:00 pm on Tuesday, 30 October 2012.**

**All students are invited to attend the “As We are Known” Symposium on Jewish, Christian and Muslim Dialogue on 28-29 October 2012.**



- 14 November                      Looking Back, Looking Ahead: Christology 'From Below'
- Elizabeth A. Johnson, *Consider Jesus: Waves of Renewal in Christology* (New York: Crossroad, 1990), 1-48 (chs. 1-3).
  - **\*\*Map:** Karl Rahner, "Christology within an Evolutionary View of the World," in *Theological Investigations*, vol. 5, trans. Karl-H. Kruger (Baltimore: Helicon Press, and London: Darton, Longman and Todd, 1966), 157-92 [CR].
  - *Recommended:* Turabian, et al, *Manual for Writers*, 71-81 (ch. 7).

19 November                      NO CLASS – AMERICAN ACADEMY OF RELIGION

⇒ **Introduction (1-2 paragraphs), Argument Map and final bibliography for the Research Paper due in the strongbox outside Alumni Hall 311 or by email no later than 1:00 pm, Monday, 19 November – NOTE: please put only your STUDENT NUMBER on these items, not your name. Your introduction, argument map and bibliography will be read by one or more of your peers.**

21 November                      Christology and Eschatology: Jürgen Moltmann

- Johnson, *Consider Jesus*, 49-65, 115-27 (chs. 4 & 8).
- **\*\*Map:** Jürgen Moltmann, "Introduction to the 'Theology of Hope,'" in *The Experiment Hope*, ed. and trans. M. Douglas Meeks (Philadelphia: Fortress Press, 1975), 44-59 [CR].
- Turabian, et al, *Manual for Writers*, 98-119 (chs. 9-11 – for second hour).
- **Second Hour:** Research Paper – Workshop #3 on paper introductions/concept maps/bibliographies; talking about writing and revision.
- Comments from the workshop will be available in the office of Monica Phonsavady (Odette Hall 125) after **12 noon** on Thursday, 22 November.

26 November                      Jesus Capsule #5: "Christology – Outside the Box" (Presentations & Discussion)

**Due:** a 150-200 word summary (*including word count*) and discussion question on **one** of the following:

1. Ada María Isasi-Díaz, "Identificate con Nosotras: A Mujerista Christological Understanding," in *Jesus in the Hispanic Community: Images of Christ from Theology to Popular Religion*, ed. Harold J. Recinos & Hugo Magallanes (Louisville, KY: Westminster John Knox Press, 2009), 38-57 [CR];
2. **OR** Clara Sue Kidwell, Homer Noley and George E. "Tink" Tinker, "Christology: Who Do You Say That I Am?," in *A Native American Theology* (Maryknoll: Orbis Books, 2001), 62-84 [CR].
3. **OR** Chung Hyun Kyung, "Who is Jesus for Asian Women?" in *Struggle to Be the Sun Again: Introducing Asian Women's Theology* (Maryknoll: Orbis Books, 1990), 53-73, 121-24 [CR].

27 November                      **Instructor Available for Consultation about Papers  
2:30 – 5 pm, Kelly Café, Kelly Library**

28 November Jesus and Justice: Gustavo Gutiérrez

- Johnson, *Consider Jesus*, 67-95 (chs. 5-6).
- **\*\*Map:** Gustavo Gutiérrez, "Liberation and Salvation," in *A Theology of Liberation: History Politics, and Salvation*, rev. ed., trans. Sister Caridad Inda and John Eagleson (New York: Orbis Books, 1988), 83-105 [CR].

⇒ **Research Paper due in the strongbox outside Alumni Hall 311 no later than 1:00 pm on Friday, 30 November 2012.**

3 December Feminist Christology: Rosemary Radford Ruether

- Johnson, *Consider Jesus*, 97-113 (ch. 7).
- **\*\*Map:** Rosemary Radford Ruether, "Christology: Can a Male Savior Save Women?" in *Sexism and God-Talk* (Boston: Beacon Press, 1983), 116-38 [CR].

5 December Jesus and "the Religions": Stanley Samartha and Chakravarthi Ram-Prasad

- Johnson, 129-46 (ch. 9 and conclusion).
- **\*\*Map:** Stanley J. Samartha, "The Cross and the Rainbow: Christ in a Multireligious Culture," in *The Myth of Christian Uniqueness: Toward a Pluralistic Theology of Religions*, ed. John Hick and Paul F. Knitter, Faith Meets Faith (Maryknoll: Orbis Books, 1987), 69-88 [CR].
- Chakravarthi Ram-Prasad, "Hindu Views of Jesus," in Gregory A. Barker, ed., *Jesus in the World's Faiths: Leading Thinkers from Five Religions Reflect on His Meaning* (Maryknoll: Orbis Books, 2005), 81-91 [CR].
- **Second Hour:** Distribute questions and review for Final Examination.

