

**Santa Clara University Graduate Program in Pastoral Ministries
Spring 2023**

Christology

Jesus of Nazareth Among the Nations

PMIN 203

Schedule of Meetings

SATURDAYS	WEDNESDAYS
	March 29: 6-9pm
April 1: cancelled due to diaconate Saturday meeting	
	April 5: 6:30-8:30 pm
	April 19: 6:30-8:30 pm
	April 26: 6-9 pm
May 6: 9am-3:00 pm	
	May 10: 6:30-8:30 pm
	May 17: 6:30-8:30 pm
	May 24: 6:30-8:30 pm
June 3: 9am-3:00 pm	

Instructor: Robert Lassalle-Klein
Email: ralassalleklein@scu.edu

Telephone: 510-206-4904
Office hours: Kenna 315,
Wed 2:30-3:20 & online by appt. at:
<https://zoom.us/j/6939936586>.

Course Description

This course introduces students to the historical development of Christian faith in Jesus Christ and contemporary Christological reflections on that faith from Christian communities in Africa, Asia, Latin America, and the United States. Special attention will be given to the relevance of all course materials to intercultural ministry in the Catholic Church today. The course begins with an examination of the figure of Jesus and the movement that formed around him before and after Easter. Students will examine the historical Jesus and views of him in the New Testament, situating both in the first century Judaism and the Roman occupation of Palestine. The course then studies the emergence of Christian creeds and doctrines about Jesus Christ. These doctrines are first considered as historical developments of early Christian witnesses to faith in Jesus Christ and historicizations of ancient traditions in a different cultural context (e.g., the Church's encounter with Greek and North African cultures), and second, as global norms for Christian beliefs about Jesus Christ. The course concludes with a brief examination of ancient Christological reflections on sin, salvation history, and the *Mysterium Iniquitatis*, and their interpretation by Christian communities in Africa, Asia, and the U.S. today.

Learning Goals and Objectives:

1. **GOAL #1:** Students will deepen their knowledge and appreciation for the historical development of Christian faith in Jesus Christ and the relevance of those traditions for intercultural ministry in the Catholic Church. In the service of this goal they will demonstrate the critical capacity at an introductory graduate level to carry out the following

OBJECTIVES:

- a) read and interpret the central New Testament and creedal monuments of Christian faith in Jesus Christ;
 - b) utilize social scientific studies in reconstructing the social world of Jesus and his followers (including the times of the aforementioned monuments of Christian faith);
 - c) utilize procedures and models for theological reflection making use of secular disciplines.
2. **GOAL #2:** Students will deepen their understanding and appreciation of the varieties of global Christianity through study of the culturally contextualized faith in Jesus Christ of Christian communities from around the globe. In the service of this goal they will demonstrate the critical capacity at an introductory graduate level to carry out the following

OBJECTIVES:

- a) utilize biblical criticism understand and evaluate global Christologies;
 - b) distinguish and utilize the different types of church teachings, their authority, and the role of conscience in interpreting and teaching Christian tradition;
 - c) coordinate and synthesize methods for theological reflection with secular disciplines in understanding and teaching global Christologies;
3. **GOAL #3:** Students will learn to effectively historicize the five defining elements of contemporary Ignatian identity in the study and teaching of Christology: 1) Service of Christian faith, 2) promotion of justice, 3) intercultural and 4) interreligious dialogue, and 5) concern for the environment. In the service of this goal they will demonstrate the critical capacity at an introductory graduate level to carry out the following

OBJECTIVES:

- a) recognize and describe historicizations of these five values in Christological texts;
- b) evaluate such historicizations in light of the monuments of Christian faith.

Required Readings:

Textbooks:

Lassalle-Klein, Robert. *Jesus of Nazareth among the Nations*. Editor and author. New York: Crossroad and Herder and Herder Books, 2020. ISBN: 978-0-8245-9700-9 paperback

Rausch, Thomas P. *Who Is Jesus? In Introduction to Christology*. Collegeville, MN: Liturgical Press/ Michael Glazier, 2003. ISBN 0-8146-5078-3.

Articles and Readings Provided by Instructor

Richard Clifford, S.J. Changing Christian Interpretations of the Old Testament. *Theological Studies* 2021, Vol. 82(3) 509– 530.

Grillmeier, S.J., Aloys. “Biblical Starting Points [for the Christological Controversies],” *Christ in the Christian Tradition, Volume I, From the Apostolic age To Chalcedon (451)*. Atlanta, John Knox Press, 1965, 1975. 26-32.

Lassalle-Klein, Robert. “The Body of Christ: The Claim of the Crucified People on North American Theology and Ethics.” *Journal of Hispanic-Latino Theology*, vol. 5, no. 4 (May 1998): 48-77.

