

THEOLOGICAL FOUNDATIONS

Carroll College | THEO 101A | Spring 2018

Class: Monday, Wednesday, Friday

9:00–9:50a | St. Charles Hall 045

Office Hours: Monday and Wednesday 1:30–3:30, Thursday 3:30–5:00

Meetings by appointment at other times.

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COURSE DESCRIPTION AND LEARNING OBJECTIVES:



The Christian theological tradition extends back two millennia, formed and reformed by the lives, writings, and thought of countless women and men as they encountered God. Catholicism has always been a complex, living tradition that encompasses a wide range of vibrant cultures, economic disparities, and intense intellectual disagreements. This course serves as an overview of the Catholic theological tradition and an introduction to the academic discipline of theology.

Through the completion of this course, students will (1) gain an outline of the Catholic theological tradition—its sources, its teachings, its history, and its ethics. Students will (2) learn to identify specifically Catholic approaches to enduring questions of human life.

Theology is an academic discipline with rigorous standards for intellectual inquiry. Theologians employ skills related to many fields: history, philosophy, literature, sociology, psychology, and other sciences. Through our study of the Catholic theological tradition, this course introduces students to theological methods and practices. Students will (3) gain the ability to analyze religious texts, explore the origins and transformations of theological teachings, employ theological reasoning in the connections and tensions between various doctrines, and examine

moral practices arising from the theological tradition. Additionally, through study and discussion, students will (4) significantly improve their ability to write and speak in sensitive and intelligent ways about religious matters—an increasingly important set of skills in an increasingly diverse world.

As an instructor, I do not presume that any/all of my students are Catholic or Christian. In line with Carroll's Mission Statement, we will study the Catholic tradition in a hospitable manner that strives toward ecumenical bonds. The academic study of Christianity/Catholicism as a theological tradition does not require any specific faith commitment—there is room for everyone in the conversation. Part of what this course will teach, then, is an intellectual approach to religious questions that will allow *all* students to benefit from their study, regardless of personal religious commitments.

COURSE SCHEDULE AND READINGS:

M 1.14 Course Introduction and Syllabus

SCRIPTURE AND THE ORIGINS OF THE CATHOLIC THEOLOGICAL TRADITION

'God is always God for a world.' – Raimundo Pannikar

W 1.16 A General History of the Formation of Scripture

- William Schniedewind, "How the Bible Became a Book," in *How the Bible Became a Book: The Textualization of Ancient Israel* (Cambridge: Cambridge Univ. Press, 2004), 1-17.

