

FAITH, JUSTICE AND THE CATHOLIC TRADITION

Saint Joseph's University, Philadelphia

Fall 2012

Incoming First Year Students, Undergraduate

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A Signature Core Course:

This is a Signature Core course in the new General Education Program (GEP). The courses in the Signature Core cover material that the entire faculty of this university, not just those in the department within which the course is taught, believe is important – both to a liberal arts education and to understanding the institutional identity of SJU. These courses therefore represent what is both common to all SJU students (all of you take them) and that which is unique to this institution (you won't find these specific courses anywhere else). The Signature Core is what distinguishes your education here from the education you might receive anywhere else. In addition, the skills you will practice and the information you will learn in these classes is intended to form the foundation upon which the rest of your studies will build.

Course Description:

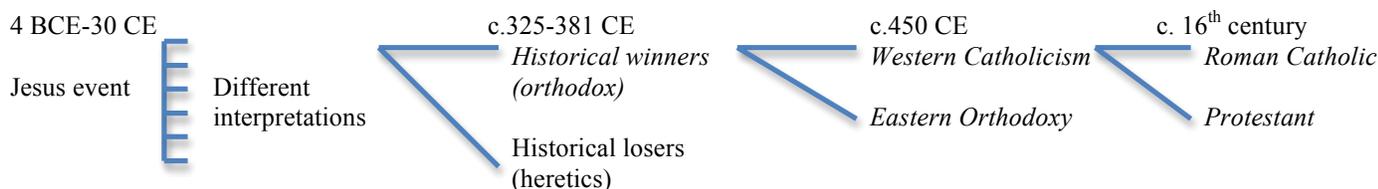
This section of Theology 154 is designed with two purposes in mind:

- 1) To introduce you to key elements of Christian religious belief and practice through the study of historical texts from the origins of Christianity to the present day. Our emphasis is on the reading and interpretation of primary texts as a means of insight into the history of the Christian tradition, particularly the Roman Catholic tradition. Each text is like a snapshot, which captures something about a very specific place and time and about the person who wrote it. By studying these “snapshots,” we will observe how differing people in differing times and places have both talked about and lived the central beliefs and practices of the Christian faith. It will sometimes be our task to make sense of expressions of the Christian faith that are quite different from those we might observe in the Christian community today. We do this by placing them within their historical contexts. We will also be able to observe the origins of many contemporary beliefs and practices. Understanding how a specific practice or belief arose will also help us to understand why Christians do or say things that sometimes don't make sense to us today, even if we are Christian.
- 2) To demonstrate how and why a concern for social, economic and political justice is rooted not only in the Christian Gospel,* but also in fundamental Christian doctrines and liturgical practices. What we believe and how we worship will shape how we live. Christian belief (faith) and Christian worship should, at their best, “motivate individuals to become involved in the greater and lesser societies around themselves in order to create communities where human dignity is protected and enhanced, the gifts of creation are shared for the greatest good of all, and all are treated with respect and love.”†

*Definition of Gospel: a) the Good News – this includes that which Jesus taught and that which the early church taught about him; b) early Christian “lives” of Jesus, texts which claim to describe his life and teaching, e.g. the Gospel of Mark, assigned for class.

†Quote comes from the definition of “Faith-Justice” provided by the SJU Faith-Justice Institute.

Note #1: Terminology All Roman Catholics are Christian. Not all Christians are Roman Catholic. Because the formal divisions among Christians that we know today don't occur until after the first few centuries CE, we will begin by studying the Christian tradition in its broadest sense. But as we move forward through history, we will always make special note of those elements that are particularly emphasized within or unique to Roman Catholicism. I will often refer to Roman Catholicism as simply "the Catholic...".



Every group in italics is Christian.

Student Learning Goals – Course Content:

By the end of the semester, students will:

- 1) *understand how the beliefs and practices of the Christian tradition, and therefore the Catholic trajectory within it, developed over time, within specific contexts, and in response to particular social, cultural and religious needs.*

This awareness necessarily includes recognition of the complexity of the origins of Christian practice and belief. This is where we will start.

