

# The Seattle School

## OF THEOLOGY & PSYCHOLOGY

### Course Syllabus – Winter 2024

The mission of The Seattle School of Theology & Psychology is to train people to be competent in the study of text, soul, and culture in order to serve God and neighbor through transforming relationships.

#### I. General

Course Number: TCE 5370

Course Name: Christology in Historical Context

Units: 3

Professor(s): Dr. Lauren Sawyer

Professor(s) Contact Information: lsawyer@theseattleschool.edu

Professor(s) Office Hours: By [appointment](#) only, Mondays and Wednesdays

**Check the online Course Schedule or Populi for class dates and times.**

Additional time requirements:

• Reading/Study group: ☒ No ☐ Yes: \_\_\_\_\_  
(Assignment Name & Number)

• Group collaborative work: ☒ No ☐ Yes: \_\_\_\_\_  
(Assignment Name & Number)

Citation Style: Choose ☐ APA ☒ Chicago Turabian ☐ Both

#### II. Course Catalog Description

This course will explore the implications of particular Christologies on the global church, mission, and culture, with special reference to Church history. This course will cover the early development of trinitarian theology, the debates about the identity of Jesus Christ, and creeds. This course will also include explorations of more contemporary critiques about how Christology is formed and practiced in the church and world, engaging diverse theological perspectives. The goal of this class is to understand the historical formations and critiques of Christology, Soteriology, and Ecclesiology, so that the student might be able to design and construct life-giving theologies within the context of their vocational call and the communities in which they will serve.

#### III. Mission Statement Alignment

TCE 537 is part of the Low Residency MATC program at The Seattle School. The purpose of this class is to survey Christology and to understand its impact and implications on the global church and culture. This class is in line with the following program learning outcomes:

1. *Articulate insight into one's formative stories in the context of identities, cultures, places, and people, in order to embody a way of being and vocation as an expression of their understanding of God, self, and neighbor.*
2. *Develop, cultivate, and apply approaches to scripture and theology that attend to a diversity of possible perspectives and that lead to courage, imagination, and action.*

#### **IV. Course Learning Outcomes**

By the end of the course, students will be able to

1. Outline key doctrinal developments in Christology and examine the key and related critiques of how the church has constructed and lived this theology in the world throughout Christian history.
2. Analyze and articulate how Christology can help us both to critique and to build culture.
3. Construct a framework for how Christology impacts particular church, parachurch organizations, and/or communities today.

#### **V. Course Requirements**

##### **Class Website**

All course material is accessible through the class website, [here](#). Students are expected to read the weekly posts to retrieve reading and videos and to access any other pertinent materials for the course.

##### **Contract Grading**

Below are all the possible options for assignments in this class. Students will opt into assignments based on the grade they wish to receive in the course. (See more details under [Grading Policy](#).)

<b>Column A</b>	<b>Column B</b>	<b>Column C</b>
Cultural Jesus Presentations	Icon Writing	Research Paper
10 Reading Responses	Annotated Creed	Short Research Paper + Creative Project

##### **Cultural Jesus Presentations**

Following the example provided on the first week of class, students are invited to present a cultural depiction of Jesus to the class and lead a class-wide conversation. Any image, song, video, or textual representation is welcome, provided it fits within the allotted 20 minutes (including conversation). Students must do research and provide the answer to question (a) then lead the class in a discussion of questions (b, c, d):

- a. What is the context of the cultural Jesus? What is the creator of the cultural Jesus responding to—any particular movements, events, theological/philosophical positions, etc.? (history)
- b. What does this cultural Jesus reveal about God and/or the person of Jesus Christ? (theology/Christology)
- c. What does the cultural Jesus reveal about us/humanity? (theological anthropology)
- d. What are the implications of the Christology? (ethics)

Students can [sign up for presentations](#) in the first weeks of class. Presentations can be given at any point in the term, but there can be no more than two presentations per week. Thus, students must not wait until the last weeks of the term to sign up for a presentation slot.

Nothing needs to be turned in with this assignment, as long as the student verbally provides sufficient historical/cultural context. Students will have Zoom screen-sharing capabilities to complete this assignment.

### **Reading Responses**

Students will complete journal-type reflections on 10 weeks of course readings. Students may opt to respond to the weeks listed below using the [Reading Response template](#) provided by the instructor *or* respond via their own preferred means (e.g. in the past, students have written creative responses or have mind-mapped their readings). Each response must be limited to approximately one page single-spaced.

1. How Jesus Became Christ
2. The Invention of Orthodoxy
3. The Council of Nicaea
4. The Council of Chalcedon
5. Middle Ages/Early Modernity
6. Barth & the Black Christ
7. Incarnation I
8. Incarnation II
9. Atonement
10. Election, Ecclesiology, & Ethics

*Note:* Students are encouraged to write their reading responses as they go versus waiting until the end of the term, as the purpose of this assignment is to help students engage and retain their reading each week to better prepare them for class discussion.

