

## THEO 100-27: THEOLOGICAL FOUNDATIONS

*Business Learning Community*  
MARKETS & MORALITY FIG

Monday-Wednesday-Friday  
10:00-10:50 AM  
McGannon Hall 211  
Fall 2010



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Office Hours: Monday-Wednesday-Friday

11:00-11:50 AM, 1:00-2:00 PM

(or by appointment)

## SLU MISSION STATEMENT

“The Mission of Saint Louis University is the pursuit of truth for the greater glory of God and for the service of humanity. The University seeks excellence in the fulfillment of its corporate purposes of teaching, research and community service. It is dedicated to leadership in the continuing quest for understanding of God’s creation, and for the discovery, dissemination and integration of the values, knowledge and skills required to transform society in the spirit of the Gospels. As a Catholic, Jesuit University, the pursuit is motivated by the inspiration and values of the Judeo-Christian tradition and is guided by the spiritual and intellectual ideals of the Society of Jesus.”

## COURSE DESCRIPTION

In response to the mission of this Catholic, Jesuit University, the *Theological Foundations* course (THEO 100) seeks to educate students from all the undergraduate programs in the discipline of theology in critical discourse with human experience, biblical origins, historical foundations, and historical developments of the Christian tradition. The course provides opportunity for human enrichment through creative questioning, awareness of Christian cultures, comparative study of other cultural and religious contexts, service-learning experiences in the local community, and a balanced appreciation of Christianity as a vital element in our global heritage.

## ACADEMIC GOALS

This FIG (First-Year Interest Group) section of THEO 100 introduces students to Christian theology by engaging classical and modern theological texts while bringing into focus issues of particular concern to students in ECON 190. Human beings are both spiritual and economic creatures. Accordingly, this FIG offers an opportunity for dialogue on religion, economics, and justice by combining an introductory course in Economics with a core class in Theology. The ultimate goal is to foster an appreciation for the theological discipline as both an aid for understanding the human condition and for nurturing one’s own personal formation. To this end:

- Students will be introduced to the Hebrew and Christian scriptures with an emphasis on important texts and major theological issues.
- Students will explore how historical and literary criticism help in understanding fundamental theological concepts such as God, revelation, faith, creation, covenant, and salvation history.
- Students will demonstrate an active grasp of basic theological texts and concepts of the Christian tradition.
- Students will *accurately summarize* basic theological concepts in their own words, explain the relationships between two or more theological concepts, and identify the historical and/or contemporary relevance of these concepts.

- Students will be encouraged to *ask questions* relevant to the course content and contribute meaningfully to class discussion.
- Students will explore the role of spiritual values in the formation of a socially responsible business ethic by addressing specific issues in business such as ethics, cultural diversity, accountability to stakeholders, value creation, and the challenges of illegal immigration.
- Students will have an opportunity to consider how their religious convictions interact with their commitments in the secular realm.
- Students will reflect on what constitutes a good and just economic system.
- Students will critically evaluate the dimensions along which market economies conflict with or complement service of faith, promotion of justice, freedom, and morality.

### **COURSE STRUCTURE**

Class meetings will consist of lectures and class discussion. Throughout the semester the class will divide into small-group discussions of the primary readings guided by topic questions provided by the instructor. Students will be responsible for attending class regularly, arriving promptly, completing all assigned readings, and participating in discussion. *The course also requires a service-learning component (ten hours of community service) coordinated through the University's Service-Learning program.* Written assignments consist of: (1) weekly discussion questions, (2) an in-class midterm exam (with a take-home essay component), (3) a theological credo (3 pages), and (4) an in-class cumulative final exam (with a take-home essay component).

### **LEARNING OUTCOMES**

Having completed this course, students will be able to demonstrate a fundamental grasp and appreciation of the connections among sacred texts, essentials of doctrine, history and tradition, and the relationship of Christianity to other faith traditions by:

- Reading, summarizing and indicating the major theological themes of at least one major text of the Hebrew Bible, the New Testament, and one ecclesiastical/conciliar document.
- Describing the concept of canon formation, the significance of the diversity of literary forms in the Bible, and the different modes or levels of Biblical interpretation.
- Cultivating an appreciation for the overall structure of Theology as a discipline, its major sub-disciplines, and the interconnection between such doctrines as Christ, Trinity, and Ecclesiology.

- Demonstrating an ability to understand and apply a distinctively theological approach to a complex ethical problem (social, sexual, bio-medical, business, etc.) and be able to explain how theological ethics differs from philosophical or other approaches.
- Grasping the concept of the historical development of doctrine and/or praxis by explaining the main outlines of early Church Christological controversies.

