

## INTRODUCTION CHRISTOLOGY

### Sources

- Scripture
- Tradition
- Spirituality
- Music
- The arts
- The life of the Church

### Methodology

- Lens of dogma
- Faithfulness to Scripture
  - The historical sense
  - The critical sense
  - The spiritual sense
  - The moral sense
- Faithfulness to Tradition
- Faithfulness to human life
- Faithfulness to reason

Jesus, Jesus, Jesus in the morning;  
Jesus in the noontime;  
Jesus, Jesus, Jesus when the sun goes down.



### Reading the Scriptures in a Post-Critical World

- Fundamentalism or metaphor?
- The Quest for the Historical Jesus
  - Reimarus (18c): the historical Jesus has little to do with what is portrayed in the Gospels; Christianity is based on the inventions of the apostles and/or evangelists; seeing Christianity historically invites its rejection
  - Wrede: the Gospels contain little about Jesus and a lot about the early Church
  - Schweitzer: the historical Jesus is what is portrayed in the Gospels, but behind the idiosyncrasies of first-century outlooks; overlooking the mythological window-dressing, one finds a Jesus who invites a personal commitment
  - Bultmann: what matters is not the historical Jesus but the Christ of faith; deep within the history one can encounter the Jesus who offers us salvation; the history must be translated
- Second stage: Käsemann, Schillebeeckx
- Third stage: Jesus seminar vs. “third quest”
- The inerrancy of Scripture

### Specific Bibliography

Roch A. Kereszty, *Jesus Christ: Fundamentals of Christology* (New York: Alba House, 2002), introduction.

Gerald O’Collins, *Christology: A Biblical, Historical, and Systematic Study of Jesus* (Oxford: Oxford University Press, 2010), introduction.

N. T. Wright, *Jesus and the Victory of God* (London: Society for the Promotion of Christian Knowledge, 1996), pages 1-144.