F 1.18 Genesis: Scripture as a Historical Artifact

- Genesis 1-4, 6-7
- Due: Religious Inheritance Reflection Paper

- M 1.21 No Class: Dr. Martin Luther King Jr. Day
- W 1.23 Genesis and Creation: Scripture as Sacred Text
- Psalm 104, Job 38-42:6, Proverbs 8
- F 1.25 The God of Justice and Compassion
- Exodus 3-5, 11-12, 14, 19-20:21; Isaiah 1, 58.
 - Reading quiz 1 (Schniedewind through Isaiah)
- M 1.28 The Gospels — Memories of Jesus
- The Gospel according to Mark
- W 1.30 Jesus' Teachings: Sermon on the Mount
- Sermon on the Mount, The Gospel according to Matthew 5-7
- F 2.1 Non-Canonical Memories
- "The Gospel according to Thomas," in *The Apocryphal Gospels: Texts and Translations*, edited and translated by Bart Ehrman and Zlatko Plese (Oxford: Oxford University Press, 2011), 310-35.
 - "The Gospel of Peter," in *The Apocryphal Gospels: Texts and Translations*, edited and translated by Bart Ehrman and Zlatko Plese (Oxford: Oxford University Press, 2011), 378-87.
- M 2.4 Paul and the Evangelization of the Gentiles
- Letter to the Galatians
 - Reading quiz 2 (Gospel of Mark through Galatians)
- W 2.6 Women as Apostles and Deacons?: Hidden Histories
- Excerpts from the Pauline Epistles
- TRADITION: HISTORY AS CATHOLIC THEOLOGY'S NORM AND IDENTITY**
- 'We inhale the exhalations of other mortal creatures: this is the logic not only of ecosystems, but also of history.'*
— Virginia Burrus
- F 2.8 Parting Ways? Christianity and Judaism
- Justin Martyr, "Dialogue with Trypho the Jew," in *Writings of Saint Justin Martyr*, trans. Thomas B. Falls (New York: Christian Heritage, 1948), §§ 1-11, 45, 47, 142.
- M 2.11 Changing Categories for thinking about Jesus
- Athanasius of Alexandria, *On the Incarnation* (Crestwood, NY: Saint Vladimir's Seminary Press, 1996), §§1-32
- W 2.13 From Christianity to Christendom
- Eusebius of Caesarea, *Life of Constantine*, trans. Averil Cameron and Stuart Hall (Oxford: Clarendon Press, 1999), §§12-47.
 - Eusebius of Caesarea, *The History of the Church*, trans. G.A. Williamson (New York: Dorset Press, 1965), §§ 10.1-3.
 - Reading quiz 3 (Pauline Epistles through Eusebius)
- F 2.15 No Class: Instructor at Conference in Omaha, NE.
- M 2.18 The Creedal Tradition: New Boundaries, New Politics
- Creeds of Nicea (325) and Constantinople (381)

W 2.20	Apophatic Theology and Mysticism <ul style="list-style-type: none"> • Dionysius the Areopagite, “Mystical Theology,” in <i>Pseudo-Dionysius: The Complete Works</i> (New York: Paulist Press, 1987), 135-41. • Dionysius the Areopagite, “On the Divine Names” (excerpts), in <i>Pseudo-Dionysius: The Complete Works</i> (New York: Paulist Press, 1987), I.1-8 and VI-6.
F 2.22	Faith Seeking Reason <ul style="list-style-type: none"> • Thomas Aquinas, <i>Summa Theologiae</i>, trans. Timothy McDermott (New York: McGraw Hill, 1964), 13-17. • Anselm of Canterbury, <i>Proslogion</i>, trans. Sidney N. Deane (Chicago: Open Court, 1962), 47-60. • Due: Textual Analysis Paper
M 2.25	Vatican I and Rationalism <ul style="list-style-type: none"> • The Dogmatic Constitutions of Vatican I, <i>Dei filius</i> and <i>Pastor aeternus</i>.
W 2.27	Vatican II and the “Opening of the Church to the World” <ul style="list-style-type: none"> • Selections from <i>Lumen Gentium</i> 14-17 and <i>Nostra Aetate</i>. • Reading quiz 4 (Creeds through Vatican II)
F 3.1	Midterm Exam
3.4–3.8	No Class Spring Break
	SILENCE: ENCULTURATION, EVANGELIZATION, SUFFERING, AND IDENTITY <i>‘God is a beggar of love waiting at the soul’s door without ever daring to force it.’ – Vladimir Lossky</i>
M 3.11	Silence I <ul style="list-style-type: none"> • Shusaku Endo, <i>Silence</i>, trans. William Johnston (New York: Taplinger, 1969), translator’s preface, Prologue, and chapters 1-3.
W 3.13	Silence II <ul style="list-style-type: none"> • Endo, <i>Silence</i>, chapters 4 and 5.
F 3.15	Silence III <ul style="list-style-type: none"> • Endo, <i>Silence</i>, chapters 6 and 7.
M 3.18	Silence IV <ul style="list-style-type: none"> • Endo, <i>Silence</i>, chapters 8-10 and Epilogue. • Reading quiz 5 (<i>Silence</i>)
	TEACHINGS OF THE CATHOLIC THEOLOGICAL TRADITION <i>‘With a wise silence we do honor to the inexpressible.’ – Ps. Dionysius</i>
W 3.20	What do we do when we do theology? Fundamental Theology <ul style="list-style-type: none"> • Carroll College Mission Statement
F 3.22	No Class: Instructor Away at a Workshop The Mission <ul style="list-style-type: none"> • Watch <i>The Mission</i> • DVD on reserve at the Library.