### **Icon Writing**

For this assignment, students are invited to participate in the Eastern Church's practice of icon-writing. Students should begin by watching the short [PBS video](#) to learn more about the process. Icons must be of Jesus but can reflect him in any way the student sees fit.

Along with submitting an image of their icon (JPG or PNG preferred), students must submit a 600-word essay both describing the symbolism embedded in the icon (using 2-3 terms from the

course, e.g., soteriology, atonement, incarnation, low/high Christology, etc.) and reflecting on the process of icon writing itself.

*Note:* Students may use whatever media they prefer for this project.

### **Annotated Creed**

In the spirit of the Apostle's Creed and Nicene Creed, for this assignment students will write their own creed that expresses their developing Christology/Theology of God. The creeds must be at least 20 lines long, include "I believe" statements, and describe theological claims about the nature/identity of Christ (e.g. the relationship between Christ and the Godhead, claims about atonement or the incarnation, etc.). Students must also annotate their creeds, using either track changes or a separate Word document. Annotations should provide theoretical background for the "I believe" statements and should exercise 2-3 key terms of this course (e.g. soteriology, atonement, incarnation, low/high Christology, etc.).

*Note:* The creeds may be traditionally orthodox or heterodox in nature. The purpose of this assignment is to help students tease out their own Christological beliefs in the language of the historical Christian church (creeds)—whether they fall under the umbrella of orthodox Christianity or not.

### **Research Paper**

For this research paper, students are invited to go deeper on either the Christology of a certain theologian (including, but not limited to, the theologians introduced in class); survey Christology within a particular school of thought (e.g. feminism, postcolonialism, queer theology, etc.); or choose their own topic that is related to Christology in some way. As a research paper, students are expected to have a clear argument expressed in a thesis statement. However, depending on the exact topic of their paper, they may find that personal experience or non-academic sources (music, literature, art, social media content, etc.) are appropriate for thoroughly excavating their topic.

Papers should be approximately 10 pages (3,000 words). There should be a minimum of 10 peer-reviewed academic sources, 2 of which are primary (i.e. written by a theologian you are writing about).

Please reach out to Dr. Sawyer with any questions regarding the appropriateness of your topic. Reach out to the [Writing Center](#) with help in developing a clear argument.

### **Short Research Paper + Creative Project**

For the research paper + creative project assignment, students are invited to write a short research paper on any topic related to Christology (outlined below) alongside a creative expression. The creative expression should be thought of as the "unspoken" parts of the research project, what the student cannot put into words/prose.

*Short Research Paper:* Like the longer research paper, students are invited to go deeper on either the Christology of a certain theologian (including, but not limited to, the theologians

introduced to in class); survey Christology within a particular school of thought (e.g. feminism, postcolonialism, queer theology, etc.); or choose your own topic that is related to Christology in some way. As a research paper, students are expected to have a clear argument expressed in a thesis statement. However, depending on the exact topic of their paper, they may find that personal experience or non-academic sources (music, literature, art, social media content, etc.) are appropriate for thoroughly excavating their topic.

Papers should be approximately 7 pages (2,100 words). There should be a minimum of 7 peer-reviewed academic sources, 2 of which are primary (i.e. written by a theologian you are writing about).

*Creative Project:* A piece (or collection/series of pieces) of art, poetry, narrative writing, music, drama, photographic essay, sermon, etc. coordinated with the above paper. (Please, no pictorial or movie collages.) *The themes of the paper and the creative project should reflect and resonate with one another.* This artistic project must show evidence of the requisite time investment, must not have been produced for any other purpose prior to the class, and must be of an acceptable standard for a Master's program.

Please reach out to Dr. Sawyer with any questions regarding the appropriateness of your topic or project. Reach out to the [Writing Center](#) with help in developing a clear argument.

## VI. Course Learning Outcomes Assessment Grid


Upon successful completion of this course, students will be able to —

Course Learning Outcomes	Cultural Jesus	Reading Responses	Icons/Creeds	Research Projects
#1 Outline key doctrinal developments		x		x
#2 Analyze rel'p between Christology and culture	x	x		x
#3 Construct a framework for Christology's impact in your context	x	x	x	x

## VII. Course Schedule & Assignments

Class Week/Date	Topics	Readings/Assignments
<b>Unit I: Christologies in Historical Contexts</b>		
Week 1 Jan. 17	Entering the Conversation	Listen: <i>Madang</i> , " <a href="#">Episode 10: Theologian and podcaster Tripp</a> "