10-21 December

**Comprehensive Final Examination on the date and time set by the Registrar for the Faculty of Arts and Science**

## Argument Maps in SMC330, "Christ in Christian Tradition"

Reid B. Locklin\*\*

An "Argument Map" represents a particular form of a "Concept Map," a visual way of organizing information from your readings, drawing connections between different concepts, and assigning weight to different kinds of evidence. If you would like more information on concept maps, and/or an example of what such a concept map might look like, consider visiting the following website: <<http://www.studygs.net/mapping/>>.

For the purposes of this class, an Argument Map will consist of one side of a single piece of paper, with: 1) a one-sentence statement of the *primary claim* or *main argument* of the author or source at the top of the page; 2) a concept map that depicts the *context or concern* that motivates this claim, the *primary evidence* used to support it, and the *mutual relationships and relative weight* of these different elements in supporting the author or source's claim(s).

To complete this assignment, I recommend that you follow these steps:

1. **As you read**, take note of *key concepts* discussed by the source or author. You can do this by circling these concepts in the text or by keeping a running tally on a separate sheet. Note: key concepts are often repeated, appear in section headers and/or are emphasized by an author in the first or last paragraph of any particular sub-section.
2. **After you have completed your reading**, look over your list and identify *one* of these concepts as the *central theme* for the piece – use a single word or short phrase where you can. Place this idea in the center of a blank sheet of paper and circle it.
3. **After you have identified the most important word or phrase**, begin to post *other important concepts*, reduced to single words or phrases where possible, around it. Try to post closely related items together if you can.
4. **After you have completed posting key concepts**, use lines, arrows or other markers to illustrate their *relationships and relative importance*. If you wish, you may also use colour-coding or other symbols to rank those concepts that are more or less important to the argument of the author or source. NOTE: some of the relationships may be oppositional – if, for example, an author sets out to challenge, modify or refute some other claim.
5. **After you have completed your concept map**, write your name and a single sentence summary of the *primary claim* or *main argument* of the source at the top of the page. This sentence may (but does not need to) take the form, "The most important claim made by this author/source is that \_\_\_\_\_." NOTE: you may wish to articulate this claim before step #2 – but keep in mind that you may need to revise this sentence as you work with the concept map.
6. **After class discussion**, consider revising and/or making additional notes on your Argument Map to keep a record of your learning.

\*\* This exercise has been adapted from materials developed by Carolyn Medine, University of Georgia, and Patricia Killen, Gonzaga University.

## What on earth are “Jesus Capsules”?

We all learn in a variety of ways: we read carefully, we listen to others, and the like. Many educational theorists argue, however, that the most successful learning strategies involve some level of “rehearsal” – that is, re-presenting course content to someone else in our own words.

To a certain extent, such “rehearsal” is involved in class discussions, term papers, and even tests. In this class, however, we will also prepare and present “Jesus Capsules,” short summaries of chapters or articles that further amplify issues under discussion in reading assignments, lectures and tutorials. As preparation for *five classes* throughout the term – 17 September, 26 September, 24 October, 7 November, and 26 November – every student will read *one* of two or three selected readings, summarize it in a short paragraph, and think of a discussion question for the group. For one or more of these sessions, students will also collaborate in small groups on a 10-minute presentation on one of these readings, again including a single discussion question. Thus, all students will have the opportunity to discuss all of the selected readings, including those they did not themselves choose to read. Each student must submit **at least four** capsules in the term; **they will not ordinarily be accepted late or outside of class.**

Each **capsule assignment** consists of: 1) a **summary in 150-200 words** of the selection, including a clear statement of its *main point* and a very condensed exposition of the author’s argument in support of this main point, as well as; 2) a **discussion question**, which all students need to formulate even if they are not presenting that week. *Since these capsules are summaries of assigned reading, students need not include complete bibliographic entries for the selected chapters or articles.* They should, however, clearly indicate which chapters or articles they are summarizing and give page numbers in parentheses any time they include direct quotations (which you should do *very sparingly*). **Every capsule must include a correct word count of the summary.** Capsules will not receive letter grades, but will be assessed on √-, √, √+, √++ basis (0 for non-completion) – with a √ indicating satisfactory completion of the assignment.