- 2) *be able to read and discuss primary texts, including authoritative texts such as the Bible, within their historical contexts.*

When we take this approach with the Bible, we call it "historical criticism" which means that we read the Bible using critical reason to discern who wrote the texts, when they were written, the context within which they were written, the purpose for which they were written, etc.

- 3) *understand how the claims one makes about one aspect of Christian faith inform and regulate what one says about other aspects of faith.*

What this means is that theological thought, at its best, forms a logical system. Although we cannot demonstrate that all the claims being made are true in any scientific sense, we can critically evaluate specific claims with reference to the sources considered authoritative by the tradition in question, and seek to discern whether or not the claims being made logically fit within the system of thought to which they belong. This is theology considered "academically" or "systematically, not "confessionally."

- 4) *be able to describe what formative Christian thinkers have said about such central theological themes as God, the human person, creation, sin, grace, and the salvation available to humans through the person and work of Jesus Christ. This is the primary purpose of the exams.*
- 5) *demonstrate the ability to think critically through serious consideration of the implications of alternate and opposing viewpoints represented by different historical figures and movements.*

- 6) *understand the functioning of various sources of religious knowledge (Bible, tradition, human experience, and reason) as well as various genres of religious literature in the construction of theological systems of thought.*
- 7) *understand the Roman Catholic doctrine of conscience and the specific role of the Magisterium for Roman Catholics.*
- 8) *understand the centrality of the sacraments and liturgical practice to Catholic identity and living.*
- 9) *understand the Biblical, liturgical, and theological origins of such central ethical concepts as the preferential option for the poor, solidarity, and the common good, and be able to apply these principles to situations in the contemporary world.*
- 10) *think critically about their personal religious inheritance and evaluate their own beliefs in relation to the broader tradition.*

Note #2: Theological method

The academic study of theology and religion is not catechesis. Catechesis is for the potential member (known as a *catechumen*), or for a newly initiated member of the church. Its goal is to help individuals understand and appropriate the faith by highlighting and explaining the main elements of the faith tradition in as clear and spiritually fruitful a way as possible. In contrast, the goal of academic theology is critical. Individuals are invited to think critically, to question, even to challenge certain elements of the faith tradition. (See McBrien, Richard. "What Theology Is and Is Not." *America*, 8 June 1996.)

http://www.americamagazine.org/content/article.cfm?article_id=11107

It follows that Christian belief is neither required nor expected of students in this class – only hard work and thoughtful reflection. It is quite possible for individuals to understand what a thinker says and the implications of these claims, even if they don't agree with what that thinker believes. You will be expected to give each of the materials a fair reading on its own terms. You will be graded solely on your demonstrated mastery of that course material.

At the same time, the study of theology inevitably engages us in our own wrestling with questions of personal conviction or belief. You will not be graded on your personal convictions, or your agreement with or dislike of any of the course materials. At the same time, in keeping with the Ignatian tradition, you will be encouraged to seek out the larger meaning of your own life – to investigate the *magis* (a Latin word that means the "more"). To do so requires that you explore the questions of the purpose of human existence. Christian theology provides one set of answers to these questions. It tells us that we exist for God and for others.

Note #3: Further instructions on method

In this class, we will often be reading primary texts and using them to draw historical conclusions. In order to do this, we must learn to do the following:

- 1) We must set aside our own prior assumptions and beliefs, and read the text at face value. What is this particular author saying about his or her religious belief and experience? If you are a believer, this may differ from what you know or think.

- 2) We must remember that the assumptions behind the text such as assumptions about the end of the world, or about the nature of sin may differ from our own. Often the words will sound familiar, but the meaning is different from what we would expect. Therefore:
 - a) When something sounds familiar, we must be careful not to assume we know what the author is saying. Does the context in which the phrase appears give it a different meaning than we expect?
 - b) When something sounds weird or strange, we must try to discover how it made sense in its own context, and given the worldview and assumptions of the author.
- 3) We must remember that most of the texts we will be reading are translations from other languages like Greek, Coptic or Latin, maybe Middle French or modern German. This realization will help us to remember that the translator might be trying to use familiar words in unusual ways to convey an idea foreign to our language.
- 4) Finally, we must pay close attention to the precise language of the text and develop the capacity to use that language in answering questions based on the text. This will be important for the portfolio assignments and for the exams! **Generally, the more text specific your answer, the more accurate it will be.** For instance, almost everybody has some idea of what sin is. But several of our authors describe sin in ways quite specific to their theological worldviews. You will be expected to know the precise definitions on an exam.

