

<b>Module Title:</b>	<b>Franciscan Christology</b>
<b>Module Code:</b>	<b>706 FFCH</b>
<b>Level:</b>	<b>7</b>
<b>Credit Rating:</b>	<b>20 Credits</b>
<b>Duration:</b>	<b>Student Learning Time: 200 hours</b>
<b>Teaching Hours:</b>	<b>20 Hours</b>
<b>Academic Responsibility:</b>	<b>Thomas Herbst OFM D Phil</b>

### **Module Aims:**

Christology within the broader context of the developing Christology of the twelfth through fourteenth centuries, inclusive of relevant patristic influence. Throughout, this will also be related to modern Christological concerns in terms of a question: Is a specifically 'Franciscan' Christology relevant today? Interpretive, secondary sources will also be used to help in this analysis. Within this broad context, a clear identification will be made between those authors, which may be considered 'seminal', particularly Francis and Clare of Assisi. In this, and other respects, the difference between 'spirituality' and 'fundamental theology' is noted.

### **Learning Outcomes:**

By the end of the module, students will have acquired:

1. A general understanding of the context in which the origin of a specifically 'Franciscan' Christology occurred, with recourse to specific authors; eg. Bernard of Clairvaux, Abelard, Hugh and Richard of St. Victor.
2. Familiarity with and analysis of selected primary texts.
3. Familiarity with and use of relevant secondary texts.
4. An ability to articulate and differentiate characteristics within the broad context of Franciscan Christology as well as distinguish the unique contribution made by the early Franciscans to Christology as a whole.
5. Critical analysis of special concerns and problems within the Franciscan approach to Christology.
6. Comparative and critical analysis of the relevance and applicability of Franciscan Christology within the broader context of the Church, particularly in modern times.
7. Form independent opinions and demonstrate an ability to use evidence appropriately to form conclusions.
8. Demonstrate a synthetic knowledge of historical, social, philosophical and theological influences that impacted on the development of Franciscan Christology.
9. Demonstrate an awareness of the methodologies available in Franciscan Christology studies and an ability to situate themselves in relation to this range of methodologies
10. Demonstrate an ability to draw on a variety of academic discourses in reflecting critically on the understanding of Christology in the Franciscan Intellectual Tradition.
11. Make independent and imaginative use of theological and historical information and resources.
12. Offer clear reflection demonstrated by an understanding of the material presented- in lectures and primary and secondary reading- and an ability to present such material, organised in a coherent manner, in written, and/or oral format, with references and bibliography where necessary.
13. Contribute confidently to group and class discussions.

## Indicative Module Content:

The indicative module content will proceed in this fashion:

- An overview of important Christological developments within the theological ethos of the 12<sup>th</sup> through 14<sup>th</sup> centuries inclusive of: the rise of scholasticism, interplay between Neo-Platonism and newly dynamic Aristotelianism, Cistercian and Victorine contributions and the pervasive impact of the Gregorian Reform.
- The seminal influence of the founders: Francis and Clare of Assisi.
- The Franciscan 'school': Alexander of Hales, Bonaventure, Scotus and Ockham- inclusive of the differences found in a Neo-Platonic and/or Aristotelian approach to Christology. Christological 'polemics': the Poverty debate, Conventuals vs. Spirituals, Joachimist apocalypticism, problematic philosophy.
- Modern applications of Franciscan Christology.

## Learning and Teaching Strategies:

The basic format of presentation will be weekly lectures systematically treating the subject matter as described in the Indicative Module Content. Students are given specific weekly reading assignments as well as directed toward extra-curricular reading proposed by the instructor. Research interests are quickly identified and tutorial sessions, depending on individual needs of the students, arranged for clarification and direction, inclusive of suggested extra-curricular reading. Within the classroom context of lectures, active participation of students in terms of questions and, especially, discussion is strongly encouraged as a primary way of developing analytical skills, critical thinking, and clarity of expression.

## Assessment:

Students will be assessed by the writing of one essay of 4,000 words.

## Illustrative Bibliography

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|--------------------------------|---|--------------------------|
| Armstrong, R. J. et al ((2004) | <i>Clare of Assisi: Early Documents.</i>  | F.I. Publications.       |
| Bougerol, J.-G. (1964)         | <i>Introduction to the Works of Bonaventure</i>   | Franciscan Press.        |
| Chase, S. (1995)               | <i>Angelic Wisdom: The Cherubim and the Grace of Contemplation in Richard of St. Victor</i>                     | Notre Dame.              |
| Chenu, M-D. (1997)             | <i>Nature, Man and Society in the Twelfth Century: Essays on New Theological Perspectives in the Latin West</i> | University of Toronto.   |
| Cross, R. (2003)               | <i>The Metaphysics of the Incarnation.</i>  | Oxford University Press. |
| Doyle, E., (1983)              | <i>The Disciple and the Master: St. Bonaventure's Sermons on Francis of Assisi.</i>                             | University of Chicago.   |

- Evans, G. R. (1993) *Philosophy and Theology in the Middle Ages*. Blackwell.
- Hayes, Z., (1989) *What Manner of Man? Sermons on Christ by St. Bonaventure*. University of Chicago.  
trans., intro. commentary.
- Hayes, Z. (1981) *The Hidden Center: Spirituality and Speculative Christology in St. Bonaventure* Toronto.