- M 3.25 Creation and Humanity's Place in It
- John Sachs, *The Christian Vision of Humanity: Basic Christian Anthropology* (Collegeville, MN: Liturgical Press, 1991), ch. 1–3
- W 3.27 Theological Anthropology and Human Freedom
- John Sachs, *The Christian Vision of Humanity: Basic Christian Anthropology* (Collegeville, MN: Liturgical Press, 1991), ch. 4–7
- F 3.29 Structural Sin, Salvation as Liberation
- Gustavo Gutierrez, *A Theology of Liberation*, trans. Caridad Inda and John Eagleson. (Maryknoll, NY: Orbis, 1988), 83-105.
 - Reading quiz 6 (Mission Statement through Gutierrez)
- M 4.1 Christology: The Hypostatic Union (...and what it means to you)
- The Dogmatic Definition of the Council of Chalcedon (451)
 - Enda Lyons, "His Own Person or Divine Puppet?" in *Contemporary Catholic Theology: A Reader*, edited by Michael Hayes and Liam Gearon (New York: Continuum, 2000), 251-258.
- W 4.3 God: Feminist Theology and the Naming of God
- Elizabeth Johnson, "Feminist Theology and Critical Discourse about God," in *She Who Is*, 10th Anniversary Ed. (New York: Crossroad, 2002), 17-41.
- F 4.5 Soteriology: Models of Atonement
- Daniel Migliore, "Rethinking Classical Interpretations of the Work of Christ," in *Faith Seeking Understanding: An Introduction to Christian Theology* 2nd ed. (Grand Rapids: Eerdmans, 2004), 182-196.
- M 4.8 Eschatology: The Goal and End of All Things
- John Sachs, *The Christian Vision of Humanity: Basic Christian Anthropology* (Collegeville, MN: Liturgical Press, 1991), ch. 8-10.
- W 4.10 Ecclesiology: Theologies of Religious Pluralism
- Daniel Migliore, "The Finality of Jesus Christ and Religious Pluralism," in *Faith Seeking Understanding: An Introduction to Christian Theology* 2nd ed. (Grand Rapids: Eerdmans, 2004), 301-29.
 - Reading Quiz 7 (Definition of Chalcedon through Migliore "Finality...")

CATHOLIC SOCIAL TEACHING

'The one who never alters his opinion is like standing water, and breeds reptiles of the mind.' – William Blake

- F 4.12 Catholic Social Teaching: Introduction and Overview
- Due: Question and Annotated Bibliography for Research Paper
- M 4.15 *Laudato Si* and Ecological Theology
- Pope Francis, *Laudato Si'*, §§17-19, §§27-61, and §§202-46.
- W 4.17 Introduction to Conversation on Race
- W.E.B. DuBois, "Of Spiritual Strivings," in *The Souls of Black Folks* (New York: Dover, 1903, 1994), 1-3.
 - Podcast: "The Culture Inside," from *Invisibilia*, 57 minutes.
- F 4.19 *No Class: Good Friday*

- M 4.22 *No Class: Easter Monday*
- W 4.24 Racial Justice and the Catholic Church
- Massingale, *Racial Justice*, ch. 2.
- F 4.26 *No Class: Presidential Inauguration for Dr. Cech*
- M 4.29 Racial Justice and the Catholic Church
- Massingale, *Racial Justice*, ch. 3
 - Reading Quiz 8 (*Laudato Si'* through Massingale ch. 3)
- W 5.1 Roundtable Conversations on Research Papers
- Due: Research Paper
- F 5.3 Course summary and conclusion
- Tues. 5.7 Final Exam: 8:00–9:45a

COURSE TEXTS:

Every student will need a copy of the following books:

John R. Sachs, *The Christian Vision of Humanity: Basic Christian Anthropology* (Collegeville: Liturgical Press, 1991).