Each **presentation** consists of: 1) a more detailed summary of the selection, between 8 and 10 minutes in duration, including a clear statement of the main point, outline of the argument and a special emphasis on *evidence* provided by the author in support of the main point; 2) a **discussion question**. These presentations will be evaluated for their completeness, accuracy and efficiency, as well as the quality of the discussion question. Students will collaborate in groups of 2-3 on these presentations. Not all of the students need to be involved in the actual presentation; all must help prepare, however, and all group members will receive the same mark on the presentation.

A sign-up sheet for oral presentations will be passed out in the first week of class. Exemplary models of capsule assignments will be posted online on an ongoing basis.

# "I don't have time to do the reading!"

Obviously, in order to do well in a course, you will eventually have to complete the readings very carefully—typically this will require *between 3 and 4 hours* of preparation for each and every class. However, particularly as we come to the end of the term, you may not always be able to commit this time before each class.

So what do you do if you cannot complete the reading?

## BRING THE READINGS TO CLASS

First and foremost, please **bring the readings with you to class**. If you have not read, and you do not have the readings with you, you make yourself a completely passive learner . . . which, for most students, means that you are unlikely to do much learning at all. There are exceptions to this rule, but they are few. Most people learn most effectively through engagement.

If you do not have time to complete the readings, however, you can still engage with them. Here are some suggestions:



- If you have only **5 minutes** for preparation: take a quick look at *handouts* and/or *secondary source* assignments to get a sense of the reading. A secondary source may summarize a primary source very succinctly.
- If you have only **15-20 minutes** to prepare: Do the above, plus read all of the *chapter headings* in the reading, if they exist. Often, this will allow you to hone in on a short statement of the most essential points: for example, a section labelled "The Main Point of My Argument" is very likely to be of central importance to whatever we will discuss in class. This doesn't help with every source but it is a good tool to keep in your academic kit.
- If you have an **hour**: read the *first and last paragraph of each chapter* of a selection, and the *first and last sentence of every paragraph*, and slow down here and there to read passages that are obviously central. For most authors, this will give you a very good idea of the main argument.
- What if you have **no time at all**? *Bring the reading with you to class.*



(Adapted from an email rant by Prof. Reid Locklin; used with permission)

**BOOK REVIEW**

Due in the strongbox outside Alumni Hall 311 no later than 1:00 pm on **12 October 2012**

In the first unit of this course, we are studying early traditions about Jesus of Nazareth, the diverse portraits in the Christian scriptures and the question of the 'historical Jesus' in modern historical scholarship.

**For this assignment**, you will be asked to write a book review of approximately 1500-2000 words length (5-7 pages) on Marcus Borg and N.T. Wright's book *The Meaning of Jesus*. In this paper, you must *compare* the perspectives of Borg and Wright on the historical Jesus and *critically evaluate* their work as a resource for learning about Jesus, Christology and the Christian tradition. This paper is worth 15 % of your final grade.

**To complete this assignment**, you will need to:

- Carefully read Borg and Wright's *The Meaning of Jesus*.** Questions you may want to ask:
  - What are the *methods* each author uses to uncover 'the real Jesus'? What are important similarities and differences between their approaches? How does this influence the portraits of Jesus they offer?
  - What *assumptions* do these two authors share? On what fundamental points do they differ?
  - Is one author clearly more convincing than another? If so, then what is the significance of the fact that they wrote this book together? Are there other important voices which have been excluded?
  - If you wish, you might want to read published book reviews of this work in credible, academic journals to help you formulate your own judgements about the book.
- Formulate a clear *main argument or thesis* and select the *evidence* you will use to illustrate and/or support your thesis.** You can draw upon other book reviews in making your case, but your argument should rest primarily upon evidence drawn from the book itself. *This is not a major research paper; with the exception of these optional book reviews, you should not use any outside sources.*
- See the marking protocol on the reverse of this page, the handout "What Should My Essay Be," as well as resources from the University of Toronto writing centres for further details on format, style and grading criteria.**

**NOTE:** full bibliographic information for Borg and Wright's book, as well as for any other reviews you consult in preparing your own review, must be included in the bibliography or work cited page of your paper.

