

# THE GOD OF THE GOSPEL: SYSTEMATIC THEOLOGY I

## Basic Information

Course Number : WYT 1101HF L0101  
Meeting Times: Tutorial, Monday, 10:00 – 10:50 am  
Lecture & Discussion, 11:00 am – 1:00 pm  
Instructor: Dr. Joseph Mangina  
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## Prerequisites

None.

## Course description

An introduction to the discipline of Christian doctrine or dogmatics, also known as systematic theology, covering the following major topics: (1) the nature and sources of theology, especially Holy Scripture; (2) the doctrine of the Trinity; (3) the person and work of Jesus Christ. While the approach taken in this course reflects the traditions of the sixteenth-century Protestant Reformation, including Anglicanism, the course is broadly ecumenical in scope and purpose. Students will attain facility in the basic grammar of Christian confession as grounded in Scripture and articulated in the ecumenical creeds (e.g. Nicea, Chalcedon) as well as the wider catholic tradition. By the end of this course you should be able to articulate with some degree of confidence the central convictions of “Nicene” Christianity. You will also have taken some steps towards clarifying *your own* theological convictions in relation to that broad framework.

The course assumes that theology is a difficult and demanding form of inquiry, because God is not easy to understand. It also assumes that it is a joyful science, because there is no greater delight than letting the mind dwell on the beauty and mystery of the triune God, the Father, the Son, and the Holy Spirit.

## Textbook

David Yeago, *The Apostolic Faith: A Catholic and Evangelical Introduction to Christian Theology, Part I: The Gift of the Life of the Triune God in Jesus Christ* (unpublished MS, contracted to Wm. Eerdmans Publishing). Available for purchase at the front desk of Wycliffe College.

## Supplementary Resources

Alister McGrath, *Christian Theology: An Introduction* (Hoboken: Wiley, 6<sup>th</sup> edition, 2016)

Colin Gunton, ed., *The Cambridge Companion to Christian Doctrine* (Cambridge: CUP, 1997).

Donald McKim, ed., *The Westminster Dictionary of Theological Terms* (Louisville: Westminster John Knox, 2nd ed. 2014).

Christopher Morse, *Not Every Spirit: A Dogmatics of Christian Disbelief*, 2<sup>nd</sup> ed. (Philadelphia: Trinity, 2007)

*The Oxford Handbook of Systematic Theology*, ed. John Webster, Kathryn Tanner, and Iain Torrance (Oxford: OUP, 2007). Available as an electronic resource via the Blackboard site for this course. Alternatively, you can access the work via the U of T online catalogue – click on “E-Resources.”

### **Course Website**

There is a Blackboard site for this course, accessible in the usual way. To access it, go to the U of T portal login page at <http://portal.utoronto.ca> and login using your UTORid and password. Once you have logged in to the portal look for the My Courses module, where you’ll find the link to the website for all your Blackboard-based courses. Students who have trouble accessing Blackboard should ask Dr. Tom Power for further help.

This course does not in fact use Blackboard a great deal—mainly for posting a handful of supplemental readings.

### **Class Schedule**

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#### **September 11 – week 1**

##### **GETTING STARTED: READING THEOLOGICAL TEXTS**

Augustine, *Confessions*, Book I, i-vi, available as PDF on Blackboard; Thomas Aquinas, *Summa Theologiae* I, Prologue and Question I: “The Nature and Extent of Sacred Doctrine,” available via link on Blackboard

#### **September 18 – week 2**

##### **THINKING WITH SCRIPTURE IN THE CHURCH**

Yeago, *Apostolic Faith*, Preface & Chapter 1, Parts One and Two

Supplemental: Robert Jenson, *Canon and Creed*; Todd Billings, *The Word of God for the People of God*

#### **September 25 – week 3**

##### **STAYING ON THE PATH: THE THEOLOGICAL LIFE**

Yeago, *Apostolic Faith*, Chapter 1, Parts Three and Four

Supplemental: Karl Barth, *Evangelical Theology: An Introduction*; Rowan Williams, *The Wound of Knowledge*

#### **October 2 – week 4**

## JESUS IS LORD: THE FOUNDING CHRISTIAN CLAIM

Yeago, *The Apostolic Faith*, Chapter 2

### **October 9 - Thanksgiving Day**

#### **October 16 – week 5**

THE GOD OF ISRAEL AND OF THE NATIONS

Yeago, *Apostolic Faith*, chapter 3

### **October 23 - Reading Week**

#### **October 30 – week 6**

GOD AS TRINITY I: THE GRAMMAR OF TRINITY

Yeago, *Apostolic Faith*, ch. 4, The Doctrine of the Trinity, 129-160

Supplemental: Khaled Anatolios, *Retrieving Nicaea: The Development and Meaning of Trinitarian Doctrine*