		<p><a href="#">Fuller, author of <i>Divine Self-Investment</i></a>” (1 hr)</p> <p>Read: McGrath, “The Person of Jesus Christ” (39 pgs)</p> <p>Due: <a href="#">Learner Connectedness Survey</a></p>
Week 2 Jan. 24	“Jesus and Christ Specifically”: How Jesus Became Christ	<p>Read: Hedges, “White Jesus and Antisemitism” (21 pgs)</p> <p>Read: Kärkkäinen, “The Gospel Silhouettes of Jesus” (15 pgs)</p> <p>Read: Rieger, “Resisting and Reframing Lord” (44 pgs)</p> <p>Watch: McClellan, <a href="#">“#maklelan1515”</a> (6 min)</p> <p>Watch: Amy-Jill Levine, <a href="#">“Who Did They Say He Was?”</a> (26 min [just the talk, not the Q&amp;A])</p> <p>Suggested Due Date: Reading Response</p>
Week 3 Jan. 31	Orthodoxy & The Invention of Heresy	<p>Read: excerpt from Wright, “The Invention of Heresy” (16 pgs)</p> <p>Read: Quash and Ward, “Prologue” (9 pgs)</p> <p>Read: Young, “From Image to Likeness” (56 pgs)</p> <p>Read: The Apostle’s Creed: “The Old Roman Creed” and “A Gallican Creed of the Sixth Century” (2 pgs)</p> <p>Suggested Due Date: Reading Response</p>
Week 4 Feb. 7	<i>Work Day: No Synchronous Class!</i>	Due: Grading Contracts

<p>Week 5 Feb. 14</p>	<p> Christmas in February: The Council of Nicaea</p>	<p>Read: excerpt from Wright, "Constantine, Augustine, and the Criminalization of Heresy" (19 pgs)</p> <p>Read: Gonzalez, "The Arian Controversy and the Council of Nicaea" (12 pgs)</p> <p>Read: Farley, "He Feeds on Ashes" (20 pgs)</p> <p>Read: Geitz, "One Lord Jesus Christ" and "The Only Son of God" (12 pgs)</p> <p>Watch: McClellan, "#maklelan1491" (8 min)</p> <p>Read: The Nicene Creed: "The Creed of Caesarea," "The Creed of Nicaea," and "The 'Nicene' Creed" (2 pgs)</p> <p>Suggested Due Date: Reading Response</p>
<p>Week 6 Feb. 21</p>	<p>Chalcedon &amp; the Christological Heresies</p>	<p>Read: Gonzalez, excerpt from "Eastern Christianity" (14 pgs)</p> <p>Read: Griffith, "The Melkites and The Muslims" (31 pgs)</p> <p>Read: Liao, "The Significance of Chalcedon and the Reformation Confessions for Asian Churches Today" (16 pgs)</p> <p><i>Prior to this week, you will be assigned a Christological heresy to research. Be prepared to share what you've learned with your classmates.</i></p> <ul style="list-style-type: none"> <li>• Nestorianism</li> <li>• Apollinarism</li> <li>• Eutychianism/Monophysitism</li> <li>• Docetism</li> <li>• Adoptionism</li> </ul>

		<p>Read: "The Definition of Chalcedon" (1 pg)</p> <p>Suggested Due Date: Reading Response</p>
<p>Week 7 Feb. 28</p>	<p>1,000 Years Later...! (Middle Ages/Early Modernity)</p>	<p>Read: Daniels-Sykes, "Anselm of Canterbury" (7 pgs)</p> <p>Read: "Anselm on the Atonement" (2 pgs)</p> <p>Read: Milbank, "Seeing Double" (18 pgs)</p> <p>Read: Hill, "When Jesus Doubted"</p> <p>Read: Antonio, "Wolfgang Pannenberg" (7 pgs)</p> <p>Suggested Due Date: Creeds or Icons</p> <p>Suggested Due Date: Reading Response</p>
<p><b>Unit II: Contemporary Conversations in Christology</b></p>		
<p>Week 8 March 6</p>	<p>Barth &amp; The Black Christ</p>	<p>Read: Cone, "Jesus Christ in Black Theology" (21 pgs)</p> <p>Read: Barth, "Jesus Christ" (6 pgs)</p> <p>Read: Boesel, "<a href="#">Dehonkifying Barth's Gospel?</a>" and "<a href="#">God Takes Sides—Against Whiteness</a>"</p> <p>Read: East, "In America, Jesus is Black because he was Jewish" (8 pgs)</p> <p>Read: Douglas, "A Womanist Approach to the Black Christ" (21 pgs)</p>



		Suggested Due Date: Reading Response
Week 9 March 13	Incarnation I (Gender & Sexuality)	<p>Read: Brock, "And a Little Child Will Lead Us" (19 pgs)</p> <p>Read: Kwok, "Touching the Taboo" (16 pgs)</p> <p>Read: Day, "Trans-Formed by the Spirit" (15 pgs)</p> <p>Read: Cheng, "The Out Christ" (12 pgs)</p> <p>Read: Copeland, "Marking the Body of Jesus" (30 pgs)</p> <p><i>Optional:</i> Read: Norris, "A Word Made Flesh" (13 pgs)</p> <p>Suggested Due Date: Reading Response</p>
Week 10 March 20	Incarnation II (Culture & Faith)	<p>Read: Chung, "Who Is Jesus for Asian Women?" (20 pgs)</p> <p>Read: Asis, "Toward a Filipino Christology" (42 pgs)</p> <p>Read: Tinker, "American Indians and Jesus: Reflections Towards an EATWOT Christology" (20 pgs)</p> <p>Choose ONE: <i>Buddhist and Muslim Christology:</i> Read: Schmidt-Leukel, "Viewing Jesus" (16 pgs)</p> <p><i>Mormon Christology:</i> Read: Bowman, "The Crisis of Mormon Christology" (25 pgs)</p> <p><i>Hindu Christology:</i></p>