_____. “The Historical Reality of Jesus.” *Blood and Ink: Ignacio Ellacuría, Jon Sobrino, and the Jesuit Martyrs of the University of Central America*. Maryknoll: Orbis, 301-303.

_____. “Jesus, el migrante: Migration and Christology.” Address to the Annual Meeting of the Academy of Catholic Hispanic Theologians in the U.S. San Juan, Puerto Rico, June 7, 2016.

_____. “A Postcolonial Christ.” In Tatha Wiley, ed. *Thinking of Christ: Proclamation, Explanation, Meaning*. New York, London: Continuum, 2003, 135-153.

_____. “Salvation History is a Salvation in History,” *Blood and Ink*, 293-308

Meier, John. “Jesus With and Without John,” and “The Meaning of Jesus’ Baptism,” *A Marginal Jew: Rethinking the Historical Jesus*, 100-116.

Neuner, J, S.J.; Dupuis, Jacques. *The Christian Faith: in the Doctrinal Documents of the Catholic Church*. 7th Edition. New York: Alba House, 2001.

READINGS PROVIDED ONLINE BY INSTRUCTOR.

Oscar Romero. “Homilía en Aguilares [June 19, 1977],” *La voz de los sin voz: La palabra viva de Monseñor Oscar Arnulfo Romero* (San Salvador: UCA Editores, 1980), I, 207-12, at 208.

_____. “Louvain Address, The Political Dimension of the Faith from the Perspective of the Option for the Poor,” *Voice of the voiceless*, pp. 193-204

Wright, N.T. “Jesus and God,” *The Challenge of Jesus: Rediscovering Who Jesus Was and Is*. Downers Grove, IL: InterVarsity Press, 1999, 101-136.

Required Documents Used in the Course (All documents available online):

1. Pontifical Biblical Commission, *The Jewish People and Their Sacred Scriptures in the Christian Bible* (April, 2002),
https://www.vatican.va/roman_curia/congregations/cfaith/pcb_documents/rc_con_cfaith_doc_20020212_popolo-ebraico_en.html.
2. Vatican II. “*Dei Verbum*. Dogmatic Constitution on Divine Revelation.” Solemnly Promulgated by His Holiness Pope Paul VI on November 18, 1965,
https://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19651118_dei-verbum_en.html.
3. _____. “*Nostra Aetate*. Declaration on the Relation of the Church to Non-Christian Religions.” Proclaimed by His Holiness Pope Paul VI on October 28, 1965.
https://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_decl_19651028_nostra-aetate_en.html.
4. *Divino Afflante Spiritu* (N&D, #234, 236, pp. 112, 113)
5. *Sancta Mater Ecclesia*, On the Historical Truth of the Gospels (N&D, #240-245, pp. 116-117)
6. *Dei Verbum*, Vatican II, Dogmatic Constitution on divine revelation. (N&D, #2-6, pp. 57-60; #8-13, pp. 118-125.
7. Pontifical Biblical Commission, *The Interpretation of the Bible in the Church*. (N&D, #272-276, pp. 135-138.
8. “Symbols and Professions of Faith,” 3
9. Early professions from preaching and liturgy: ‘*Jesus is the Christ*’ (cf. *Acts 2:36: 10:36; Col 2:6*); ‘*Jesus is the Lord*’ (*1 Cor 12:3; Rom 10:9; cf. Acts 2:36; Phil 2:11*); ‘*Jesus is the Son of God*’ (cf. *Acts 9:20; 13:33; Rom 1:4; Heb 4:14*). *Christ-event as the central event of salvation history (1 Cor 15:3-4; Phil 2:6-11; 1 Tim 3:16)*.
10. *Symbol of Rufinus*, #4, p. 4;
11. “*Symbol of Nicea*,” #7-8, pp. 5-6.
12. Mark 1:7-11; Matthew 3:11-17; Luke 3:15-22
13. “*Second Letter of Cyril of Alexandria to Nestorius*,” #604, 605, pp. 148-149.
14. “*Symbol of Chalcedon*,” #613-615, pp. 154-155
15. Mark 1:7-11; Matthew 3:11-17; Luke 3:15-22
16. “*Second Letter of Cyril of Alexandria to Nestorius*,” #604, 605, pp. 148-149.
17. “*Symbol of Chalcedon*,” #613-615, pp. 154-155
18. “*Pseudo-Athanasian Sumbol of Quicumque*” (*Athanasian Creed*), #16, 17 (also #307), pp. 11-13.
19. “*Symbol of Nicea*,” #7 (also #304), pp. 5-6
20. Vatican II, “*Importance of Scripture for theology*,” “*Dei Verbum*,” #256, p 92.
21. Oscar Romero, “*Homilía en Aguilares [June 19, 1977]*,” *La voz de los sin voz: La palabra viva de Monseñor Oscar Arnulfo Romero* (San Salvador: UCA Editores, 1980), I, 207-12, at 208.
22. Oscar Romero, “*Louvain Address, The Political Dimension of the Faith from the Perspective of the Option for the Poor*,” *Voice of the voiceless*, pp. 193-204
23. *Credo*s: N&D: #3, #4, p. 4; #5, p. 5; #10, p. 8; #23, p. 18
24. *Sancta Mater Ecclesia*. INSTRUCTION OF THE BIBLICAL COMMISSION ON THE HISTORICAL TRUTH OF THE GOSPELS. N&D, #243, p. 116