#### **November 6 – week 7**

GOD AS TRINITY II: THE MYSTERY OF THE TRINITY

Yeago, *Apostolic Faith*, chapter 5, The Mystery of the Triune God, pp. 189–224

Supplemental: Karen Kilby, “Perichoresis and Projection: Problems with Social Doctrines of the Trinity,” PDF on Blackboard

#### **November 13 – week 8**

THE PERSON OF CHRIST I: THE INCARNATE WORD

Yeago, *Apostolic Faith*, chapter 6, Parts One and Two

#### **November 20 – week 9**

THE PERSON OF CHRIST II: THE SCOPE AND CHARACTER OF INCARNATION

Yeago, *Apostolic Faith*, chapter 6, Parts Three and Four

#### **November 27 – week 10**

JESUS IN HISTORY: MESSIAH, MISSION, AND MIRACLE

Yeago, *Apostolic Faith*, chapter 7

#### **December 4 – week 11**

THE WONDERFUL EXCHANGE: CRUCIFIXION

Yeago, *Apostolic Faith*, chapter 8, Parts One and Two

Supplemental: Fleming Rutledge, *The Crucifixion*, especially the chapter titled “Substitution”

### **December 11 – week 12**

## THE NEW CREATION: RESURRECTION

Yeago, *Apostolic Faith*, chapter 8, Part Three

### Evaluation

Evaluation is based on the following course elements:

1) *Attendance and participation*. You are expected to be present for the entire three-hour class session, including both the tutorial (the first hour) and the lecture/discussion session (second and third hours). *Attendance at tutorials is not optional*. Listening to lectures, participating in tutorials, following the give and take of class discussion, are all important parts of learning in a course like this.

As a courtesy to the instructors and to other students, please make every effort to arrive on time and prepared to engage in discussion. If you must be absent, please contact the professor or the TA by email. It's better to come to class unprepared than not to come at all. Needless to say, multiple unexcused absences will have a negative impact on your grade.

Students will be marked on the quality more than the quantity of their participation (although obviously, there must be *some* quantity in order for me to make a judgment about the quality).

(2) *Précis*. Reading and understanding the Yeago textbook is the backbone of this course. (This is not the same thing as *agreeing* with the textbook, or for that matter with my views or those of the TA. Charitable disagreement and questioning are in fact welcome.) Therefore the core assignment for the course will consist in writing a series of one-page précis of the reading (= a chapter or part-chapter of the textbook). The précis is a purely descriptive exercise. Your task is not to say what you think about the topic, or what the author should have said about it, but to summarize in a concise way *what the author actually said*. For this assignment please consult the guidelines titled "How to Write a Précis," available as a separate handout and as a PDF on the course web site.

Along with each précis—ideally, on the reverse side of the same sheet—you will also submit a two- to five-sentence **response** to the text you have summarized. This may take the form of questions, comments, challenges, wondering about the implications of the author's views for ministerial practice, etc. etc. These brief responses will

After our first session on September 11, the course runs for eleven weeks, not counting Thanksgiving Day and Reading Week. You are expected to hand in a précis plus response in any **ten** of those weeks. That means one week of your choosing when you don't have to submit a précis. Choose it in a way that best fits your own work schedule and/or assignments in other courses.

(3) *Credo* essays. A “Credo” (Latin for “I believe”) is something like a theological position paper. You will identify a contested doctrinal question, analyze the pros and cons, and articulate your own best understanding of the matter at the present time. You will write two Credos, one for each half of the course (i.e. before and after Reading Week). The most fertile soil for your Credos is likely to be a précis you have already written. Begin with the textbook author’s take on whatever the topic is, and use it as a springboard for your own theological reflection. For this assignment please consult the handout “How to Write a Credo Essay,” available on the course web site.

The first Credo will be due October 30th, the second December 11th. Each should be somewhere between 1200 and 1500 words.

(4) ~~Final Exam~~. There is no final exam in this course.

## Evaluation

Attendance and participation: 20% of grade

Précis: 50% of grade

Credo papers: 30% of grade

### Grading System

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

Grades without numerical equivalent:

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

## Course Policies

1. Use of laptop computers for taking notes in class is not permitted. This rule does not reflect a Luddite rejection of all technology—I write my books and articles on a laptop, like everyone else—but is rather a plea for the use of *appropriate* technology. A number of studies have shown that students learn better when they read on paper (and students generally prefer paper textbooks to electronic ones anyway); that’s why our textbook is in the form of a course packet. Moreover, my own experience has taught me that students are more engaged in class when they do not have a screen in front of them, and can therefore give me and fellow students their full attention. Needless to say, you should also not be checking your phone for email, Facebook etc. etc. Please keep phones out of sight and *turned off* for the duration of the class.