		<p>Read: Schouten, “Jesus as Liberator” (20 pgs)</p> <p>Suggested Due Date: Reading Response</p>
<p>Week 11 March 27</p>	<p>Atonement, At-One-Ment, and “Penial” [sic] Substitutionary Atonement</p>	<p>Read: Bondi, “Out of the Green-Tiled Bathroom” (34 pgs)</p> <p>Read: Park, “The Wounded Heart of God” (16 pgs)</p> <p>Read: Ruether, “Suffering and Redemption” (13 pgs)</p> <p>Read: Wink, “Breaking the Spiral of Violence” (17 pgs)</p> <p>Read: Christiani, “Jesus the Slaughtered Lamb” (7 pgs)</p> <p>Suggested Due Date: Reading Response</p>
<p>Week 12 April 3</p>	<p><i>OK, What Now?</i> Election, Ecclesiology, &amp; Ethics</p>	<p>Read: Ernst-Habib, “Chosen by Grace” (20 pgs)</p> <p>Read: Russell, “Sign of God’s Presence” (22 pgs)</p> <p>Read: Sobrino, “The Ecclesial and Social Setting of Christology” (13 pgs)</p> <p>Read: Barter, “When Sorry is Not Good Enough” (11 pgs)</p> <p>Suggested Due Date: Reading Response</p>
<p>Week 13 April 10</p>	<p>Course Wrap-Up</p>	<p>Read: Nelson, “Who Is Christ for Us Today?” (6 pgs)</p> <p>Suggested Due Date: Research Paper/Creative Project</p>

April 12	All assignments due.
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## VIII. Course Readings

Required Articles/Book Chapters (available on Populi, EBSCO or web link)

Antonio, Edward P. "Wolfhart Pannenberg." In *Beyond the Pale: Reading Theology from the Margins*. Edited by Miguel De La Torre and Stacey M. Floyd-Thomas, 201-208. Louisville: Westminster John Knox, 2011.

Asis, Michael Demetrius H. "Toward a Filipino Christology." *Buddha: A Journal of Ideas and Culture* 22, no. 2 (2018): 1-41.

Barter, Jane. "When Sorry is Not Good Enough: The Displaced Christology of Canada's 2008 Apology." *Modern Believing* 62, no. 3 (Summer 2021): 252-261.

Barth, Karl. "Jesus Christ." In *Dogmatics in Outline*. New York: Harper & Row, 1959.

Bettenson, Henry, and Chris Maunder, editors. "The Apostle's Creed," "The Nicene Creed," "The Definition of Chalcedon," and "S. Anselm on the Atonement." In *Documents of the Christian Church*. Fourth Edition. Oxford: Oxford University Press, 2011.

Boesel, Chris. "Dehonkifying Barth's Gospel? A Year with Barth and Black Theologies." *Here & Now*. Center for Barth Studies. October 23, 2023.  
[https://barthcenter.substack.com/p/dehonkifying-barths-gospel?utm\\_campaign=post&utm\\_medium=web](https://barthcenter.substack.com/p/dehonkifying-barths-gospel?utm_campaign=post&utm_medium=web).

\_\_\_\_\_. "God Takes Sides—Against Whiteness: Barth, Cone, and Christological Concreteness." *Here & Now*. Center for Barth Studies. December 7, 2023.  
[https://barthcenter.substack.com/p/god-takes-sidesagainst-whiteness?utm\\_campaign=post&utm\\_medium=web](https://barthcenter.substack.com/p/god-takes-sidesagainst-whiteness?utm_campaign=post&utm_medium=web).

Bondi, Roberta. "Out of the Green-Tiled Bathroom." In *Memories of God: Theological Reflections on a Life*. Nashville: Abingdon Press, 1995.

Bowman, Matthew. "The Crisis of Mormon Christology: History, Progress, and Protestantism, 1880-1930." *Fides et History* 40, no. 2 (Summer/Fall 2008): 1-25.

Brock, Rita Nakashima. "And a Little Child Will Lead Us: Christology and Child Abuse." In *Christianity, Patriarchy, and Abuse: A Feminist Critique*. Edited by Joanne Carlson Brown and Carole R. Bohn, 42-61.

Cheng, Patrick S. "The Out Christ." *From Sin to Amazing Grace: Discovering the Queer Christ*. New York: Seabury Books, 2012.