25. 1 Cor.15: 3-5, 16: 22; 1 Thess. 4:14-17; 1:10; Acts 2: 22-36; Phil. 2:7-10.
26. John 1: 1-18, esp. 14.
27. Aloys Grillmeier, S.J., "Biblical Starting Points [for the Christological Controversies]," 26-32.
28. "Symbol of Chalcedon," #613-615, pp. 154-155.
29. "Symbol of Nicea," #7-8, pp. 5-6.
30. Genesis 3:1-27; Mark 1:7-11; Matthew 3:11-17; Luke 3:15-22
31. "Second Council of Orange," (N&D: #504, #505)
32. "General Council of Trent, Fifth Session, Decree on Original Sin," (N&D #507-512)
33. John Paul II, "Encyclical Letter *Redemptor Hominis*," (N&D #517)
34. Vatican II, "Pastoral Constitution *Gaudium et Spes*," (N&D 421-423)
35. Genesis 1-2
36. Pope Francis, *Laudato Si*,
https://www.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si.html
37. Pius XII, "HUMANI GENERIS, August 1950, #35-36. Vatican Website, accessed 6-21-22. https://www.vatican.va/content/pius-xii/en/encyclicals/documents/hf_p-xii_enc_12081950_humani-generis.html

Bibliography of Sources Discussed in Class

- Aland, Jurt. *Synopsis of the Four Gospels*. Greek-English Edition of the *Synopsis Quattuor Evangeliorum*. Stuttgart: German Bible Society, 1989
- Bettenson, Henry and Maunder, Chris. *Documents of the Christian Church* 4th Edition. Oxford University Press; 4th edition (November 15, 2011). ISBN: 978-0-19-956898-7. Available as ebook from SCU library: <https://ebookcentral-proquest-com.libproxy.scu.edu/lib/santaclara/detail.action?docID=5891884>.
- Catechism of the Catholic Church*. Città del Vaticano: Libreria Editrice Vaticana. Paulist Press. 1994
- Ellacuría, Ignacio. *Freedom Made Flesh*. Maryknoll, NY: Orbis Books, 1976.
- _____. "The Historicity of Christian Salvation." In Michael Lee, ed., *Ignacio Ellacuría: Essays on History, Liberation, and Salvation*. Maryknoll, NY: Orbis Books, 2013.
- Freyne, Sean. *Galilee and Gospel: Collected Essays by Sean Freyne*. Brill Academic Publishers, 2002, 2000.
- _____. *The Jesus Movement and Its Expansion: Meaning and Mission*. Grand Rapids, MI: Eerdmans, 2014.
- Haight, Roger. *Jesus Symbol of God*. New York: Orbis, 1999.
- Harrington, S.J., Daniel J. *The Gospel of Matthew. Sacra Pagina*. Collegeville, MN: Liturgical Press/ Michael Glazier, 1991.