Note #4: Some Final Observations about Method

It should, at this point, be obvious that you will be required to THINK in this class. This is especially so since we will be doing several things all at once.

- 1) On the one hand, we will be working through the development of the Christian tradition chronologically. We will therefore need to pay attention to how specific ideas are formulated in relation to the social, religious and political contexts of specific times and places. We will also need to pay attention to how the things that are said or done in later centuries follow logically from things said and done in earlier centuries. The Christian tradition forms a trajectory of ideas that evolve and change over time, yet certain core values and concepts are constant.

This symbol on the reading schedule:  will indicate that the primary emphasis for that day's reading will be on moving the historical trajectory forward.

- 2) On the other hand, we will occasionally pause to think specifically about the connections and/or disjunctions between the text we are examining and the beliefs and practices of Roman Catholics today. This symbol on the reading schedule:  will indicate that we are taking such a pause.

- 3) Finally, because Catholic Social Teaching is essentially “applied theology,” we will be linking the theological ideas and customs in our historical texts to the principles of Catholic Social Teaching (CST) concerning social, economic and political justice, and briefly discussing the application of these principles in our world today. This symbol on the schedule of readings:

 will indicate that we will be talking primarily about the application of Christian ideas or the lived reality of Christianity.

You should keep in mind, however, that these three tasks are inevitably interconnected.

Required Text:

- Course Packet -- Available from the University Print Services Office across the parking lot from Wendy's. *This packet is essential to your work in this class. Everyone must have one. Buy it early.*

Recommended (Not required) Texts:

Justo L. Gonzalez, Church History: An Essential Guide (Abingdon Press, 1996).

Ron Geaves, Key Words in Christianity (Continuum, 2006).

Course Requirements:

Essay Portfolio: 10 essays. **Final portfolio due:** November 30, 2012

(This works out to a little less than one essay a week, beginning week 2 of the semester. You will be able to skip no more than two weeks or you will need to do more than one essay in a week.)

We will be doing three kinds of writing in this class:

1. Evidence essays
2. Creative essays
3. Soul question essays

Your final portfolio must include a minimum of:

	3 Evidence essays
	1 Creative essay
	3 Soul question essays
Plus:	3 additional essays of any type

Each essay must be typed.

The essays must be collected in a portfolio (collection) held together by staples, a clip, or folder designated for this sole purpose.

Please organize the entries by type.

EVIDENCE ESSAYS:

Evidence essays are designed *to evaluate student progress on learning objectives 1, 2, 3, 4, and 5. Depending upon the essays you write, they may also measure objectives 7, 8 and 9.*

At the back of the course packet, you will find Evidence Essay questions for most of our assigned texts. An Evidence Essay will consist of text-based answers to all of the questions that correspond to the readings assigned for one class session. E.g., if there are two texts assigned for one day, your essay will consider both of them. You are to do this on the basis of your reading (do not simply type up class notes). To build your portfolio, you will need to address these sets of questions for at least 3 of our readings prior to the final due date.

You will be graded on the content and structure of this aspect of your portfolio work.

Concerning content: If your answers for the essays you select are not exactly what I concluded from the text, or what we talk about in class, but are quite clearly based on a thoughtful and careful reading of the text evidence, you will not be marked off.

Concerning structure: You will want to think carefully about the question, organize your ideas logically, and use complete sentences. You are writing short essays, mini research papers, based on the data from the text. **Strong essays will include quotations; they will provide evidence from the text to back up the answer given.**

- Please note that these essays are the only way I have of insuring that the laziest among you have read at least 3 of our assigned readings carefully and understood them fully. For this reason, it is especially important that you provide evidence to support each of your claims throughout the essays you write.
- The expectation that you will supply evidence for each claim may differ from what you have been taught in the past or what other professors might expect. But it is typical for the methods of historical theology which we will be using in this class.
- You must provide references for every, e.g. (*Life of Macrina*, 18) or (Bernard, p.31). **If you do not provide page number or other references, I will deduct a full letter grade from your essay grade. This is a form of plagiarism,** and cannot be tolerated. The second time you turn in an essay without references, I will fail you for the assignment and you will need to do another essay to complete your portfolio.
- You do not need to use full, formal footnote form unless you are using resources that are not in your course packet. This latter is not required, nor is it recommended.