- Christiani, Tabita Kartika. "Jesus the Slaughtered Lamb: A Disability Hermeneutics of Revelation 5." *In God's Image* 36, no. 1 (2017): 31-36.
- Chung, Hyun Kyung. "Who is Jesus for Asian Women?" In *Struggle to Be the Sun Again: Introducing Asian Women's Theology*. New York: Orbis Books, 1993.
- Cone, James H. "Jesus in Black Theology." In *A Black Theology of Liberation*. Fourth Anniversary Edition. Maryknoll, NY: Orbis Books, 2010.
- Copeland, M. Shawn. "Marking the Body of Jesus, the Body of Christ." In *Enfleshing Freedom: Body, Race, and Being*. Minneapolis: Fortress Press, 2009.
- Daniels-Sykes, Shawnee M. "Anselm of Canterbury." In *Beyond the Pale: Reading Theology from the Margins*. Edited by Miguel De La Torre and Stacey M. Floyd-Thomas, 37-44. Louisville: Westminster John Knox, 2011.
- Day, Georgia. "Trans-Formed by the Spirit: how the Doctrine of Miraculous Conception Reveals Jesus to Be an Intersex Trans Man." *Feminist Theology* 31, no. 2 (2023): 165-180.
- Douglas, Kelly Brown. "A Womanist Approach to the Black Christ." In *The Black Christ*. 25th Anniversary Edition. Maryknoll, NY: Orbis Books, 2019.
- East, Brad. "In America, Jesus is Black Because He Was Jewish." *The Christian Century*. February 9, 2022. <https://www.christiancentury.org/article/features/america-jesus-black-because-he-was-jewish>.
- Ernst-Habib, Margit. "Chosen by Grace: Reconsidering the Doctrine of Predestination." In *Feminist and Womanist Essays in Reformed Dogmatics*, edited by Amy Plantinga Paw and Serene Jones, 75-94. Louisville: Westminster John Knox Press, 2006.
- Farley, Wendy. "'He Feeds on Ashes': Christology and the Logic of Domination." In *Gathering those Drive Away: A Theology of Incarnation*. Louisville: Westminster John Knox, 2011.
- Geitz, Elizabeth Rankin. "We Believe in One Lord Jesus Christ" and "The Only Son of God." In *Gender and the Nicene Creed*. New York: Church Publishing Incorporated, 1995.
- Gonzalez, Justo L. "The Arian Controversy and the Council of Nicaea" and excerpts from "Eastern Christianity." *The Story of Christianity: The Early Church to the Reformation*. Volume 1. New York: HarperOne, 2010.
- Griffith, Sidney H. "The Melkites and The Muslims: The Qur'ān, Christology, and Arab Orthodoxy." *Al-Qanṭara* 32, no. 2 (July-September 2012): 413-443. doi: 10.3989/alqantara.2012.004.

- Hedges, Paul. "White Jesus and Antisemitism: Toward an Antiracist and Decolonial Christology." *The Ecumenical Review* 72, no. 5 (2020): 777-796.
- Hill, Preston. "When Jesus Doubted: Perspectives from Calvin on Post-traumatic Faith." *The Other Journal* 33 (2022). <https://theotherjournal.com/2022/02/doubt-calvin-post-traumatic-faith>.
- Kärkkäinen, Veli-Matti. "The Gospel Silhouettes of Jesus." In *Christology: A Global Introduction*. Grand Rapids: Baker Academic, 2016.
- Kim, Grace Ji-Sun. "Episode 10: Theologian and podcaster Tripp Fuller, author of *Divine Self-Investment*." *Madang*. Podcast video. September 9, 2021. [https://www.youtube.com/watch?time\\_continue=1752&v=aDCYjra2QvY&embeds\\_referring\\_euri=https%3A%2F%2Fwww.christiancentury.org%2F&source\\_ve\\_path=MzY4NDIsMjg2NjY&feature=emb\\_logo](https://www.youtube.com/watch?time_continue=1752&v=aDCYjra2QvY&embeds_referring_euri=https%3A%2F%2Fwww.christiancentury.org%2F&source_ve_path=MzY4NDIsMjg2NjY&feature=emb_logo).
- Kwok, Pui-lan. "Teaching the Taboo: On the Sexuality of Jesus." In *Sexuality and the Sacred: Sources for Theological Reflection*. Edited by Marvin M. Ellison and Kelly Brown Douglas, 119-134. Louisville: Westminster John Knox, 2010.
- Levine, Amy-Jill. "Who Did They Say He Was?" YouTube, April 6, 2015. Video, 51:19. <https://www.youtube.com/watch?v=wbE87SHRQ3A>.
- Liao, Yuan-wei. "The Significance of Chalcedon and the Reformation Confessions for Asian Churches Today." *Jaet* 19, no. 1 (March 2015): 5-19.
- McClellan, Dan (@maklelan). "#maklelan1491 (Do not harass or report this creator or comment on their appearance or speech)." 2023. TikTok. August 11, 2023. <https://www.tiktok.com/@maklelan/video/7266102461528706350?lang=en>.
- \_\_\_\_\_. "#maklelan1515 Responding to @savanofsky (Do not harass or report this creator or comment on their appearance or speech)." 2023. TikTok. August 25, 2023. <https://www.tiktok.com/@maklelan/video/7271279321157864746>.
- McGrath, Alister E. "The Person of Jesus Christ." In *Christian Theology: An Introduction*. 25th Anniversary Sixth Edition. Malden, MA: John Wiley & Sons Ltd, 2017.
- Milbank, Alison. "Seeing Double: The Crucified Christ in Western Mediaeval Art." In *The Oxford Handbook of Christology*. Edited by Francesca Aran Murphy, 215-232. Oxford: Oxford University Press, 2015.
- Nelson, James B. "Who Is Christ for Us Today? A Holy Week Sermon at United Theological Seminary." In *Body Theology*. Louisville: Westminster John Knox, 1992.