- Just, S.J., Felix. *Catholic Church Documents Related to Biblical Studies*. Copyright @ 1993-2022 by Felix Just, S.J. LMU Jesuit Community, 310-963-4546, fjust2000@yahoo.com. Available online at: <https://catholic-resources.org/ChurchDocs/>.
- _____. *Catholic Resources for Bible, Liturgy, Art, and Theology*. Copyright @ 1993-2023 by Felix Just, S.J. LMU Jesuit Community, 310-963-4546, fjust2000@yahoo.com. Available online at: <https://catholic-resources.org/>
- Lassalle-Klein, Robert. "The Historical Reality of Jesus." *Blood and Ink: Ignacio Ellacuría, Jon Sobrino, and the Jesuit Martyrs of the University of Central America*. Maryknoll: Orbis, 301-303.
- _____. "Ignacio Ellacuría's *Historical Reality of Jesus*: Revolution for Christian Spirituality and Theology." Translation of: "La 'realidad histórica de Jesús' de Ignacio Ellacuría: revolución para la teología y la espiritualidad cristiana." *Juan Antonio Senent de Frutos, Ángel Viñas Vera, eds., Espiritualidad, saberes y transformación social desde Ellacuría*. Granada: Editorial Comares, 2021.
- _____. "The Body of Christ: The Claim of the Crucified People on North American Theology and Ethics." *Journal of Hispanic-Latino Theology*, vol. 5, no. 4 (May 1998): 48-77
- _____. *Jesus of Galilee: Contextual Christology for the 21st Century*. Maryknoll, N.Y.: Orbis, 2011.
- _____. "Jesus, el migrante: Migration and Christology." Address to the Annual Meeting of the Academy of Catholic Hispanic Theologians in the U.S. San Juan, Puerto Rico, June 7, 2016.
- _____. *Jon Sobrino: Spiritual Writings*. Maryknoll, N.Y.: Orbis, 2018.
- _____. "A Postcolonial Christ." In Tatha Wiley, ed. *Thinking of Christ: Proclamation, Explanation, Meaning*. New York, London: Continuum, 2003, 135-153.
- _____. "Salvation History is a Salvation in History," *Blood and Ink*, 293-308.
- Meier, John. *A Marginal Jew: Rethinking the Historical Jesus. The Roots of the Problem and the Person*, Vol. 1. Doubleday. 1st edition, November 1, 1991.
- _____. *A Marginal Jew: Rethinking the Historical Jesus. Volume Two: Mentor, Message, and Miracles*. Anchor Bible Reference Library. New York: Doubleday, 1991.
- Pope Benedict XVI. *Jesus of Nazareth: From the Baptism in the Jordan to the Transfiguration*. New York: Doubleday, 2007.
- Sobrino, Jon. *Christ the Liberator: A View from the Victims*/ Maryknoll, NY: Orbis Books, 2001. Translated from *La fe en Jesucristo, ensayo desde las víctimas*. San Salvador: UCA Editores, 1999.

- _____. *Jesus the Liberator: A Historical-Theological View*. Maryknoll, NY: Orbis Books, 1993. Translated from *Jesucristo liberador: Lectura histórica-teológica de Jesús de Nazaret* (San Salvador: UCA, 1991), 30, my translation; see Jon Sobrino, Rahner, Karl. *Foundations of Christian Faith*. New York: Herder & Herder; Revised edition, January 1, 1982.
- _____. *Hearer of the Word: Laying the Foundation for a Philosophy of Religion*. New York: Continuum, 1941, 1994.
- _____. *Spirit in the World* (New York: Continuum, 1968, 1994
- _____. "Theology of the Symbol," *Theological Investigations*, IV (Baltimore: Helicon, 1966), 221-52, at 224, 225, 234.
- _____. "The Two Basic Types of Christology," *Theological Investigations*, vol. 13, trans. David Bourke (New York: Seabury, 1975), 213-23
- Theissen, Gerd, and Merz, Annette. *The Historical Jesus: A Comprehensive Guide*. London: SCM Press, 1998.
- Wright, N.T. *The Challenge of Jesus: Rediscovering Who Jesus Was and Is*. Downers Grove, IL: InterVarsity, 1999.
- _____. *Jesus and the Victory of God*. Minneapolis, MN: Fortress Press, 1996.
- _____. *Paul: In Fresh Perspective*. Minneapolis, MN: Fortress Press, 2005.

Course Requirements and Methods of Evaluation:

1. Participation and Course Responsibility: 30%

- a. **Attendance:** Students are expected to attend *every* class session and will be held responsible for the assigned material. Please inform me of all absences at least twenty-four hours before class by emailing ralassalleklein@scu.edu or by phoning 510-206-4904.
- b. **Online discussions**
There will be "threaded discussions" on the readings in preparation for most classes. Everyone should participate. I will post "starter questions" to the *Camino* call website and will read the contributions each morning before class (and probably several times before) for content and to be sure that each class member has participated.
- c. **In class discussion**
Class participation entails active engagement in class discussions. This involves preparing the readings, asking questions, the frequency and clarity of your contributions, knowledge of the reading matter under discussion, the ability to articulate a position, the clarity and power of your reflections, and attentive listening to others.

2. Short Papers: 40%

Students will write two short reflection papers on topics related to the major themes from the course. All essays/answers must be double spaced, typed, in 12-point type with one-inch margins and 3-4 pages long. They should be checked for spelling and grammar, and must include citations and footnotes. Essays should be turned in to the DIGITAL DROP BOX IN CAMINO on the day assigned. Late essays will only be accepted with permission on the class after the due date. The grade for late essays will be automatically reduced by 20% unless you provide a written excuse and receive permission to be late. Further information will be provided in class and on *Camino* regarding these papers.