**Turning in the Paper:**

-  **Before 1:00 pm on 12 October 2012**, submit the electronic version of the paper to Turnitin.com (follow the instructions with the handout, "What Should Your Essay Be?").
-  **No later than 1:00 pm on 12 October**, please hand-deliver the hard copy of the paper to the strongbox next to Alumni Hall 311, on the University of Saint Michael's College campus. This paper must include a complete bibliography or reference page of all sources used in the preparation of the paper. Please **staple the different parts of your paper together** and **make sure your name and the course number are on every page** (just in case things do get separated).
-  **All students** are expected to submit their papers on time. If you have an emergency situation, you need to contact the instructor right away!

Student Name: \_\_\_\_\_

Topic/Title: \_\_\_\_\_

<b>**Paper-Specific Objectives:</b>	Strong	Satisfactory	Weak
<b>CLOSE READING:</b> Paper reveals careful attention to details from both authors' distinctive arguments in <i>The Meaning of Jesus</i> . Facts used are accurate, background details are provided as necessary, and you demonstrate grasp of the material.			
<b>COMPARISON:</b> Your paper notes relevant and interesting points of comparison between the two historians. Your own reasoning and imagination are revealed in developing these point(s) of similarity and difference.			
<b>ARGUMENT:</b> You have articulated a clear and original thesis, which is supported by a logical and cohesive development of your argument. Your paper stresses analysis (critical examination which brings out the essential elements) over narrative.			
<b>CRITICAL EVALUATION:</b> In and out of your comparison, you have offered an original, thoughtful and critical evaluation of the value of this book for the study of Jesus, Christology and the Christian tradition.			
<b>General Academic Writing Standards:</b>	Strong	Satisfactory	Weak
<b>INTRODUCTION:</b> Your introduction establishes a context and background, clearly defines the question or problem you will address in the paper, and offers a strong statement and/or outline of your argument.			
<b>STRUCTURE:</b> Your paper has a logical structure, in which the paragraphs flow from one idea to the next and support the overall argument. This is maintained throughout the paper.			
<b>CONCLUSION:</b> Your conclusion sums up the preceding arguments, draws together the paper, and adds insight to the discussion.			
<b>GRAMMAR AND USAGE:</b> The paper displays a command of standard written English, with few errors in grammar or usage.			
<b>TONE AND STYLE:</b> The tone of the paper is reasonable, well-written and flows well from one section to the next. When referring to human beings, you avoid using gender-exclusive or prejudicial language.			
<b>USE OF SOURCES:</b> Your paper uses a combination of direct quotation, paraphrase and summary. Direct quotations are not overused and are relevant to your discussion. They are properly introduced and formatted.			
<b>CITATION STYLE:</b> The sources of direct quotations and paraphrased material are correctly cited using the University of Chicago/Turabian style.			
<b>LENGTH:</b> Paper is the proper length, without sacrificing content or style.			

\*\*These criteria will be given approximately double weight in evaluating the paper.

Base Grade: \_\_\_\_\_ Late Penalty (if any): \_\_\_\_\_ Final Grade: \_\_\_\_\_

**Additional Comments:**

**MAJOR RESEARCH PAPER**

Topic and preliminary bibliography (5-7 sources) due no later than 1:00 pm on **2 November 2012**  
 Introduction (1-2 paragraphs), argument map and final bibliography due no later than 1:00 pm on **19 November 2012**  
 Paper due no later than 1:00 pm on **30 November 2012**

In this course, we are asking *constructive* and *synthetic* questions that arise in the historical development of Christology. That is, faced with the diverse portraits of and claims about Jesus of Nazareth in the Christian New Testament, how has the Christian tradition attempted to grapple with, understand, and argue for the enduring significance of the “Christ-event”? What is salvation, and how is this accomplished through Christ? How can Christians speak coherently of an historical individual who is both human and divine? What was the mission of Jesus, and how do Christians share this mission? These are all questions that are rooted in the NT witness, but which also go beyond simple interpretation of the NT.

**For this assignment**, you will be asked to write a research paper of approximately 2500-3000 words length (8-10 pages). In this paper, you will take up some theme related to the development of Christological reflections in the Christian tradition, offer your own constructive interpretation of that theme, and support your conclusions with scholarly research.