Shusaku Endo, *Silence*, trans. William Johnston (New York: Taplinger, 1969).

With the exception of the books above, all the day-to-day readings for this course will be available through Moodle. There will be a brief demonstration on how to use Moodle to access course readings on the first day of class. Please contact me with any problems or questions regarding the course readings.

COURSE REQUIREMENTS AND GRADING:

ASSIGNMENTS:

- Readings

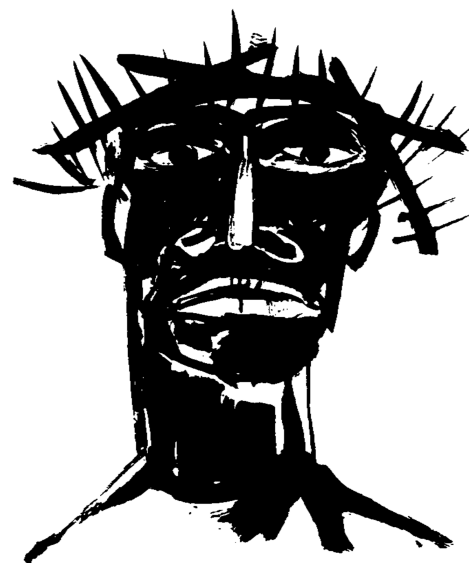
Students should print off each assigned reading in advance and bring this printed copy to class. Because this is a text-based class, the learning goals require that students make time to read every text attentively, with a pen in hand, leaving thoughts, notes, and questions in the margins. Students who practice these active reading habits will be able to participate more creatively in class discussions and will find themselves better-prepared for quizzes and written assignments. On average, you can expect to read 100 pages per week in this course.

Reading is hard work! Reading well is more than passing your eyes over all the words on the page. Students who are looking to improve their reading strategies are encouraged to visit during office hours!

- Quizzes

For the purpose of reading accountability, there will be 8 detail-oriented quizzes throughout the semester. Each quiz will cover all the readings assigned since the last quiz. The quiz grade for the course will be comprised of the highest seven quiz scores (i.e. the lowest quiz will be dropped). Because the lowest quiz score is dropped, each student may miss one quiz during the semester without affecting their grade. Accordingly, no make-up quizzes will be given for routine absences; please contact me if you have missed multiple quizzes.

- Papers



Religious Inheritance Reflection Paper

Students will write a short reflection paper (between 300-500 words) on the theme of inheritance.

Here are some questions to guide your thoughts:

What is the heart or essence of your religious inheritance?

How has your religious inheritance shaped your personality, character, and outlook?

Finally, how do you envision your life moving forward in relation to your religious inheritance? What will you carry forward and what will you leave behind?

Papers will be graded on the basis of clarity, coherence, and creative expression of thought, not on the basis of any position taken in the paper.

Textual Analysis Paper

Each student will write a 5-6 page paper offering comparative textual analysis on *two* out of these three texts: (1) The Gospel of Mark (or one of the other canonical gospels), (2) Athanasius, *On the Incarnation* (excerpts), and (3) either the Gospel of Thomas or the Gospel of Peter.

In a paper of this length, it is wise to focus your comparative analysis on some narrower aspect of the texts rather than the text as a whole. Please come by office hours if you would like help coming up with a theme for your paper.

In doing research for this paper, students should read (and cite) at least one scholarly secondary source for each of the primary texts that they analyze. An excellent analysis/argument will likely require more than one secondary source per text.