3. Term Project and Paper: 30%

There will be one term project and an eight to ten page paper asking students to synthesize the major themes from the course in relation to an issue from your ministry. Details regarding the project and paper will be announced in class.

Policies & Protections for You

1. Attendance

If you're sick or something comes up, please notify the professor in advance by email or phone. *Remember: You're not doing yourself or anyone else any favors if you come to class sick—you can always make up the work.* You're allowed one absence with no impact to your grade. If you miss three classes (30% of our meetings), it will not be possible to pass the course. The class will not be recorded for viewing unless 2 or more students give several days' advance notice of their absence; viewing a recorded class is not a substitute for your engaged presence in class, and still will be marked as an absence.

2. Zoom Policy

The use of video-conferencing software to record or replace in-person attendance is not allowed, except in exceptional circumstances with the permission of the instructor and Program Director.

3. Use of Technology in & Recording of Class

Cellphones should be turned off during class, and laptops may only be used for authorized collaborations or for viewing course readings. The *Student Handbook* prohibits video- or audio-recording or streaming of private, non-public conversations and/or meetings, inclusive of the classroom setting, without the knowledge and consent of all recorded parties. If you require the recording of classroom lectures, discussions, simulations, and other course-related activity for a documented disability, make arrangements through Disabilities Resources (see below) and discuss this with the instructor. If for some reason other than disability you would like to record the class, please seek the permission of the instructor first, and then of the class.

4. Academic Integrity

Students at SCU pledge themselves to Academic Integrity, as part of the University's commitment to fostering a cultural of integrity (www.scu.edu/academic-integrity). The Academic Integrity pledge, which applies to all students, states:

I am committed to being a person of integrity. I pledge, as a member of the Santa Clara University community, to abide by and uphold the standards of academic integrity contained in the Student Conduct Code.

You are expected to uphold the principles of this pledge for all work in this class. The standards of the University preclude any form of cheating, plagiarism, or falsification of data. A student who commits any offense against academic honesty and integrity will receive a failing grade for the course without a possibility of withdrawal. An offense may also dictate suspension or dismissal from the University, and the matter will be brought to the attention of the Graduate Program Director.

It is each student's responsibility to understand what constitutes plagiarism and what the consequences are. Plagiarism is the practice of claiming, or implying, original authorship by incorporating material from someone else's written or creative work, in whole or in part, without adequate acknowledgment (footnotes or citations constitute adequate acknowledgment). Unlike cases of forgery, in which the authenticity of the document is in question, plagiarism is concerned with the issue of attribution. To avoid plagiarism, you simply need to attribute all ideas that are not your own to the true source, using the citation style appropriate for our class (see the style sheet on the course website).

Try to avoid heavy citation of sources in your work, especially direct quotation. If your paper is mostly other people's words and ideas, your own original thought—your digestion, paraphrase, organization and synthesis of ideas—won't be visible. If you've cited the sources adequately, this would not be plagiarism, but it would be a low-scoring paper because there's not enough of your thought to evaluate.

5. Disability Accommodation Policy

If you have a disability for which accommodations may be required in this class, please contact Disabilities Resources, Benson 216, www.scu.edu/disabilities, as soon as possible to discuss your needs and register for accommodations with the University. If you have already arranged accommodations through that office, please discuss the arrangements with the professor during office hours early in the quarter.

While the professor is happy to assist you, she is unable to provide accommodations until she has received verification from Disabilities Resources. The Disabilities Resources office will proctor exams if you need double time and/or assisted technology. Disabilities Resources must be contacted in advance to schedule proctored examinations or to arrange other accommodations; contact them at least two weeks in advance of your exam. For more information, you may contact Disabilities Resources at 408.554.4109.

6. Title IX Protections

SCU provides reasonable accommodations to students who are pregnant, have recently experienced childbirth, and/or have medical needs related to childbirth. Pregnant and parenting students can often arrange accommodations by working directly with their instructors, supervisors, or departments. Alternatively, a pregnant or parenting student experiencing related medical conditions may request accommodations through Disability Resources.

SCU has a zero-tolerance policy for discrimination, harassment and sexual misconduct. If you or someone you know have experienced discrimination or harassment, including sexual assault, domestic/dating violence or stalking, we encourage you to tell someone promptly. For more information, please consult the University's Gender-Based Discrimination and Sexual Misconduct Policy (<http://bit.ly/2ce1hBb>) or contact the University's EEO and Title IX Coordinator, Belinda Guthrie (408.554.3043, bguthrie@scu.edu). Reports may be submitted online through www.scu.edu/osl/report or anonymously through Ethicspoint: <https://www.scu.edu/hr/quick-links/ethicspoint/>.

