



**The Exeter College Summer Programme
at Exeter College in the University of Oxford**

Individual Research Tutorial Proposal Form

Name: John Cooney

Home University: Carroll College

Home Degree Major: Theology & Philosophy (Minor in Political Science)

Expected Graduation Date: May 2020

ECSP course you would like to substitute for the IRT: How to Read Paintings

Title of your Proposal: “Recapitulation and Satisfaction: A comparative study of Atonement Theories in St. Irenaeus and St. Anselm”

Subject Area of this Proposal: Theology (soteriology; patristics; medieval)

Briefly describe your proposal in no more than 250 words.

Throughout the Early and Medieval periods of Church history, two major theories of atonement came to dominate discussions of soteriology. The first was recapitulation theory—most prominently articulated by Saint Irenaeus of Lyons; the second was satisfaction theory as developed by Saint Anselm of Canterbury. While each theory—as evidenced by their lasting influence on theology—provides something of value to considerations of salvation and atonement, each also emphasize differing elements of salvation history. That is, St. Irenaeus’ recapitulation theory presents the entirety of Jesus’ work on earth (*viz.*, his life and ministry *as well as* his death and resurrection) as fundamental to the process of salvation. St. Anselm, meanwhile, stresses Jesus passion and death in constructing his soteriological model.

Considering the historical implications of St. Irenaeus and St. Anselm’s theories, their similarities, and their distinctions, I wish to examine the following questions in my research project. What are the relative strengths and weaknesses of each thinkers’ theory? Are these two models of atonement mutually exclusive? What are the philosophical and theological presuppositions that undergird both? Is it possible to synthesize these different models into a comprehensive theory of atonement? If so, what elements of recapitulation and satisfaction are compatible enough to remain and what must be rejected? By way of evaluating these questions, I hope to produce a piece of scholarship that reflects a deep understanding of St. Irenaeus and St. Anselm’ atonement theories, accurately assesses the strengths and shortcomings of each, and innovatively brings both into dialogue.

Briefly describe any relevant study you have already completed in the area.

Throughout my tenure in college, my study has prepared me well to complete research in the area presented above. I have taken several courses on historical theology (one focusing on the Patristic era, two focusing on the Medieval ages). On account of these courses, I have come into contact with the works of both St. Irenaeus and St. Anselm several times as well as their greater historical context. The extent of my original scholarship regarding their theories of atonement is limited to a short piece identifying the ways in which St. Thomas Aquinas keeps with and departs from St. Anselm's formulation of satisfaction theory. Moreover, while beyond the topic at hand, I have also had the opportunity to conduct individual, grant-funded research under the tutelage of a professor of philosophy—the fruits of which will soon be published in an international undergraduate journal of philosophy.

List any books or other resources which may be relevant and/or necessary to your proposed research. Please limit your answer to no more than 10 entries.

- Anselm. *Cur Deus Homo*. Translated by S. N. Deane. La Salle, Illinois: Open Court Publishing Company, 1962.
- Cone, Steven D. "Non-Penal Atonement and Anselm's Satisfaction Theory." *Stone-Campbell Journal* 18, no. 1 (Spring 2015): 27-44.
<http://search.ebscohost.com/login.aspx?direct=true&db=rfh&AN=ATLAI8W160516001961&site=ehost-live>.
- Hannah, John D. "Anselm on the Doctrine of Atonement." *Bibliotheca Sacra* 135, no. 540 (October 1978): 333–44.
<http://search.ebscohost.com/login.aspx?direct=true&db=rfh&AN=ATLA0000768339&site=ehost-live>.
- Hochban, John I. "St. Irenaeus on the Atonement." *Theological Studies* 7, no. 4 (December 1946): 525–57.
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- Holmes, Stephen R. "The Upholding of Beauty: A Reading of Anselm's *Cur Deus Homo*." *Scottish Journal of Theology* 54, no. 2 (2001): 189–203.
<http://search.ebscohost.com/login.aspx?direct=true&db=rfh&AN=ATLA0001279206&site=ehost-live>.
- Irenaeus. *Against Heresies*. Translated by John Keble. Oxford: James Parker and Co., 1872.
- Kim, Dai Sil. "Irenaeus of Lyons and Teilhard de Chardin: A Comparative Study of 'Recapitulation' and 'Omega.'" *Journal of Ecumenical Studies* 13, no. 1 (Wint 1976): 69–93.
<http://search.ebscohost.com/login.aspx?direct=true&db=rfh&AN=ATLA0000755514&site=ehost-live>.

Litwa, Matthew David. 2014. "The God 'Human' and Human Gods: Models of

Deification in Irenaeus and the Apocryphon of John.” *Zeitschrift Für Antikes Christentum* 18 (1): 70–94. doi:10.1515/zac-2014-0006.

Loewe, William P. “Irenaeus’ Soteriology: Christus Victor Revisited.” *Anglican Theological Review* 67, no. 1 (January 1985): 1–15.
<http://search.ebscohost.com/login.aspx?direct=true&db=rfh&AN=ATLA0000945006&site=ehost-live>.

Noble, T A. “The ‘necessity’ of Anselm: The Argument of the Cur Deus Homo.” *Wesleyan Theological Journal* 50, no. 1 (Spr 2015): 53–66.
<http://search.ebscohost.com/login.aspx?direct=true&db=rfh&AN=ATLAn3820390&site=ehost-live>.

Important: *The IRT is subject absolutely to the Academic Director’s approval and the availability of an expert in Oxford to guide your research. Submission of an IRT proposal and payment of the supplementary fee does not guarantee acceptance.*