Research Paper

Each student will write a 5-7 page paper on some aspect of the Christian/Catholic theological tradition that is of interest. Students may choose to research some aspect of Catholic history, a significant figure within the Catholic tradition, an aspect of doctrinal or moral teaching, Catholicism's relationship to another religious tradition, or other topics of interest. Each student's paper should ask and answer a single question in a clear, coherent, and compelling way—though arriving at both a question and an answer is often a process that involves multiple rounds of refinement. I will be glad to help students find topics/questions that will be of interest. Several weeks before the paper is due, students will turn in a guiding question for their research and three preliminary scholarly sources from which their research will proceed. On the day that the papers are due, each student will be responsible to teach a small group of peers about his or her topic. More information to come.

- Midterm and Final Exam

There will be two exams in this course, a midterm and a final. The final will be cumulative—covering the entire semester—though greater emphasis will fall on the second half of the course. More details to come.

- Participation

It is exceedingly difficult to become wise if one does not come to class on time, having thoughtfully (!) completed the assigned reading with an open mind, ready to think and talk more about the relevant issues with the text in hand. Accordingly, these are basic expectations for participation in the course. Thoughtful comments and questions contributed to class discussions (and additionally, conversations during office hours) will demonstrate the depth of your engagement with the course's central themes.

FORMATTING INSTRUCTIONS FOR PAPERS:

- Written assignments should conform to the following format:
 - double-spaced (with a single-spaced heading)
 - 12 pt. font
 - 1-inch margins
 - Citations: footnotes in Chicago Humanities Style (see below)
 - Works Cited page (see below)
 - Double-sided printing is encouraged

- It is vitally important that you cite the sources you use in your writing (see ACADEMIC INTEGRITY). The method of citation for this course will be *footnotes*. I encourage students who are unfamiliar with using footnotes to meet with me for a demonstration.
- Your footnotes and “Works Cited” page should be formatted according to Chicago Manual of Style. A short style guide will be handed out in class and posted on the Moodle page for the course. A more complete style guide is available by searching for “Chicago Style Quick Guide” at your local internet.
- Students are strongly encouraged to avoid gender-biased language in their writing. In contemporary formal writing, it is rude and inaccurate to use words like “man” or “mankind” when one is referring to both women and men. The disciplinary standards of academic theology also avoid masculine pronouns for God (he, his, himself); instead, use “God” in place of pronouns where possible (God’s, Godself).
- The best way to improve your papers (and relatedly, your paper grades) is to read a copy of your paper *aloud* (yes, out loud) without stopping from start to finish, making marks in the margins where your writing sounds awkward, makes logical or argumentative leaps, or contains spelling/grammar errors. After reading through the whole paper, go back and fix the passages that you have marked. Rinse and repeat if desired.

RELATIVE WEIGHT OF ASSIGNMENTS:

Reading Quizzes	15%
Midterm Exam	15%
Final Exam	15%
Reflection Paper	5%
Textual Analysis Paper	15%
Research Project	20%
Question and Bibliography:	5%
In-class presentation:	5%
Paper:	90%
Participation	15%

GRADING SCALE:

The grading scale used in this course is as follows:

A 93-100; A- 90-92; B+ 87-89; B 83-86; B- 80-83; C+ 77-79; C 73-76; C- 70-72; D 60-69; F 60 or below.

COURSE POLICIES:

UNIVERSITY EMAIL:

When I need to communicate with you outside of class to pass along instructions, study materials, or other items, I will use your “____@carroll.edu” address. You are expected to check this account on a regular basis.

ACADEMIC INTEGRITY:

In an academic community where plagiarism and cheating are tolerated, transformative learning is undermined and the grades that you work so hard to earn become meaningless. I take the integrity of our academic community very seriously and I encourage you to take the same attitude.

When you quote someone else’s words directly, or paraphrase someone else’s ideas in your own work, you need to give that person credit by providing a citation. The method of citation for this course will be *footnotes*. *Plagiarism* is the failure to give someone credit when you use her ideas, directly or indirectly. If you are in doubt as to whether you have plagiarism in one of your papers, please get in touch and ask me! It is *much* easier to cite a source than to explain the situation later (to professors, deans, friends, etc.). While it is your responsibility to ensure that your work meets the standards of academic honesty set forth in the “Carroll Code of Student Conduct” (see <https://www.carroll.edu/public/academic-integrity-policy>), I am more than happy to help you do so prior to assignment due dates.

