D4336: “Theological Anthropology”  
*Spring Semester 2020*

**Professor:** Daniel P. Horan, OFM  
**Email:** dhoran@ctu.edu  
**Office Hours:** Rm. 415; *By appointment*  
**Class Location:** Rm. 339  
**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.


**Recommended Reference Texts (not required)**


**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 if 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.

\[
\begin{align*}
A &= 930-1000 \\
A- &= 900-929 \\
B+ &= 870-899 \\
B &= 830-869 \\
B- &= 800-829 \\
C+ &= 770-799 \\
C &= 730-769 \\
C- &= 700-729 \\
F &= 0-699
\end{align*}
\]
**Course Calendar (subject to revision)** – Texts: On D2L site = [D2L]; Available on Library database or freely accessible on Internet = [O].

<table>
<thead>
<tr>
<th>Week</th>
<th>Date</th>
<th>Topic</th>
<th>Readings</th>
</tr>
</thead>
</table>

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

<table>
<thead>
<tr>
<th>Week</th>
<th>Date</th>
<th>Topic</th>
<th>Readings</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>(4) Video, “Biological Evolution and the Kinship of All Life,” [D2L].</td>
</tr>
</tbody>
</table>

**MLK Holiday** | **NO CLASS 1/20**

<table>
<thead>
<tr>
<th>Week</th>
<th>Date</th>
<th>Topic</th>
<th>Readings</th>
</tr>
</thead>
<tbody>
<tr>
<td>Week 4</td>
<td>Mon 2/3</td>
<td>Reconsiderations of the <em>Imago Dei</em></td>
<td></td>
</tr>
<tr>
<td>--------</td>
<td>--------</td>
<td>-----------------------------------</td>
<td></td>
</tr>
</tbody>
</table>

**PART II: Sin and Evil**

<table>
<thead>
<tr>
<th>Week 5</th>
<th>Mon 2/10</th>
<th>On the Origin of Sin</th>
</tr>
</thead>
</table>

Reading Week | NO CLASS 2/17 |
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Reminder — Midterm Exam on D2L from 2/11 through 2/17</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Week 6</th>
<th>Mon 2/24</th>
<th>On the Experience of Sin</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>(2) Sally Ann McReynolds and Ann O’Hara Graff, “Sin: When Women are the Context,” in <em>In the Embrace of God: Feminist Approaches to Theological...</em></td>
<td></td>
</tr>
</tbody>
</table>

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

**Readings:**


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:**


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:**


<table>
<thead>
<tr>
<th>Week 10</th>
<th>Mon 3/23</th>
<th>The Human Experience of Transcendence I</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td><strong>NOTE: This is Class will be Online. We will not meet in person</strong></td>
</tr>
<tr>
<td>Readings:</td>
<td>(1) Ormerod, <em>Creation, Grace, and Redemption</em>, Ch. 6, pp. 109-132 [D2L].</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Week 11</th>
<th>Mon 3/30</th>
<th>The Human Experience of Transcendence II</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td><strong>NOTE: This is Class will be Online. We will not meet in person</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Week 12</th>
<th>Mon 4/6</th>
<th>Death and Eschatology</th>
</tr>
</thead>
</table>

**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. ATTR ACTIONS/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


PART II: Sin and Evil


PART III: Grace and the Supernatural


[December 18, 2019]