7. Writing Tutor

The Graduate Program in Pastoral Ministries provides a writing tutor free-of-charge to its students. The tutor will not re-write your paper but will provide suggestions on clarity and composition. If you are interested in utilizing the services of the tutor please email the paper to Hilary Titus at least 2 days in [advance. htitus.scu.edu](mailto:htitus.scu.edu)

Santa Clara University Graduate Program in Pastoral Ministries
Spring 2023

Christology

Jesus of Nazareth Among the Nations

PMIN 203

Schedule of Meetings

SATURDAYS	WEDNESDAYS
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April 1: cancelled due to diaconate Saturday meeting	
	April 5: 6:30-8:30 pm
	April 19: 6:30-8:30 pm
	April 26: 6-9 pm
May 6: 9am-3:00 pm	
	May 10: 6:30-8:30 pm
	May 17: 6:30-8:30 pm
	May 24: 6:30-4:30 pm
June 3: 9am-3:00 pm	

Instructor: Robert Lassalle-Klein
Email: ralassalleklein@scu.edu

Telephone: 510-206-4904
Office hours: Kenna 315,
Wed 2:30-3:20 & online by appt. at:
<https://zoom.us/j/6939936586>.

Syllabus of Classes

I.) HISTORICAL DEVELOPMENT OF CHRISTIAN FAITH IN JESUS CHRIST

A.) JESUS AND THE JESUS MOVEMENT

1) March 29 6:00-9:00 p.m. ONLINE

BUILDING BLOCKS & METHODS: Church Teaching on the Bible;
Synoptic Problem and the Gospel Tradition; Biblical Criteria for
Historical Material on Jesus

MIGRATION AND CHRISTOLOGY

(Global and U.S.)

Readings:

Rausch, "Introduction," and "Methodological Considerations," Who Is Jesus? 1-8, 23-40.

Lassalle-Klein, "Jesus, el migrante: Migration and Christology."
Academy of Catholic Hispanic Theologians in the U.S. San Juan,
Puerto Rico, June 7, 2016

Documents: Catholic documents on scripture (N&D = Neuner and Dupuis)

1. Divino Afflante Spiritu (N&D, #234, 236, pp. 112, 113)
2. Sancta Mater Ecclesia, On the Historical Truth of the Gospels (N&D, #240-245, pp. 116-117)
3. *Dei Verbum*, Vatican II, Dogmatic Constitution on divine revelation. (N&D, #2-6, pp. 57-60; #8-13, pp. 118-125.
4. Pontifical Biblical Commission, The Interpretation of the Bible in the Church. (N&D, #272-276, pp. 135-138.

Lecture:

Lassalle-Klein, "The Synoptic Problem"

Assignment:

DISCUSSION #1: Starting points, Quests for Historical Jesus, and Correlational Model

DISCUSSION #2: "See-Judge-Act" model of theological reflection from Pope John XXIII, the Latin American bishops, and the USCCB (V Encuentro, Synod on Synodality, etc.)

2) April 5

6:30-8:30 p.m. ONLINE

HISTORICAL REALITY OF JESUS AS THE FACE OF GOD

THE MESTIZO JESUS

(U.S. Hispanic)

Readings:

Rausch, "Three Quests for the Historical Jesus," Who Is Jesus? 9-22

Virgilio Elizondo, "Jesus the Galilean Jew in Mestizo Theology,"
Jesus Among the Nations, 1-22

Lassalle-Klein, "The Historical Reality of Jesus," *Blood and Ink*,
301-303.

Documents: Neuner and Dupuis-Early expressions of faith in Jesus

1. "Symbols and Professions of Faith," 3
2. Early professions from preaching and liturgy: '*Jesus is the Christ*' (cf. Acts 2:36; 10:36; Col 2:6); '*Jesus is the Lord*' (1 Cor 12:3; Rom 10:9; cf. Acts 2:36; Phil 2:11); '*Jesus is the Son of God*' (cf. Acts 9:20; 13:33; Rom 1:4; Heb 4:14). *Christ-event as the central event of salvation history* (1 Cor 15:3-4; Phil 2:6-11; 1 Tim 3:16).
3. Symbol of Rufinus, #4, p. 4;
4. "Symbol of Nicea," #7-8, pp. 5-6.

Lecture:

Lassalle-Klein, “The Historical Reality of Jesus and the Three Quests for the Historical Jesus”

Assignments:

DISCUSSION #3:

3) April 19

6:30-8:30 p.m. ONLINE

FIRST CENTURY JEWISH MESSIANIC HOPES

JESUS CHRIST, THE GOOD SAMARITAN

(Peru)

Readings

Rausch, Who Is Jesus? “The Jewish Background,” 41-60.

Gustavo Gutierrez, “The Option for the Poor Arises from Faith in Christ,” *Jesus of Nazareth*, 65-75.