- Norris, Kathleen, "A Word Made Flesh: Incarnational Language and the Writer." In *The Incarnation: An Interdisciplinary Symposium on the Incarnation of the Son of God*. Edited by Stephen T. Davis, Daniel Kendall, and Gerald O'Collins, 303-312. New York: Oxford University Press, 2002.
- Park, Andrew Sung. "The Wounded Heart of God." In *The Wounded Heart of God: The Asian Concept of Han and the Christian Doctrine of Sin*. Nashville: Abingdon Press, 1993.
- Quash, Ben, and Michael Ward. "Prologue." In *Heresies and How to Avoid Them: Why It Matters What Christians Believe*. Grand Rapids: Baker Academic, 2007.
- Rieger, Joerg. "Resisting and Reframing Lord: Christology and the Roman Empire." In *Christ & Empire: From Paul to Postcolonial Times*. Minneapolis: Fortress Press, 2007.
- Ruether, Rosemary Radford. "Suffering and Redemption." In *Introducing Redemption in Christian Feminism*. Introductions in Feminist Theology. Cleveland: The Pilgrim Press, 1998.
- Russell, Letty. "Sign of God's Presence." In *Church in the Round: Feminist Interpretation of the Church*. Louisville: Westminster John Knox, 1993.
- Schmidt-Leukel, Perry. "Viewing Jesus: Christology in Light of Muslim and Shin Buddhist Insights." *Buddhist-Christian Studies* 42 (2022): 359-373.
- Schouten, J.P. "Jesus as Liberator." In *Jesus As Guru: The Image of Christ Among Hindus and Christians in India*. Amsterdam: Brill, 2008.
- Sobrino, Jon. "The Ecclesial and Social Setting of Christology." In *Jesus the Liberator: A Historical-Theological Reading of Jesus of Nazareth*. Maryknoll, NY: Orbis Books, 1993.
- Tinker, George (Tink). "American Indians and Jesus: Reflections Towards an EATWOT Christology." In *Voices from the Third World* 22, no. 2 (1999): 59-78.
- Wink, Walter. "Breaking the Spiral of Violence." In *Engaging the Powers: Discernment and Resistance in a World of Domination*. Minneapolis: Augsburg Fortress, 1992.
- Wright, Jonathan. Excerpts from "The Invention of Heresy" and "Constantine, Augustine, and the Criminalization of Heresy." In *Heretics: The Creation of Christianity from the Gnostics to the Modern Church*. New York: Houghton Mifflin Harcourt, 2011.
- Young, Frances M. "From Image to Likeness." In *God's Presence: A Contemporary Recapitulation of Early Christianity*. Cambridge: Cambridge University Press, 2013.

## Recommended:

Barth, Karl. *The Humanity of God*. Richmond: John Knox Press, 1953.

Moltmann, Jürgen. *The Crucified God*. London: SCM Limited, 1973.

Moulaison, Jane Barter. *Thinking Christology: Christology and Contemporary Critics*. Minneapolis: Fortress Press, 2012.

Quash, Ben, and Michael Ward. *Heresies and How to Avoid Them: Why It Matters What Christians Believe*. Grand Rapids: Baker Academic, 2007.

Rieger, Joerg. *Christ & Empire: From Paul to Postcolonial Times*. Minneapolis: Fortress Press, 2007.

Young, Frances M. *From Nicaea to Chalcedon: A Guide to the Literature and Its Background*. London: SCM Press Ltd, 1983.

\_\_\_\_\_. *God's Presence: A Contemporary Recapitulation of Early Christianity*. Cambridge: Cambridge University Press, 2013.

## IX. Course Policies

### 1. Grading Policy:

There's a lot of evidence to suggest that grading isn't (and maybe can't be) 100% objective, and that often grades reflect unconscious instructor biases. This class hopes to disrupt the white male supremacist myth of objectivity by giving you a choice in how you do in this course. Contract grading makes it clear what the expectations are for each grade level. There are no surprises—for any of us! You will determine the grade you receive by fulfilling a [contract](#) you will submit for Dr. Sawyer's approval on Wednesday, February 7.