Some tips:

If you write your essay primarily on the basis of class notes, it is a good idea to be very detailed. Provide me with evidence that you read and understood the text, and didn't merely type up class notes. Are you using quotes I didn't suggest? Are you putting ideas clearly into your own words? If your answer reflects lazy reading or inattention to important details, your grade will suffer. If you make claims that are not backed up by evidence, your grade will suffer. If you take very detailed class notes and merely type them up, you may end up using quotations from the text in your essay without referencing them; do this, and your grade will suffer. If your work reflects inattention to the basic rules of grammar and clear communication, your grade will suffer.

Other tips: Be sure to address all aspects of the question. Be text specific in your answers (e.g. a vague and general answer that is correct will be graded lower than a more specific answer that is also correct). Here, as is also true in the grading of exams, the "A" is in the details.

Note bene (this is *Latin* for *Pay Attention!*): I will be looking for evidence of effort, attention to detail, and ability to grasp the central points of the content. I am also looking for you to build skill in using primary text data to construct an essay.

I will grade in accordance with the **Evidence Essay Grading Rubric** (Next page).

CREATIVE ESSAY

Creative Essays are designed to *evaluate student progress on learning objectives 6 and 10*. These essays are designed to require you to think critically about the content of Christian faith and how it is communicated, as well as to examine your own beliefs and practices. It may also be necessary for you to draw upon your observations about the way in which Christianity is lived in the world around you.

On the schedule of readings, you will find Creative Essay options for several of our readings. Follow the instructions for the essay you are writing. While you may do more than one of these essays, you must choose to do at least one of them for your final portfolio.

Your grades on the Creative Essay will be based upon the following **grading criteria**:

- The paper is at least 4 full pages long.
- The genre of the paper clearly reflects the assignment
- Student's concluding reflections clearly explain her/his theological thinking behind the creative choices.
- The setting, characters and plot are fleshed out; the flow of action is logical.
- Word choice is appropriate and sentences read smoothly. Meaning is easy to decipher.
- Dialogue is effective and believable.
- Spelling, punctuation, and grammar are correct.
- The paper should show evidence of creativity and thoughtfulness. It should be interesting to read.

SOUL QUESTION ESSAYS

Soul Question Essays are designed to *evaluate student progress on learning objective #10*. On the schedule of readings, you will find **Soul Question** options for many of our assigned readings. The questions are designed to lead you to think about the implications of what we are reading for your own life, even if you are not a Christian. I'm asking you to reflect on what may be archetypal truths linked to our sources as these connect to your life experience and the way you see yourselves moving forward from this class.

Your essays, therefore, will be personal and subjective. Your grade on these essays cannot be based not on the correctness of the content of your essay but will be based on the following **grading criteria**:

- You need to show up. What I mean by this is that this shouldn't be a head reflection so much as a heart or soul reflection. Your essay should dig deep into and reveals some of the truest parts of you. It should reflect on and communicate the really real. You cannot hand me only surface answers nor can you hand me anyone else's answer.
- The paper needs to be at least 4 full pages long. This means that you can't simply pop off a perfunctory answer. Note: perfunctory means "unthinking, automatic, mechanical, dutiful, obligatory, token, careless." You need to do the opposite of this.

- Your reflections need to be consciously linked to both the question asked and the themes that appear in the reading assigned for that day.
- Because this baring of one's soul can be scary, and because there really can be no totally wrong answers here since you will be writing your personal truth, the lowest grade on these essays, for those who take the task seriously, will be a C. The only deductions will be for lazy proofreading, repetitious ideas, lazy organization of thoughts, lack of explicit connection to class themes, etc. In other words, I will not be grading the content, but I will deduct for lazy editing and other signs of lazy effort.

You must do at least three of these essays. You may choose to do more.