## COURSE REQUIREMENTS

Final grades will be determined by the quality of the work submitted and the student's participation in the class on the following basis:

1. *15% Class Participation*—attendance, active participation, and positive contribution to class discussions are a required part of your grade. See **Appendix B** for guidelines on how to participate in class discussions. Three unexcused absences are permitted. More than three absences and/or excessive tardiness will result in the lowering of a student's grade—**one half-letter grade for every absence beyond those allotted.**
2. *15% Theological Credo Statement*—2-3 page theological “credo” paper due on the last day of classes, **Monday, December 6**. A credo is a personal statement of convictions; what you feel is most important in life. Beginning with, “This I believe . . .” the credo statement is more than just another writing assignment—it will benefit you only if you tackle significant topics with brutal honesty. The student is asked to integrate coursework with service-learning experience by relating his/her service experience to *at least* one of the primary texts read during the semester. See **Appendix C** for more details on how to write the credo paper.
3. *15% Weekly Discussion Questions*—Most weeks during the semester the Friday session will be devoted to group discussions related to the primary readings and found each week in the syllabus. Each student is asked to come prepared by answering the questions ahead of time and sharing their responses with the class, then turn in their written responses to the instructor. Students will receive a check plus (✓+), check (✓), or check minus (✓-); papers that receive a check minus (✓-) have to be re-written. At the end of the semester you will receive a cumulative letter grade for all the discussion questions.
4. *25% Midterm Exam*— a closed-book exam in three sections (definitions, short essay, and a take-home long essay) to be taken during our regular class-time on **Friday, October 16**.
5. *25% Final Exam*—a closed-book cumulative exam in three sections (definitions, short essay, a take-home long essay) to be taken during final exams week on **Monday, December 13 at 8:00 AM** in our regular classroom.
6. *5% On-line Class Evaluation and Assessment Tool*—every student is required to log-on and complete the on-line assessment questionnaire on Banner at the beginning of the semester and again at the end of the semester (along with a course evaluation). Please

log-on to take the course evaluation and retake the assessment questionnaire. Failure to do so results in a grade of “zero” on 5% of the overall class grade.

## GRADING SCALE

The following College of Arts & Sciences grading scale applies for this course:

<u>GPA:</u>	A = 4.00	A- = 3.7	B+ = 3.3	B = 3.00	B- = 2.7
	C+ = 2.3	C = 2.00	C- = 1.7	D = 1.00	F = 0.00

## CRITERIA FOR GRADING

**A range** = *Superior, exceptional, outstanding*. The assignment demonstrates critical, informed, and creative theological inquiry that reflects superior understanding of essential theological/historical concepts. This means the student demonstrates depth of insight beyond what is normally expected. Carefully nuanced reasoning and writing, free from material, structural and grammatical error are presupposed in this grade.

**B range** = *Good*. The assignment demonstrates ready command of full range of concepts and shows some critical, informed, and creative inquiry that reflects above average understanding of essential theological/historical concepts. This means the student has produced an assignment that is free from material, structural and grammatical errors.

**C range** = *Acceptable*. The assignment demonstrates satisfactory ability to describe overall picture and essential concepts. This means the student has completed the assignment in a manner involving no significant errors. Material may not be free from structural and grammatical errors. Nuanced reasoning is not demonstrated.

**D range** = *Below average*. The assignment demonstrates reasoning that is neither carefully nuanced nor coherently presented; writing is insufficient in depth of insight and/or use of texts; presentation is not free from material error in structure, spelling and grammar. This means that the student failed to respond adequately to the assignment and its intentions.

**F** = *Unsatisfactory*. In one or more of the following ways the student: 1) failed to turn in the assignment; 2) did not respond to the assignment as given; 3) submitted work so thoroughly flawed as to indicate that the student did not make a serious effort, 4) was involved in plagiarism or cheating.

## REQUIRED TEXTS

The following texts are **required** for this course and available at the University bookstore:

1. *On Moral Business: Classical and Contemporary Resources for Ethics in Economic Life*  
ISBN: 0802806260

Author: Max L. Stackhouse, Dennis P. McCann, Shirley J. Roels, and Preston N. Williams, eds.

2. *Theological Foundations: Concepts and Methods for Understanding Christian Faith*

ISBN: 9780884899204

Author: J. J. Mueller, SJ, *et al.*

3. *Theology: The Basic Readings*

ISBN: 9781405170420

Author: Alister McGrath, ed.

The following texts are **recommended**:

1. *The HarperCollins Study Bible: Fully Revised and Updated*

ISBN: 9780060786854

Editor: Harold W. Attridge

### ACADEMIC MISCONDUCT

The University is a community of learning, whose effectiveness requires an environment of mutual trust and integrity. Academic integrity is violated by any dishonesty such as soliciting, receiving, or providing any unauthorized assistance in the completion of work submitted toward academic credit. While not all forms of academic dishonesty can be listed here, copying from a book or class notes during a closed book exam, submitting materials authored or revised by another person as the student's own work, copying a passage or text directly from a published source without proper citation, taking a test or doing an assignment for another student, securing or supplying in advance a copy of an examination without the consent of the instructor all constitute academic misconduct and will be met with appropriate sanctions. **Possible sanctions for violation of academic integrity may include, but are not limited to, assignment of a failing grade in a course, disciplinary probation, suspension, and dismissal from the university.** Students should review the College of Arts and Sciences policy on Academic Honesty, which can be accessed on-line at <http://www.slu.edu/x12657.xml>.