Richard Clifford, S.J., “Changing Christian Interpretations of the Old Testament,” *Theological Studies* 2021, Vol. 82(3) 509–530.

Documents:

1. Vatican II, *Nostra Aetate*, 4 (October 28, 1965), https://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_decl_19651028_nostra-aetate_en.html.
2. Vatican II. *Dei Verbum*, https://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19651118_dei-verbum_en.html.
3. Pontifical Biblical Commission, *The Jewish People and Their Sacred Scriptures in the Christian Bible* (April, 2002), esp. 22, 64, 64, https://www.vatican.va/roman_curia/congregations/cfaith/pcb_documents/rc_con_cfaith_doc_20020212_popolo-ebraico_en.html.

Lecture:

Lassalle-Klein, “1st Century Jewish Messianic Movements and Hopes.”

Assignment:

DISCUSSION #4

4) April 26

6:00-9:00 p.m. ONLINE

JESUS AND HIS MOVEMENT

MARY OF GALILEE

(U.S., New York)

Readings:

Rausch, Who Is Jesus? “Jesus and His Movement,” 61-76.

John Meier, "Jesus With and Without John," A Marginal Jew: Rethinking the Historical Jesus, 100-116.

Johnson, Elizabeth, "Galilee: Critical Matrix for Marian Studies," *Jesus Among the Nations*, 77-100.

Documents: The Historical John the Baptist, and Mary

1. Mark 1:7-11; Matthew 3:11-17; Luke 3:15-22
2. "Second Letter of Cyril of Alexandria to Nestorius," #604, 605, pp. 148-149.
3. "Symbol of Chalcedon," #613-615, pp. 154-155

Lecture

Lassalle-Klein, "The Jesus Movement"

Assignments

DISCUSSION #5

5) May 6

9:00 a.m.- 3:00 p.m. IN-PERSON AT SCU OR ONLINE
PREACHING AND MINISTRY OF JESUS IN GALILEE
JESUS CHRIST OF GALILEE (1st Century Israel)

Readings:

Rausch, "Preaching and Ministry of Jesus," Who Is Jesus? 77-93

Freyne, Sean. "The Galilean Jesus and a Contemporary Christology," *Jesus Among the Nations*, 23-42

Documents: Jesus and God

1. "Pseudo-Athanasian Sumbol of Quicumque" (Athanasian Creed), #16, 17 (also #307), pp. 11-13.
2. "Symbol of Nicea," #7 (also #304), pp. 5-6
3. Vatican II, "Importance of Scripture for theology," "Dei Verbum," #256, p 92.

Lecture:

Lassalle-Klein, "The Migrant Ministry of Jesus, the Exodus, and Moses,"

Assignment:

PAPER #1

6) May 6

9:00 a.m.- 3:00 p.m. IN-PERSON AT SCU OR ONLINE
THE DEATH OF JESUS IN JERUSALEM
"...GOD PASSED THROUGH EL SALVADOR" (El Salvador)

Readings:

Rausch, "Death of Jesus," Who Is Jesus? 95-110.

Sobrino, Jon, "Jesus of Galilee from the Salvadoran Context: Compassion, Hope, and Following the Light of the Cross," *Jesus Among the Nations*, 209-235.

Documents: Crucified People

1. Oscar Romero, "Homilía en Aguilares [June 19, 1977]," *La voz de los sin voz: La palabra viva de Monseñor Oscar Arnulfo Romero* (San Salvador: UCA Editores, 1980), I, 207-12, at 208.
2. Oscar Romero, "Louvain Address, The Political Dimension of the Faith from the Perspective of the Option for the Poor," *Voice of the voiceless*, pp. 193-204

Lecture:

Lassalle-Klein, "Jesus and the Crucified People as the Suffering Servants of Yahweh"

Assignment:

ASSIGNMENT #6

B.) CHRISTOLOGIES OF THE JESUS MOVEMENT AND THE EARLY CHURCH

7) May 10

6:30-8:30 p.m. ONLINE

**RESURRECTION OF JESUS AND THE VICTORY OF GOD
HISTORICAL REALITY OF JESUS AS REVELATION**

(Israel, El Salvador)

Readings:

Rausch, "God Raised Him from the Dead," Who Is Jesus? 111-124.

Lassalle-Klein, "Jesus of Galilee and the Crucified People: The Contextual Christology of Jon Sobrino and Ignacio Ellacuría," *Jesus Among the Nations*, 101-136.