Building your Portfolio:

- 1) I will collect essays every Friday. If we do not have class on Friday, they may be turned in on Wednesday or Thursday.
- 2) You may not include more than one essay on any given day's reading in your final portfolio. The essays in your final portfolio will represent one or another form of reflection on 10 different days' assignments. But you might choose to do two of the essay options for one reading (if you found it particularly thought provoking or interesting) and I will grade both. You may then include the paper with the highest grade in your final portfolio.
- 3) You may turn in an essay at any time after we have completed our discussion of the relevant material in class.
- 4) You may turn in more than 10 essays if you wish, and collect the 10 with the highest grades into your final portfolio. Your portfolio grade will be the average of the grades assigned to the 10 essays you have selected to include in the final portfolio.
- 5) You may also revise your essays based on my comments and initial grade. If you choose to do this, follow the procedure for revisions outlined below.
- 6) It is up to you to collect graded essays, make certain you have the proper distribution of essays, and count up to 10. Please note – I will not be keeping track of grades as you go along. The only grade that matters is the grade average of your final portfolio. So you will not be able to ask me what you got on x paper if you lose it!

Portfolio grading:

- The first thing I will do when I receive your final portfolios is to count the essays.
- I will then grade any previously ungraded essays.
- I will add up the grades and divide by the number of essays to attain an average grade.
- I will finally make any deductions for plagiarism and missing entries. Plagiarism is grounds for failure on the whole assignment. I will deduct ½ letter grade (so that an A becomes an A-, or a B- becomes a C+) for each missing essay.

You control your portfolio grade!

If you do not turn anything in all semester, and try to do 10 entries at the last minute, you will not benefit from my feedback, you will not have the opportunity to revise any essays, and you will have no idea what your final portfolio grade will be.

If you turn in one or more essays a week, do additional essays or revise your essays until you are satisfied with the grades, include the proper distribution of papers in your portfolio, (3 Evidence essays, 1 Creative essay, 3 Soul Question essays, and then any 3 additional essays), and in the end, turn in a portfolio with your highest grades and best work, you will already have a pretty good idea what your final portfolio grade will be.

If you choose to revise a paper:

1. Let me know that you plan to revise your work. A good rewrite may require re-reading the text, or consulting with me to grasp that which was misunderstood. If all you intend to do is incorporate my editorial comments into your text (correct spelling, etc.), this will not be sufficient to raise your grade. Your revision must demonstrate that you have achieved greater understanding of the issues at stake. I already know this stuff!
2. Save the original paper with my comments.
3. Make your revisions.
4. Print out your revised paper.
5. Highlight each section that has been revised and write a brief note in the margins letting me know what you did to improve that section of your paper in the revision. E.g. "I restructured this argument." "I clarified the language here." "I added supporting evidence here."
6. Submit the revised paper together with the original paper (staple or clip them together). Please place the revision on top.

Examinations: *Exams are designed to evaluate learning objectives #1-9.*

There will be two in class midterm examinations, and a final exam as scheduled. All three will consist of: a) definitions, b) identification and short essay, and c) one or more longer thought essays which require either some integration and comparison of materials or some theological reflection. Exams will cover only the material in the corresponding segment of the class. In other words, the second and final exams are not cumulative except insofar as you must understand what came prior in order to understand what comes later. Students will be asked to demonstrate

- 1) a basic understanding of the content of the texts studied,
- 2) capacity to compare similar or evolving ideas and themes between texts
- 3) understanding of the methods of theological inquiry.

Because this is an introductory level course and one of its aims is to familiarize the student with the basic content of the Christian tradition, the exams will **require memorization** of content and of definitions. You must keep up with the readings. You will not be able to successfully cram for the exams. You will not necessarily be able to rely on prior general knowledge.

Helpful hints #1-3:

Students sometimes complain that they thought they knew the material and still don't get a very good grade on an exam. Keep the following principles in mind:

- 1) On these exams, you start out with zero points and earn points for what you tell me. Therefore, everything you say may be correct, but if you haven't said enough or if your answer is vague or incomplete, you will lose points.