The Instructor (Dr. Sawyer) will provide written feedback on all assignments turned in to her. However, the volume of that feedback will be correlated to the timing of students' submissions. That is, assignments turned in earlier will receive more feedback than those turned in by the final deadline (**April 12, 11:59 PM**).

### *A Few Notes of Importance*

(1) There are circumstances in which you can adjust your contract to reflect the reality of your world. If you need to adjust your contract, you must let Dr. Sawyer know; otherwise she will assume you are committed to the contract you submitted. There are no penalties for switching grades, as long as you meet the criteria.

(2) If you are anxious about turning something in at the “satisfactory level,” please schedule office hours with Dr. Sawyer to talk through your assignments. You may also consider turning your assignments in earlier in the term in order to receive robust feedback.

(3) Accommodations will be made for those who need to miss more than their contracted number of absences **due to illness (their own or someone in their care)**. If this applies to you, please keep Dr. Sawyer abreast of your situation.

(4) **No late assignments** will be accepted, barring extreme circumstances, such as the Second Coming of Jesus Christ.

Column A	Column B	Column C
Cultural Jesus Presentations	Icon Writing	Research Paper
10 Reading Responses	Annotated Creed	Short Research Paper + Creative Project

### 100%

For 100% in this course, complete 2 from Column A, 1 from Column B, and 1 from Column C. You must also not miss more than 2 class periods (unexcused).

### 90%

For 90% in this course, complete 1 from Column A, 1 from Column B, and 1 from Column C. You must also not miss more than 2 class periods (unexcused).

### 85%

For 85% in this course, complete 2 from Column A **OR** 1 from Column B, and 1 from Column C. You must also not miss more than 3 class periods (unexcused).

### 80%

For 80% in this course, complete 1 from Column A, 0 from Column B, and 1 from Column C. You must also not miss more than 3 class periods (unexcused).

## 2. Grading Scale:

**A** - The grade A represents an unusually competent paper that clearly makes its argument, contains extraordinary style, cleverness of argumentation, and/or thoroughness of research.

**B** - The grade B represents a competent and thorough response to the assignment.

**C** - The grade C represents a paper that is less than competent by a clear failure to communicate or to support arguments.

The Grade Scale for all courses receiving letter grades is as follows:

A	95-100	4.0
A-	90-94	3.7
B+	87-89	3.3



B	83-86	3.0
B-	80-82	2.7
C+	77-79	2.3
C	73-76	2.0
C-	70-72	1.7
F	69 or below	

This grading scale is posted in all course syllabi and is used in the submission of final grades for a course (reflected on a student's transcript). All courses, unless noted otherwise, are required to give letter grades.

3. It is expected that written products will be legible, professional in appearance, and error free. Papers are to be typed, double-spaced, and pages numbered in the upper right corner. A cover/title page should be included according to the student paper formats for APA & Chicago styles. If you have any additional questions about paper format, refer to the standards found on the Writing Center's "Paper Formatting" page at <https://theseattleschool.edu/writing/paper-formatting/>.

4. Papers must be uploaded to Populi by the date and time they are due. Requests for extensions must be submitted in writing to the professor and will be granted without penalty only under extenuating circumstances (such as a grave illness or family death). Other extensions granted will be assessed a penalty for late submission at the discretion of the instructor.

5. The attendance policy at The Seattle School of Theology & Psychology is student centered and rooted in transformational learning. We believe learning happens in community. To be part of The Seattle School as a student or as a member of the instructional team means one is a vital contributor to our learning collective. Your membership in our co-created learning community invites active engagement, preparedness, collaboration, discussion, and faithful presence. Whether on-campus or online, active engagement necessitates personal and focused presence in scheduled synchronous classes and labs. Individual courses may also include participation and/or engagement in grading rubrics as it relates to course learning outcomes. Please see individual course syllabi for the specifics pertinent to each class. Please see individual course syllabi for the specifics pertinent to each class.\*

(Please note that lab courses (*i.e.* IDS 520/521, IDS 503/504/505, CSL 530/531, CSL 553, RLM 530/531, etc.) have particular attendance policies).

To confirm registration for the purposes of the Registrar and Student Financial Services, the instructor or the AI will take attendance via Populi during the first class.

6. Plagiarism, cheating, and duplicating assignments are considered academic offenses and are expressly prohibited. See the *Academic Catalog* and *Student Handbook* for specific information on Academic Integrity and definitions of these offenses.

7. Student use of ChatGPT and similar large language model AI content generators does not automatically equate to academic misconduct at The Seattle School. However, these technologies may not be used to generate content for assignments that is then presented as student work, without proper citation, under any circumstances. This is considered academic misconduct (i.e. plagiarism and/or cheating) on the part of the student. Please see additional details in the Academic Catalog.