N.T. Wright, "Jesus and God," *The Challenge of Jesus*, 96-125

Documents: Resurrection, and Truth of the Gospels

1. Creeds: N&D: #3, #4, p. 4; #5, p. 5; #10, p. 8; #23, p. 18
2. *Sancta Mater Ecclesia*. INSTRUCTION OF THE BIBLICAL COMMISSION ON THE HISTORICAL TRUTH OF THE GOSPELS. N&D, #243, p. 116

Lecture:

Lassalle-Klein, "Living Signs of the Resurrection"

Assignment:

ASSIGNMENT #7

8) May 17 6:30-8:30 p.m. ONLINE
NEW TESTAMENT CHRISTOLOGIES
THE UNDOCUMENTED MIGRANT IS CHRIST
(U.S.-Mexico Border)

Readings:

Rausch, "New Testament Christologies," Who Is Jesus?, pp. 125-146

Groody, Daniel, "Jesus and the Undocumented Immigrant: A Spiritual Geography of a Crucified People," *Jesus Among the Nations*, 41-64.

Documents: New Testament kerygma

1 Cor.15: 3-5, 16: 22; 1 Thess. 4:14-17; 1:10; Acts 2: 22-36; Phil. 2:7-10.

Lecture:

Lassalle-Klein, "From Leader of a New Exodus to the Word (Logos) Made Flesh (Sarx)' (John 1: 14)."

Assignment:

ASSIGNMENT #8

9) May 24 6:30-8:30 p.m. ONLINE
FROM JOHN'S GOSPEL TO THE COUNCIL OF CHALCEDON
MESTIZAJE OF JESUS AND U.S. LATINOS (South Texas, U.S.)

Readings:

Rausch, "From the New Testament to Chalcedon," Who Is Jesus?, pp. 147-164.

Michael Lee, "Galilean Journey Revisited: Mestizaje, Anti-Judaism, and the Dynamics of Exclusion," *Jesus Among the Nations*, 41-64.

Documents:

1. John 1: 1-18, esp. 14.
2. Aloys Grillmeier, S.J., "Biblical Starting Points [for the Christological Controversies]," 26-32.
3. "Symbol of Chalcedon," #613-615, pp. 154-155.
4. "Symbol of Nicea," #7-8, pp. 5-6.

Lecture:

Lassalle-Klein, "From Leader of a New Exodus to the Word Made Flesh."

Assignment:

ASSIGNMENT #8

II.) CHRISTOLOGY, THE CHURCH, AND THE WORLD

10) June 3 9:00 a.m.- 3:00 p.m. IN-PERSON AT SCU OR ONLINE
SIN, SALVATION, AND THE MYSTERIUM INIQUITATIS
"ALL GENERATIONS WILL CALL ME BLESSED" (West Africa)

Readings:

Rausch, "Sin and Salvation," Who Is Jesus?, pp. 165-182

John Meier, "The Meaning of Jesus' Baptism," A Marginal Jew: Rethinking the Historical Jesus, 106-116.

Terese Okure, S.J.C.J., "Jesus and the Samaritan Woman (Jn. 4:1-52 in Africa," Jesus of Galilee, 165-186

Documents:

1. Genesis 3:1-27; Mark 1:7-11; Matthew 3:11-17; Luke 3:15-22
2. "Second Council of Orange," (N&D: #504, #505)
3. "General Council of Trent, Fifth Session, Decree on Original Sin," (N&D #507-512)
4. John Paul II, "Encyclical Letter *Redemptor Hominis*," (N&D #517)
5. Vatican II, "Pastoral Constitution *Gaudium et Spes*," (N&D 421-423)

Lecture:

Lassalle-Klein, "Jesus the Migrant: Global Migration-Blessing or Curse?"

Assignment:

ASSIGNMENT: PAPER #2

11) June 3 9:00 a.m.- 3:00 p.m. IN-PERSON AT SCU OR ONLINE
HISTORICAL MEANING OF SALVATION
JESUS CHRIST IN THE BORDERLANDS (South Korea)

Readings:

Rausch, "A Contemporary Approach to Soteriology," Who Is Jesus?, pp. 183-204

Sophia Park, S.N.J.M. "The Galilean Jesus: Creating a Borderland at the Foot of the Cross (Jn. 19:23-30)"

Lassalle-Klein, "Salvation History is a Salvation in History," Blood and Ink, 293-308.

Documents:

1. Genesis 1-2
2. Pope Francis, Laudato Si,
https://www.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si.html
3. Pius XII, "HUMANI GENERIS, August 1950, #35-36. Vatican Website, accessed 6-21-22. https://www.vatican.va/content/pius-xii/en/encyclicals/documents/hf_p-xii_enc_12081950_humani-generis.html

Lecture:

Lassalle-Klein, "Sentient Intelligence, Evolution, Love of Neighbor, and the Planet"

Assignment:

ASSIGNMENT: FINAL PROJECT PAPER