

D4336: “Theological Anthropology”

Spring Semester 2020

Professor: Daniel P. Horan, OFM

Office Hours: Rm. 415; *By appointment*

Class Location: Rm. 339

Email: dhoran@ctu.edu

Course Site: <https://d2l.ctu.edu>

Class Time: Mon. 9:00-11:45am

CTU Mission Statement

The mission of Catholic Theological Union is to prepare effective leaders for the Church, ready to witness to Christ’s good news of justice, love, and peace.

Student Handbook

Located in the “Helpful Links” section of the course website (d2l.ctu.edu). Additionally, here you can find information regarding CTU’s

- Copyright policy
- Grading scale
- Bias-free language
- “Netiquette” and “Nethics”
- And other resources.

Course Description

This course offers an historical and contextual approach to the key themes of theological anthropology including creation, nature, grace, sin, and eschatology, among others. Special attention is given throughout the course to the relationships between theology and science, traditions and cultures, as well as contemporary questions, concerns, and insights about the human person from a Christian perspective in the world church.

Required Texts

These texts will be placed on reserve in CTU’s *Paul Bechtold Library*. Current required and recommended booklist is available on the D2L home page. Please login to D2L and near the top of the D2L home page click the Course Book List tab.

- Susan Ross, *Anthropology: Seeking Light and Beauty* (Collegeville: Liturgical Press, 2012) [978-0814659946].

Recommended Reference Texts (not required)

- Roger Haight, *The Experience and Language of Grace* (New York: Paulist Press, 1979) [978-0809122004].

- Gerald O'Collins and Edward Garrugia, eds., *A Concise Dictionary of Theology*, 3rd ed. (New York: Paulist Press, 2013) [978-0809148271].

Library Hours:

<http://www.ctu.lib.il.us/> For information, contact: Kristine Veldheer, Library Director, kveldheer@ctu.edu or 773-371-5460

English for Theological Education:

contact Christina Zaker: czaker@ctu.edu

Writing & Resource Center:

There are a number of writing resources available to all CTU students. The Writing and Resource Center is located in room 338 for drop in help with writing and presentation skills. Contact: Kathleen Martin, kmartin@ctu.edu, room 370B.

Technology Help:

D2L and Educational Technology, Rick Mauney, rmauney@ctu.edu ; Information Technology help desk, support@ctu.edu

Course Learning Outcomes

1. Explore the traditional Christian symbols of cosmos in the areas of creation, evil, grace, sin, and eschatology, and to appropriate them for pastoral communication and ministry.
2. Acquire proficiency in theological subject matter of this course including the key loci of theological anthropology: doctrine of *imago Dei*, grace, sin, science and religion, and eschatology.
3. Develop critical appreciation for Christian tradition, sources, and task of theology as it pertains to theological reflection on the human person and nonhuman creation.
4. Continue developing one's understanding of integration in theological education.

Assignments and Expectations

All students are expected to attend all of the classes, read the assigned materials in advance of the scheduled class, and participate in class discussions. The respective requirements for students taking this course for credit are as follows:

- **Class Attendance and Participation [200 pts]**
 - It is expected that all students will come to our weekly class sessions having prepared the assigned readings and ready to participate in class discussions
- **Short Reading Responses [300 pts]**
 - 200-250 word *personal response* to the readings for each class.
 - The purpose of these short responses is to provide an opportunity for students to engage and reflect on the material in a personal way. This is **NOT a summary** of the readings. Reference to ministerial experiences and/or contemporary events is encouraged.
 - At minimum, students are expected to:

- Identify what about the material was most *attractive* (e.g., what confirmed previous assumptions; opened your eyes in a positive or constructive way, etc.) to them and why;
 - Name what they most *resisted* (e.g., found most challenging; things with which you disagree, etc.) in the readings and why; and
 - Highlight what further *questions* the material raises for them (e.g., not merely further clarification, that's what class is for. What questions or associations did this material evoke in you, etc.).
- Each student is expected to submit an electronic copy of the response **No Later than Sunday at Midnight** prior to the class meeting day. Upload to the appropriate folder in the "Assignments" section of D2L. Format should be in MS Word or PDF files only. Late submissions will automatically receive a 50% point reduction regardless of submission time (i.e., one minute late or three days late, etc.).
- **Take-Home Midterm Exam [200 pts]**
 - Instructions for the midterm examination will be given in class in advance of the exam.
 - The midterm exam is a timed and open-book exam, which can be taken at any location with an Internet connection. **It will open on Tuesday February 11 and must be completed online (D2L) by Monday February 17 at 11:59pm CT.**
- **Final Oral Exam or Final Paper [300 pts]**
 - The **purpose** of the final examination is to demonstrate a foundational proficiency in the material studied over the course of the semester and competency in summary skills.
 - The **format** of the final examination for **MDiv** and **MAPS** students is a fifteen-to-twenty-minute oral exam to be scheduled **on last day of class** (study guides will be distributed in advance); for **MA** students, the final examination takes the form of a 20-25-page theological research paper on a particular theological methodology or theme from the course. The paper topic must be approved by the professor in advance and it is due on Monday April 6th.