Being deprived of screen and keyboard for three hours a week is not a major hardship. You will adapt very quickly. You will also learn (or re-learn) the delicious tactile experience of putting pen to paper, as Jewish and Christian writers have been doing for the last couple of thousand years.

2. Format for papers: Précis may be single-spaced, but you should standard margins and font (i.e. twelve-point). Credo papers should be double-spaced. The writing standard for the Toronto School of Theology is Kate L. Turabian, *A Manual for Writers of Term Papers, Theses and Dissertations*, 8<sup>th</sup> edition (Chicago: University of Chicago Press, 2013), which is available at Crux Books. But I am not picky about this. You may use any accepted form of academic citation, as long as it is clear and consistent.

3. All assignments must be turned in on time—précis as a hard copy in class, Credo papers either in paper form or electronically. It is better to turn in rough or incomplete work than not to submit anything at all. If some extraordinary circumstance comes up that prevents you from doing an assignment or doing it well, let me know; we can talk about it.

### A Note from the Registrar: Policy on Assignment Extensions

Basic Degree students are expected to complete all course work by the end of the term in which they are registered. Under **exceptional circumstances**, with the written permission of the instructor, students may request an extension (SDF = “standing deferred”) beyond the term. An extension, when offered, will have a mutually agreed upon deadline that does not extend beyond the conclusion of the following term. An SDF must be requested no later than the last day of classes of the term in which the course is taken. The request form is available on the college website or from the Registrar’s office.

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

**Course grades.** Consistently with the policy of the University of Toronto, course grades submitted by an instructor are reviewed by a committee of the instructor’s college before being posted. Course grades may be adjusted where they do not comply with University grading policy (<http://www.governingcouncil.utoronto.ca/Assets/Governing+Council+Digital+Assets/Policies/PDF/grading.pdf>) or college grading policy.

## Policies

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**Accessibility.** Students with a disability or health consideration are entitled to accommodation. Students must register at the University of Toronto’s Accessibility Services offices; information is

available at <http://www.accessibility.utoronto.ca/>. The sooner a student seeks accommodation, the quicker we can assist.

**Plagiarism.** Students submitting written material in courses are expected to provide full documentation for sources of both words and ideas in footnotes or endnotes. Direct quotations should be placed within quotation marks. (If small changes are made in the quotation, they should be indicated by appropriate punctuation such as brackets and ellipses, but the quotation still counts as a direct quotation.) Failure to document borrowed material constitutes plagiarism, which is a serious breach of academic, professional, and Christian ethics. An instructor who discovers evidence of student plagiarism is not permitted to deal with the situation individually but is required to report it to his or her head of college or delegate according to the TST *Basic Degree Handbook* (linked from <http://www.tst.edu/academic/resources-forms/handbooks> and the University of Toronto *Code of Behaviour on Academic Matters* <http://www.governingcouncil.utoronto.ca/policies/behaveac.htm>), a student who plagiarizes in this course. Students will be assumed to have read the document “Avoidance of plagiarism in theological writing” published by the Graham Library of Trinity and Wycliffe Colleges ([http://www.trinity.utoronto.ca/Library\\_Archives/Theological\\_Resources/Tools/Guides/plag.htm](http://www.trinity.utoronto.ca/Library_Archives/Theological_Resources/Tools/Guides/plag.htm)).

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

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

## Course Outcomes

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Correlated with the M.Div and MTS program outcomes at Wycliffe College. (Note: MTSD program outcomes are still under development.)

COURSE OUTCOMES	COURSE ELEMENT	PROGRAM OUTCOMES
<b>By the end of this course, students</b>	<b>This outcome will be demonstrated through these course elements:</b>	<b>This course outcome corresponds to these aspects of Wycliffe’s statements of outcomes (MTS, MDiv)</b>
will have increased their familiarity with the discipline of Christian theology		MTS: 1.3 M.Div: I e
will be able to articulate the place of Holy Scripture as a norm of theological reflection		MTS: 1.2, 1.3 M.Div: I.a

will have developed a general awareness of the aims and character of Christian theology, and of the basic content of the doctrines of the Trinity, the person of Christ, and the work of Christ.		MTS: 1.3 M.Div: I b
have an increased ability in theological reading, writing, and reasoning		MTS: 2.1, 2.2 M.Div: II.c,d,e
have attained greater awareness of their own ecclesial tradition in relation to the ecumenical faith of the church.		MTS: 1.5 M.Div: I.c