- 2) Precision counts. I may know what you are supposedly trying to say, but if what you have actually written would be confusing to someone else who is not in the class, or is misleading and can be read in ways that are false, points will be deducted. Think of the precision needed in chemistry. You can't simply change H₂O into HO₂ and expect it to mean the same thing.
- 3) Don't just memorize words. Know what you are saying. Some students lose points because they memorize gibberish. If you don't understand a text, come see me. If you don't understand what you've written in your notes, don't just replicate it in your portfolio essays or in the exams. Come see me!

Helpful hint #4: The Evidence Essay questions are designed to help focus your reading in preparation for the class session. We will use these questions as a starting point for class discussions. Likewise, many of the Evidence Essay questions have reappeared on exams, so even if you have not chosen to write an Evidence Essay on a particular text for your portfolio, it will be worth your while to be aware of the questions as you read each assignment, and it will be useful to you to think about the questions, even making rough notes on the questions, prior to class. This will hold true even after you have turned in the portfolio and as you prepare for the final exam.

Attendance and Discussion (Presence and Participation):

Attendance in this classroom will be closely monitored. This not only helps me learn your name, but alerts me in time to pre-empt avoidable problems with absenteeism. Numerous unexplained absences are not acceptable. Stuff happens, but I want to know about it. If you must miss class for any reason, it is your responsibility to contact me, or a classmate concerning the missed material. Please don't simply ask if you missed anything. Of course you missed something! I don't walk into class intending to waste an hour of your life! ☺ Find out what you missed. Get class notes from someone, and then if you still have questions, come see me.

Persistent lateness or absence will hurt your grade. Five or more absences may constitute grounds for failure in this class.

Please note that it will be difficult for you to do well on exams if you are not present during class discussion. If you do not make the effort to make up the material, even one absence can radically affect your ability to do well on the corresponding exam (up to 20 pts!).

I will expect you to be prepared for class and ready to engage in a discussion of the relevant texts. One helpful way to do this is to make an effort to think about the Evidence Essay questions, making rough notes on the text, prior to each class session, even if you will not be writing that particular essay. If you do decide to write on that text, these notes will be helpful to you. If you don't, they will still enable you to participate more fully in class, and will provide a foundation for your exam preparations.

If you do not keep up with the reading in this class and if you do not come prepared to participate in class discussion, your grade will suffer. Students are required to **bring the relevant texts to class each day**. If you never do anything more than come to class prepared to take notes, your presence and participation grade will be a C.

Note #5: Miscellaneous observation

This is not necessarily a hard class. I can get you through this material. It is a demanding class that requires that you keep up with the work. It will not be possible to play catch up effectively in the day or even week before an exam or portfolio deadline. Stay on top of it!

Grades: Grades will be determined as follows:

Essay Portfolio -- 35%

Attendance and Class Participation -- 10%

Exam #1 -- 15%

Exam #2 -- 20%

Final Exam -- 20%

Grading Penalties:

- A Portfolio that is turned in late when an extension has not been negotiated with me will receive 1/2 grade lower for each calendar day after the original due date. That is, an A becomes an A- for one day late, an A becomes a B+ for two days late.
- Likewise, after I have determined the average grade for your portfolio essays based on content, the grade is dropped 1/2 grade for each missing entry. A “B” portfolio with one missing entry becomes B-, with two missing entries becomes C+, and so on.
- If you have not properly supplied attribution (page numbers) for all quotes, I will drop your grade by a full letter grade for the first instance. If your final portfolio does not include proper attribution, I will fail you for the assignment.

Academic Honesty Policy:

Failure to abide by the University Academic Honesty Policy as published in the University Catalogue will result in a failing grade for this class. This policy is available on the Registrar’s web pages: <http://www.sju.edu/int/resources/registrar/ahpolicies.html>

Specific examples of behaviors that will be grounds for failure in this class include but are not limited to the following:

- Using crib sheets on an exam
- Gaining unauthorized access to notes during an exam.
- Having someone else write your exam or portfolio entries for you.
- Copying from another's work. This includes copying another’s portfolio essays, even with some minor editing.
- Assisting another with an answer on an exam (either verbally or by allowing them to see your paper.)
- Gaining access to an exam prior to its administration or informing others of the questions on an exam that they have not yet taken.