For those taking this course for credit, a simple point system is used to determine grades. A student can earn a maximum of 1000 points for the entire course. At the end of the course the student's total point count will be calculated from which a letter grade will be computed.

A = 930-1000	B = 830-869	C = 730-769
A- = 900-929	B- = 800-829	C- = 700-729
B+ = 870-899	C+ = 770-799	F = 0-699

Course Calendar (*subject to revision*) – Texts: On D2L site = [D2L]; Available on Library database or freely accessible on Internet = [O].

Week 1 Mon 1/6 Introduction: What is Theological Anthropology?

- Readings:
- (1) Ross, *Anthropology*, “Preface and Acknowledgments,” pp. xi-xvii.
 - (2) Michael Scanlon, “Anthropology, Christian,” in *The New Dictionary of Theology*, ed. Joseph Komonchak et al. (Collegeville: Liturgical Press, 1987), pp. 27-41 [D2L].
 - (3) Stephen Pope, “Theological Anthropology, Science, and Human Flourishing,” in *Questioning the Human: Toward a Theological Anthropology for the Twenty-First Century*, eds. Lieve Boeve, Yves De Maeseneer, and Ellen Van Stichel (New York: Fordham University Press, 2014), 13-30 [D2L].

PART I: *Imago Dei* and The Community of Creation

Week 2 Mon 1/13 Doctrine of Creation

- Readings:
- (1) David Fergusson, “Creation,” in *The Oxford Handbook of Systematic Theology*, eds. Kathryn Tanner et al. (New York: Oxford University Press, 2007), pp. 73-90 [D2L].
 - (2) Clara Sue Kidwell, Homer Noley, George E. “Tink” Tinker, “Creation: Balancing the World for Seven Generations,” in *A Native American Theology* (Maryknoll: Orbis Books, 2001), pp. 32-51 [D2L].
 - (3) David Kelsey, “The Doctrine of Creation from Nothing,” in *Creation and Humanity: The Sources of Christian Theology*, ed. Ian A. McFarland (Louisville: Westminster John Knox Press, 2009), pp. 47-65 [D2L].
 - (4) Video, “Biological Evolution and the Kinship of All Life,” [D2L].

MLK Holiday NO CLASS 1/20

Week 3 Mon 1/27 Humanity and the Doctrine of *Imago Dei*

- Readings:
- (1) Ross, *Anthropology*, Chs. 1 and 2, pp. 1-46.
 - (2) Gregory of Nyssa, “On the Making of Humankind,” in *Creation and Humanity: The Sources of Christian Theology*, ed. Ian A. McFarland (Louisville: Westminster John Knox Press, 2009), pp. 104-118 [D2L].

Week 4 Mon 2/3 Reconsiderations of the *Imago Dei*

- Readings:
- (1) Ross, *Anthropology*, Ch. 7, pp. 133-154.
 - (2) David S. Cunningham, “The Way of All Flesh: Rethinking the *Imago Dei*,” in *Creaturely Theology: On God, Humans, and Other Animals*, eds. Celia Deane-Drummond and David Clough (London: SCM Press, 2009), pp. 100-120 [D2L].
 - (3) Daniel P. Horan, “*Imago Dei* and the Community of Creation,” in *Catholicity and Emerging Personhood: A Contemporary Theological Anthropology* (Maryknoll: Orbis Books, 2019), pp. 87-119 [D2L].

PART II: Sin and Evil

Week 5 Mon 2/10 On the Origin of Sin

- Readings:
- (1) Gabriel Daly, “Original Sin,” in *The New Dictionary of Theology*, ed. Joseph Komonchak et al. (Collegeville: Liturgical Press, 1987), pp. 727-731 [D2L].
 - (2) Ross, *Anthropology*, Ch. 6, pp. 109-132.
 - (3) Tatha Wiley, “Original Sin in Contemporary Context,” in *Original Sin: Origins, Developments, Contemporary Meanings* (New York: Paulist Press, 2002), pp. 127-152 [D2L].
 - (4) Stephen J. Duffy, “Genes, Original Sin, and the Human Proclivity to Evil,” *Horizons* 32 (2005): pp. 210-234 [D2L].