**To complete this assignment**, you will need to:

- Select a topic.** This is really entirely up to you – you can research any theme or topic related to our studies in the course. Suggestions include:
  - *A particular question of Biblical interpretation, relevant to Christology;*
  - *A particular theme or argument related to one or more models of Christian soteriology;*
  - *A study of an important contribution in Christology—Possibly including a person not covered in class;*
  - *A disputed question in Christology, or a critical evaluation of a particular Christian doctrine about Jesus of Nazareth;*
  - *A more extensive investigation of any topic treated in class or in your textbooks – especially Johnson’s Consider Jesus, which includes suggestions for places to start your research.*
- Develop this topic into a research problem and build a bibliography of sources.** The best papers will draw on a variety of sources and go beyond mere reporting of these sources to critical assessment, constructive engagement and creative synthesis related to the chosen topic or theme.
- Formulate a clear thesis statement and select the evidence you will use to illustrate and/or support your thesis.** Your final paper will present your research question, your findings and your own development of the theme.

See the marking protocol on the reverse of this page, the handout “What Should My Essay Be,” as well as resources from the University of Toronto writing centres for further guidelines. *Your papers will not be read for some “party line” or “doctrinal fidelity”—they will be evaluated according to the clarity of your thought and quality of your writing!*

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**Turning in the topic statement, bibliographies, argument map and paper:**

-  **No later than 1:00 pm on Friday, 2 November 2012**, submit a statement of topic and preliminary bibliography (5-7 sources). *Failure to submit this topic and bibliography will result in an automatic half-mark (5%) penalty on the final paper mark. This assignment will not be accepted late.*
-  **No later than 1:00 pm on Monday, 19 November**, submit your paper introduction (1-2 pages), argument map of your paper, and final bibliography with **no name—only your student number**. *Failure to submit introduction, argument map and bibliography will result in an automatic half-mark (5%) penalty on the final paper mark. This assignment will not be accepted late.*
-  **Before 1:00 pm on Friday, 30 November**, submit the electronic version of the paper to Turnitin.com (follow the instructions with the handout, “What Should Your Essay Be?”).
-  **No later than 1:00 pm on Friday, 30 November**, please hand-deliver the hard copy of the paper to the strongbox next to Alumni Hall 311. Please **staple the different parts of your paper together** and **make sure your name and the course number are on every page** (just in case things do get separated).

Student Name: \_\_\_\_\_

Topic/Title: \_\_\_\_\_

<b>**Paper-Specific Objectives:</b>	Strong	Satisfactory	Weak
<b>RESEARCH QUESTION(S) AND PROBLEM:</b> Beyond merely selecting a research topic related to Christ in Christian tradition, you have also narrowed that topic appropriately, articulated one or more critical questions related to this topic and clearly identified a central research problem for your paper.			
<b>SCHOLARLY RESEARCH:</b> You have drawn on a range of appropriate sources related to your research problem, including standard reference works, primary sources, and secondary materials such as scholarly books and articles. Facts used are accurate, background details are provided as necessary, and you demonstrate grasp of the material.			
<b>ARGUMENT:</b> You have articulated a clear and original thesis related to your research problem, and your paper stresses analysis (critical examination which brings out the essential elements) over narrative.			
<b>CRITICAL SYNTHESIS:</b> Your use of sources, argument, and conclusion reveals significant original insight(s), creative connection(s) among disparate materials, and/or an original response to the research problem.			
<b>General Academic Writing Standards:</b>	Strong	Satisfactory	Weak
<b>INTRODUCTION:</b> Your introduction establishes a context and background, clearly defines the question or problem you will address in the paper, and offers a strong statement and/or outline of your argument.			
<b>STRUCTURE:</b> Your paper has a logical structure, in which the paragraphs flow from one idea to the next and support the overall argument. This is maintained throughout the paper.			
<b>CONCLUSION:</b> Your conclusion sums up the preceding arguments, draws together the paper, and adds insight to the discussion.			
<b>GRAMMAR AND USAGE:</b> The paper displays a command of standard written English, with few errors in grammar or usage.			
<b>TONE AND STYLE:</b> The tone of the paper is reasonable, well-written and flows well from one section to the next. When referring to human beings, you avoid using gender-exclusive or prejudicial language.			
<b>USE OF SOURCES:</b> Your paper uses a combination of direct quotation, paraphrase and summary. Direct quotations are not overused and are relevant to your discussion. They are properly introduced and formatted.			
<b>CITATION STYLE:</b> The sources of direct quotations and paraphrased material are correctly cited using the University of Chicago style.			
<b>LENGTH:</b> Paper is the proper length, without sacrificing content or style.			

\*\*These criteria will be given approximately double weight in evaluating the paper.

Base Grade: \_\_\_\_\_ Late Penalty (if any): \_\_\_\_\_ Final Grade: \_\_\_\_\_

**Additional Comments:**