I will be proactive about maintaining high standards of academic integrity. In accordance with university policy, any instance of cheating or plagiarism will result in a zero on the assignment in question, and will be referred to the proper university authorities. Even *one* instance of plagiarism or cheating is grounds for *failing the course*.

LATE WORK:

Assignments are due in hard copy at the beginning of class on the due date. Late papers will be marked down by one-third of a letter grade (i.e. A- to B+), and papers more than one day late will be marked down an additional one-third of a letter grade (B+ to B) for every day that they are late during the two weeks following the due date. After that, papers will be accepted for two-thirds credit until the end of the semester. Since there are printers available in many locations on campus, a broken printer is not a sufficient excuse for a late assignment.

INCLUSIVE AND TRANSFORMATIVE CLASSROOM

We are students and scholars. By definition, we will be exploring new ideas, experimenting with new practices, and subjecting long-held beliefs to critical reflection. All of these processes involve learning from mistakes and overcoming past failures. We will discuss personal and politically charged topics in this class, many of which have directly affected the lives of class members. If genuine learning and change are to take place, the classroom cannot be a completely *safe* place. I expect, however, that we will work together to make the classroom a *courageous* space—where anyone can try out their ideas in public with a respectful hearing, but all ideas are subject to critical scrutiny. As the instructor, I will especially strive to create space for historically underrepresented and undervalued perspectives.

Because of the importance and fragility of such a learning environment, abusive, threatening, or maliciously disruptive behavior will not be tolerated and will be subject to discipline according to Carroll's Code of Student Conduct.

ATTENDANCE:

- Class discussion of course readings plays a critical part of accomplishing the learning objectives of this course. Therefore, regular attendance is expected of all students. If you expect to be absent for any reason, please notify me of your absence as soon as possible. Generally, I am quite willing to work with students whose circumstances require them to miss class, but I prefer to know in advance.
- Attendance is taken at the beginning of the class period. Students who arrive late should talk to me after class to ensure that they have not been marked absent, and may be asked to explain their tardiness. Repeatedly arriving late to class is disruptive for everyone; three late appearances will be counted as one absence.
- When you are absent, it is your responsibility to find out what you've missed (e.g. assignments, instructions, major points of a lecture). I am more than happy to fill you in on what we covered, but it is your responsibility to seek me out, not vice versa.
- Up to *three* absences over the course of the semester will not directly affect a student's grade (though missing class inevitably has indirect effects). Between three and five absences over the course of the semester will lower a student's grade in the course by one-third of a letter grade (i.e. a B+ becomes a B). Six or more absences in a semester will lower a student's grade by an entire letter grade (i.e. a B+ becomes a C+). A student who misses more than nine class meetings (three weeks of class) will not pass the course.

EXTERNAL STIMULI:

- Food and drink, in small quantities, are permitted so long as they do not become a distraction to you or others.
- Cell phones must be invisible and silent during class (i.e. set to vibrate in a pocket or bag). Cell phones that emerge during class will be transported to a special location in the classroom (iPurgatory) and released by indulgence at the end of class.
- Computers and tablets are not to be used during class except by special permission. Students who wish to have their notes in electronic form are encouraged to type up their class notes as a form of review.

DISABILITIES:

Students who require reasonable modifications, special assistance, or accommodations for documented disabilities (e.g.: ADHD, Autism Spectrum Disorder, Learning, Physical, or Psychiatric) should *promptly* direct their request to Kevin Haddock in the Academic Success and Disability Services Office (Borromeo Hall, room 115, 406.447.4504, khaddock@carroll.edu). All discussions will remain confidential. Please visit <https://www.carroll.edu/academic-resource-center/disability-services> for additional information. In the interest of fairness, the only accommodations made for exams and assignments will be those arranged through the ASDS Office (not *ad hoc* or last minute).