8. Technology Requirements: Students in online courses will need access to secure personal or public WIFI. Students local to The Seattle School area may use the campus WIFI or library computers to access the internet. Multimedia equipment required includes, at minimum, headphones, microphone, and a webcam [at least 720p resolution, with on-board video compression]. In addition, your device's hardware and software should meet the minimum technical requirements to use the following systems:

- [Populi](#) – our web-based learning management software. Learn about [Populi System Requirements](#)
- [Zoom](#) video conferencing software – a free personal account will suffice. Learn about [Zoom System Requirements](#).
- Google Workspace - access to Google Docs, Google Sheets, Gmail, Calendar, and Video Conferencing. Learn about [Google System Requirements and browsers](#).

9. Courses must be officially added or dropped in person on **Populi**. Please refer to the Tuition Refund Policy in the *Academic Catalog* for more information.

10. Part of your responsibility in this class is to complete a course evaluation at the end of the term. Feedback from the evaluations is used to evaluate and improve our course offerings.

11. In accordance with the Americans with Disabilities Act, The Seattle School will provide reasonable accommodations for qualified students in order for them to get the most from their The Seattle School of Theology & Psychology experience. Students seeking accommodation should request assistance from the Registrar. All requests for accommodation require a formal diagnosis of a disability (including [ADD] attention deficit disorder & [AD/HD] attention deficit/hyperactivity disorder). Students are required to submit documentation to verify eligibility. It is the student's responsibility to notify the instructor of a course if he/she has an approved disability accommodation.

12. This syllabus may be changed at any time with notification. Check the date at the bottom of the page to ensure you have the most recent version.

## Program Learning Outcomes

### Common Curriculum

1. Develop and articulate an integrated theological anthropology synthesizing biblical, cultural, psychological, and theological studies.
2. Examine and articulate diverse methodologies of interpretation and various models of knowing with reference to their limits and validity.
3. Critically reflect and respond to being embedded in one's own context, cultures, and systems and our complicity in contemporary problems generated by social fragmentation.
4. Explore and articulate awareness of how one's particular narratives impact others and the call to love God and all creation.

### Master of Arts in Counseling Psychology

1. Demonstrate the skills necessary for mental health licensure and practice, including:
  - a. knowledge and capacity to counsel individuals, families and groups
  - b. knowledge and practice of professional counseling ethical codes
  - c. assessment, diagnosis, counseling theory, practice skills and interventions
  - d. awareness of diversities in individual, communal, and systemic categories; particularly issues of power and privilege.
2. Demonstrate the capacity for life-long personal and professional formation, spiritually, psychologically and culturally, through a growing capacity to
  - a. critically examine one's own story, intrapsychic and interpersonal patterns, and the impact of cultural locatedness.
  - b. engage in effective dialogue in service of working with others in a professional counseling capacity.
  - c. critically reflect on and respond to one's professional moral and social responsibilities within contexts, cultures, and systems of power.
3. Demonstrate the ability to integrate theology and psychology towards reconciling and transformative relationships.

### Master of Arts in Theology & Culture

All Master of Arts in Theology & Culture share three common Program Learning Outcomes. Upon successful completion of the Master of Arts in Theology & Culture program, graduates will be able to:

3. Articulate insight into one's formative stories in the context of identities, cultures, places, and people, in order to embody a way of being and vocation as an expression of their understanding of God, self, and neighbor.
4. Develop, cultivate, and apply approaches to scripture and theology that attend to a diversity of possible perspectives and that lead to courage, imagination, and action.
5. Listen deeply, appreciatively, and with cultural responsiveness to the ecological and human communities they seek to serve, to discern the ongoing movement of God in those settings.

### In addition to the shared MATC Program Learning Outcomes:

Graduates of the **MATC: The Arts** program will be able to:

4. Understand and critically engage art as revelatory of God's presence in the midst of human suffering in order to enable personal and communal responses that cultivate joy, goodness, peace, hope, love, and justice.
5. Cultivate improvisation by embodying an adaptive capacity for several modes of integration of faith and artistic or creative practice in response to various contexts.

Graduates of the **MATC: Community Development program** will be able to:

4. Articulate the theological and ethical foundations of their particular approaches to community development.
5. Discern the strengths, needs, aspirations, and inherent resources of a community as a foundation for contextualized approaches to development.
6. Guide processes of collaborative innovation, social enterprise, and social change at systemic and grassroots levels in order to foster communities that exemplify beauty, justice, and shared sense of belonging.

Graduates of the **MATC: Ministry program** will be able to:

4. Discern and assess the particularities of local ministry contexts, and develop contextualized initiatives in order to inspire faith-based organizations and churches to live as expressions of God's presence in their communities.
5. Generate new forms of ministry that anticipate the future and challenge the status quo, by catalyzing innovative, grassroots expressions of faith community and collective witness.