Reading Week NO CLASS 2/17

Reminder — Midterm Exam on D2L from 2/11 through 2/17

Week 6 Mon 2/24 On the Experience of Sin

- Readings:
- (1) Clara Sue Kidwell, Homer Noley, George E. “Tink” Tinker, “Sin and Ethics,” in *A Native American Theology* (Maryknoll: Orbis Books, 2001), pp. 100-113 [D2L].
 - (2) Sally Ann McReynolds and Ann O’Hara Graff, “Sin: When Women are the Context,” in *In the Embrace of God: Feminist Approaches to Theological*

Anthropology, ed. Ann O'Hara Graff (Eugene: Wipf & Stock Press, 1995), pp. 161-172 [D2L].

(3) Kevin Considine, "Han and Salvation for the Sinned-Against," *New Theology Review* 26 (2013): 87-89 [D2L].

Week 7 Mon 3/2 On the Reality of Structural Sin

Readings: (1) James F. Keenan, "Sin," in *Moral Wisdom: Lessons and Texts from the Catholic Tradition* (Lanham: Roman & Littlefield, 2017), pp. 35-50 [D2L].

(2) Eleazar S. Fernandez, *Reimagining the Human: Theological Anthropology in Response to Systemic Evil* (St. Louis: Chalice Press, 2004), pp. 53-73 [D2L].

PART III: Grace and the Supernatural

Week 8 Mon 3/9 On the History of Grace: Part I

Readings: (1) Quentin Quesnell, "Grace," in *The New Dictionary of Theology*, ed. Joseph Komonchak et al. (Collegeville: Liturgical Press, 1987), pp. 437-450 [D2L].

(2) Augustine, *On the Grace of Christ*, in *Theological Anthropology*, ed. J. Patout Burns (Minneapolis: Fortress Press, 1981), pp. 61-108 [D2L].

(3) Thomas Aquinas, *Summa Theologica*, Ia-IIae, q. 109, art. 1-10 [D2L].

{Optional additional reading: Pelagius, *Letter to Demetrias* [D2L]; and Canons of the Synod of Orange [D2L]}

Week 9 Mon 3/16 On the History of Grace: Part II

Readings: (1) Martin Luther, "On the Freedom of the Christian," in *Collected Works of Martin Luther*, vol. 31, trans. W. A. Lambert. [D2L] n.b., this text begins on page 8 (you may skip over the introductory dedication and Letter to Pope Leo X texts).

(2) Council of Trent, "Decree on Justification," Session VI (January 13, 1547) in *Decrees of the Ecumenical Councils*, ed. Norman P. Tanner (Washington, DC: Georgetown University Press, 1990), Vol. 2, pp. 671-681 [D2L].

(3) "Joint Decree on the Doctrine of Justification," by The Lutheran World Federation and the Roman Catholic Church (October 31, 1999). [O]

Week 10 Mon 3/23 The Human Experience of Transcendence I

**** NOTE: This is Class will be Online. We will not meet in person ****

- Readings: (1) Ormerod, *Creation, Grace, and Redemption*, Ch. 6, pp. 109-132 [D2L].
- (2) Karl Rahner, "Nature and Grace," in *Theological Investigations*, vol. IV (Baltimore: Helicon Press, 1966), pp. 165-188 [D2L].

Week 11 Mon 3/30 The Human Experience of Transcendence II

**** NOTE: This is Class will be Online. We will not meet in person ****

- Readings: (1) Stephen Duffy, "Karl Rahner: Transcendental Anthropology," in *The Dynamics of Grace* (Eugene: Wipf & Stock Publishing, 1993), pp. 260-341 [D2L].
- (2) Daniel Helminiak, "Neuroscience: The Biological Bases of Transcendent Experiences," in *Brain, Consciousness, and God: A Lonerganian Integration* (Albany: SUNY Press, 2015), pp. 81-109 [D2L].

Week 12 Mon 4/6 Death and Eschatology

- Readings: (1) Joseph Ratzinger, "Introduction: The State of the Question," in *Eschatology: Death and Eternal Life*, trans. Michael Waldstein (Washington, DC: Catholic University of America Press, 1988), 1-15 [D2L].
- (2) Karl Rahner, "Ideas for a Theology of Death," in *Theological Investigations*, vol. XIII (New York: Crossroads, 1983), pp. 169-188 [D2L].