- Word for word plagiarism from any source (e.g. quoting without putting the quote in quotation marks or without providing page or other references).
- Copying of full paragraphs, sections, sentences or phrases from our texts without giving proper reference. In most instances in this class, when quoting from the course pack, a short reference providing only the page number is sufficient.
- Paraphrasing the ideas of another without giving a reference. It is perfectly legitimate to incorporate the thought of another into your own reflections. Just let me know that you are doing it and identify your source using proper bibliographic form. This means that you must identify the author, title of the work, city of publication, publisher and year of publication for a book. For a journal article, identify the author, title of the article, name of the journal, volume number, year and page numbers.
- For proper bibliographic form, consult http://www.chicagomanualofstyle.org/tools_citationguide.html or ask the reference librarians to point you towards the Chicago Manual of Style, the MLA manual of style, or some other standard reference.

Computer Caution:

Be certain that you do not leave copies of your work on a public desktop when you are working in University Computing facilities. If you are uncertain about how to remove all private work from a public computer desktop, ask the IT person at the facility. If you do not do this, anyone sitting at that computer after you can access your work and copy it. If I discover that two portfolio entries are copied one from the other, and the guilty party does not confess, you risk being failed for the assignment or the course. A record will be placed in your permanent file. Be careful to protect yourself from this form of cheating.

Likewise: Do not lend your portfolio work to another who claims to be “just curious to see if [he or she] is doing it right.” If you do this and the other copies your work, you again risk being failed for this class. You may share your class notes. You may discuss this material among yourselves as much as is helpful. But be careful when sharing written work or work on computer disk. I have failed students on their portfolios for this kind of plagiarism.

Students with Disabilities –

In accordance with state and federal laws, the University will make reasonable accommodations for students with documented disabilities. If you have or think that you may have a disability requiring an accommodation (learning, physical, psychological), you should contact Services for Students with Disabilities, Room G10, Bellarmine, 610-660-1774 (voice) or 610-660-1620 (TTY) as early as possible in the semester for additional information and so that an accommodation, if appropriate, can be made in a timely manner. You will be required to provide current (within 3 years) documentation of the disability.

For a more detailed explanation of the University’s accommodation process, as well as the programs and services offered to students with disabilities, please go to <http://www.sju.edu/int/studentlife/studentresources/sess/>. If you have any difficulty accessing the information on-line, please contact Services for Students with Disabilities at the telephone numbers above.

Course Outline:

Aug 28	Introduction and Syllabus	Why this material is important.
Aug 29 	Theoretical Considerations #1 Terms and Methods	“Theology” as an academic discipline – sources and methods. Defining “faith” and “justice.” Intro to Catholic Social Teaching
Aug 31 	Christian Origins (Subtitle: Putting the next few texts in context.)	Read: Gonzalez, <u>Church History</u> , 23-32.
Sept 4 	Stories about Jesus #1	Read: Gospel of Mark (complete)
Sept 5 	Jesus’ Bible (Where Jesus’ ideas came from)	Read: Genesis 1-11
Sept 7 	Stories about Jesus #2	Read: Gospel of Thomas: Sayings Tradition
Sept 11 	Theoretical Considerations #2 It matters what we believe	Discuss: Contrasting theological systems and their ethical implications.
Sept 12 	Stories about Jesus #3	Read: Gospel of Thomas: Infancy Narratives (Please note that this is a different "Thomas" and this text is not from the author of the Sayings Tradition.)
Sept 14 	Theoretical Considerations #3 How much history does faith need?	Read: Van A. Harvey, “A Christology for Barabbases”
Sept 18 	Theoretical Considerations #4 How did the Bible come to be? Is the Bible reliable?	Read: Eusebius, <u>Ecclesiastical History</u> Book 3:24-30. Read: Cory and Hollerich, 19-27; 91-96.
Sept 19 	Early Structures of Authority	Read: Didache, 1 Timothy
Sept 21	Early Structures of Authority, cont.	Read: Acts of Paul and Thecla, Gospel of

		Mary
Sept 25 	Early Structures of Authority, cont. The Martyr as Ideal Human	Read: The Letters of Ignatius of Antioch to the Ephesians, Romans, and Smyrneans.
Sept 26 	Martyr as human ideal: Take 2 (Different Theological System)	Read: The Martyrdom of Perpetua and Felicitas.
Sept 28 	Early Doctrinal Conflicts	Read: McGrath, <u>Christian Theology</u> , 281-293, McGrath, <u>Christian Theology Reader</u> , 139-145. <i>Study Guide in course packet.</i>
Oct 2 	The Church at Home in the Empire	Read: Gonzalez, <u>Church History</u> , 33-40.
Oct 3	Midterm Examination #1	
Oct 5	No Class.	Dr. Krahmer is walking in the Susan G. Komen 3-Day Walk for the Cure that begins today.
Oct 9 	The Transformation of the Martyr Ideal	The Life of Abba Aaron, in Vivian, p.113-133.
Oct 10 	 Gregory of Nyssa	<u>The Life of St. Macrina</u>
Oct 12	No Class	Inauguration of our new President
October 15-16	Fall Break	
Oct 17 	Augustine	<u>Confessions</u> Book 2 and Book 8.6-12.
Oct 19 	Augustine	<u>City of God</u> , Book 14.1-6, 11-15, 28. <i>Study Guide in course packet.</i>
Oct 23 	Medieval Christianity	Gonzalez, <u>Church History</u> , 41-58.
Oct 24 	Anselm of Canterbury	Read: McGrath, <u>Christian Theology Reader</u> , 182-83. Anselm, <u>Why God Became Man</u> , 100-103, 118-121, 136-146, 150-152

Oct 26	No Class	Dr. Krahmer at a Conference
Oct 30	Bernard of Clairvaux	<u>On Loving God</u> , 109-125
		
Oct 31	 Francis of Assisi	Thomas of Celano, <u>The First Life of St. Francis</u> , 5-33.
		
		
Nov 2	Beguine Spirituality	Christina Mirabilis, from the <u>Life</u> .
		
		
Nov 6	Midterm Examination #2	
Nov 7	Thomas Aquinas	Selections on Grace and Free Will, Q.109, articles 1-6 <i>Study Guide in Course Packet</i>
		
Nov 9	Women's Spirituality In the middle ages	Hadewijch, Letter 6, p.189 ff and Vision 7, p. 195-96; (from Petroff, <u>Medieval Women Visionaries</u>)
		
Nov 13	Medieval "Heresy"	Selections, Bernard Gui, <u>Manual of the Inquisitor (1323-24)</u> , in Kirchner and Morrison, 304-312.
		
Nov 14	Julian of Norwich	<u>Showings</u> , p. 178-187, 240-43, 256-259, 267-283
		
Nov 16	Religious Reformation and	Gonzalez, <u>Church History</u> , 59-82. The Early Modern World
		
Nov 20	Teresa of Avila	<u>Interior Castle</u> , Prologue and First Dwelling, 33-47.
		
Nov 21-25	Thanksgiving Break	
Nov 27	Luther	<u>The Freedom of a Christian</u> , in Tappert, pages 19-34.
		
Nov 28	Luther	<u>The Freedom of a Christian</u> , in Tappert,



34-53.

Nov 30 Council of Trent

Leith, Creeds of the Churches, 408-424.**PORTFOLIO FINAL DUE!**

Dec 4 Enlightenment

Kant, "What is Enlightenment";
Boswell, "Interlude: 'David Hume, Just A-Dying'"

Dec 5
 Theoretical Considerations #6
 Church and Church Authority
 Today

Alister E. McGrath, Theology, The Basics,
 Chapter 7 "Church," 123-42.
 Lawrence S. Cunningham, The Catholic
 Faith: An Introduction, Chapter 5 "The
Roman Catholic Church, 71-88.
 Paul Lakeland, Church, 62-68, 82-87.

Dec 7 CST as applied Theology

Biblical, liturgical sources for CST,
Handouts.

Read on Web: <http://www.osjspm.org> and
http://www.osjspm.org/major_themes.aspx
 Print 2 page summary of major themes and
 bring to class.

Dec 10-11 Reading Days
December 11 – 1 p.m. Our Classroom

Optional Exam Review

Dec 12-17 Final Exams