Final Exams Mon 4/6, Tues 4/7, Wed 4/8 and Tues 4/14

** Sign up times for 20-minute slots will be available in advance to sit for the final exams during this week **

APPENDIX I: SAMPLE READING RESPONSE OUTLINE

[Please note: the content here references another course. This is provided to give a visual illustration of the format]

[Student Name]

[Week 1]

[DATE]

I. ATTRACTIONS/AFFIRMATIONS

Andre Duval's analysis of the Council of Trent and the sacrament of order is one of the more attractive ideas in these pages. His understanding that the theology of priesthood and ordination will always be grander than any one doctrinal or dogmatic statement can capture, and that the Council of Trent initiated a beginning, rather than the culmination, of theological thought on the priesthood is especially appealing. His reminder to keep an open mind and to consider the fullness of the Church's teaching is valuable.

II. RESISTANCES/CHALLENGES

What was most distressing was to read how the ministry of the priesthood slowly became divorced from viewing Jesus as the model of ministry. While there is obvious value in the emphasis the Council of Trent and the writings of Bellarmine placed on the Eucharist, it is regrettable that Jesus's actual ministry during his time on earth had to be deemphasized in the process.

III. FURTHER QUESTIONS

During the long Counter-Reformation era, there was clearly a higher value placed on priestly piety and holiness than on priestly ministry in seminaries. Osborne lays out the benefits of this kind of formation (priests tended to have a higher level of spiritual development) while also pointing to its weaknesses (they were disconnected from the larger world). I hear echoes of this debate in current discussions surrounding our Franciscan novitiate: should it be remote and "separate from the world" so the novices can focus on prayer, or should it be in a more urban setting where they can be shaped by meaningful ministry? Osborne's even-handed approach reminds us that there are clear benefits to both approaches, and suggests a way in which the two can be brought together.

Updated: December 19, 2018.

APPENDIX II: ADDITIONAL RESOURCES

[Texts included in the bibliography below are for student reference and are not considered required reading for course.]

PART I: *Imago Dei* and The Community of Creation

- Denis Edwards, *Christian Understandings of Creation: The Historical Trajectory* (Minneapolis: Fortress Press, 2017).
- M. Catherine Hilker, “The Human Vocation: Forty Years After *Gaudium et Spes*,” *New Theology Review* 18 (2003): 5-16.
- Daniel P. Horan, *All God’s Creatures: A Theology of Creation* (Lanham: Lexington Books/Fortress Academic, 2018).
- Daniel P. Horan, “Deconstructing Anthropocentric Privilege: *Imago Dei* and Nonhuman Agency,” *The Heythrop Journal* 60 (July 2019): 560-570.
- Elizabeth A. Johnson, *Ask The Beasts: Darwin and the God of Love* (New York: Bloomsbury, 2015).
- Elizabeth A. Johnson, *Women, Earth, and Creator Spirit* (New York: Paulist Press, 1993).
- J. Richard Middleton, *The Liberating Image: The Imago Dei in Genesis 1* (Grand Rapids: Brazos Press, 2005).

PART II: Sin and Evil

- James Alison, *The Joy of Being Wrong: Original Sin Through Easter Eyes* (New York: Crossroad Publishing, 1998).
- Stephen J. Duffy, “Gene, Original Sin, and the Human Proclivity to Evil,” *Horizons* 32 (2005): 210-234.
- Martin Henry, “Original Sin: A Flawed Inheritance,” *Irish Theological Quarterly* 65 (2000): 3-12.
- Brian O. McDermott, “Original Sin: Recent Developments,” *Theological Studies* 38 (1977): 478-512.
- Piet Schoonenberg, *Man and Sin* (Notre Dame: University of Notre Dame Press, 1965).
- Tatha Wiley, *Original Sin: Origins, Developments, Contemporary Meanings* (New York: Paulist Press, 2002).

PART III: Grace and the Supernatural

- Henri de Lubac, *The Mystery of the Supernatural* (New York: Crossroad Publishing, 1998).
- Roger Haight, *The Experience and Language of Grace* (New York: Paulist Press, 1979).
- Daniel P. Horan, *Catholicity and Emerging Personhood: A Contemporary Theological Anthropology* (Maryknoll: Orbis Books, 2019).
- Peter C. Phan, *Grace and the Human Condition* (Collegeville: Liturgical Press, 1988).
- Karl Rahner, “Concerning the Relationship Between Nature and Grace,” *Theological Investigations*, vol. I, pp. 297-317.
- Karl Rahner, *Foundations of Christian Faith* (New York: Crossroad Publishing, 1978).
- Karl Rahner, “Questions of Controversial Theology on Justification,” *Theological Investigations*, vol. IV, pp. 189-218.
- Jared Wicks, “Justification and Faith in Luther’s Theology,” *Theological Studies* 44 (1983): 3-29.

[December 18, 2019]