### ACADEMIC ASSISTANCE

Students who may require academic accommodation for a disability in order to meet the requirements of this course (as outlined in this syllabus) should contact Adam Meyer, Disabilities Counselor, at 977-8885 or e-mail at [meyerah@slu.edu](mailto:meyerah@slu.edu). It is the responsibility of the student to contact faculty and make arrangements with Disabilities Services.

### WRITING ASSISTANCE

I encourage you to take advantage of the Writing Center's services; getting feedback benefits writers at all skill levels. The Center helps with writing projects, multimedia projects, and oral presentations. They offer one-on-one consultations that address everything from brainstorming and developing ideas to crafting strong sentences and documenting sources. For more information, call 977-2930 or visit <http://www.slu.edu/x13305.xml>.

### SERVICE-LEARNING

Service learning is a pedagogical method used in many academic courses that makes service to others an integrated part of the curriculum. Students, while engaging in this service work, gain wisdom and knowledge from the organization, which acts as a "co-educator". The organization, in turn, benefits from the work provided, making it a reciprocal relationship. The students, after applying concepts learned in the classroom to this experience, reflect on their service, thereby enhancing the academic curriculum. Thus, the student follows the natural progression of:

LEARN ⇒SERVE ⇒LEARN ⇒REFLECT ⇒LEARN.

**Date and time TBA.** Leah Sweetman, Program Director for Service-Learning, will introduce the class to the concept of Service-Learning and help students find placements with agencies that meet their individual needs and can accommodate their schedules. *Every student is required to serve ten hours of community service-learning* at some point during the semester, coordinated through the University's Service-Learning program (visit their website for more information: <http://servicelearning.slu.edu/>). For more individual assistance, Leah Sweetman can be contacted at 977-4214 or by e-mail at [sweetman@slu.edu](mailto:sweetman@slu.edu).

<b>COURSE CALENDAR</b>
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|---------------|---|
| <b>AUG 23</b> | <b>First day of classes!</b><br>WELCOME & INTRODUCTION  |
| <b>AUG 25</b> | <b>What is Theology?</b><br><br>Mueller, et al., <i>Theological Foundations</i> , 1-5; McGrath, <i>The Basic Readings</i> , xii-xxi; Stackhouse, et al., <i>On Moral Business</i> , 10-34.  |
| <b>AUG 26</b> | <b>Mass of the Holy Spirit (11 AM)</b>  |
| <b>AUG 27</b> | <b>THEO 100 Joint Session 1: Theology and Mission</b><br><br>All sections of THEO 100 are required to attend three general lectures over the course of the semester. Session one focuses on the University's Jesuit, Catholic mission and the role of theology in the liberal arts curriculum.<br><b>Class will meet at regular time in Pere Marquette Gallery, DuBourg Hall.</b> |
| <b>AUG 30</b> | <b>The Sources and Tasks of Theology</b><br><br>McGrath, <i>The Basic Readings</i> , 1.1-3, 1.6-7.<br><br><b>SCRIPTURE AS THE PRIMARY SOURCE OF CHRISTIAN THEOLOGY</b>  |
| <b>SEP 1</b>  | <b>The Authority and Interpretation of Scripture</b>  |

McGrath, *The Basic Readings*, 1.4-5, 1.8.

**SEP 3 Biblical Principles for Economic Theory and Practice**

George Monsma, “Biblical Principles for Economic Theory and Practice,” and Max Stackhouse, “The Ten Commandments: Economic Implications,” in *On Moral Business*, 38-45, 59-62.

**Discussion Questions 1:** (1) Write a short (1-2 sentence) definition of theology.  
 (2) What was the most important point you learned from this week’s readings?  
 (3) What important questions remain unanswered for you?

**SEP 6 Labor Day: Official University Holiday**

**SEP 8 Introduction to the Hebrew Scriptures: Torah/Prophets/Writings**

Mueller, et al., *Theological Foundations*, 33-58; Genesis 1-4; Psalm 104.

**SEP 10 Abraham: Father of Three Faiths**

Genesis 12-18:15, 21-22; Barry Gordon, “Scarcity, Faith, and Wisdom,” in *On Moral Business*, 49-53.

**SEP 13 The Exodus: A God Who Liberates**

Exodus 1-21, 24; Paul D. Hanson, “The Birth of the Covenant,” in *On Moral Business*, 56-59.

**SEP 15 The Prophets: A Tradition of Protest**

Amos; Jonah; Martin Hengel, “Property and Riches in the Old Testament and Judaism,” in *On Moral Business*, 67-68.

**Extra Credit 1:** The Puleo Program, a scholarship program for Theology majors and minors, is a month-long immersion in Nicaragua. **Tonight 7:00-9:00 PM in DuBourg Grand Hall**, students share last summer’s experiences in Nicaragua. Those who attend and write a 2-page summary and analysis will receive a half-letter grade extra-credit on their MIDTERM EXAM.

**SEP 16 Templeton Prize Lecture**

**Extra Credit 2:** Dr. Charlotte Köckert of the University of Heidelberg will deliver a Lecture entitled, “Conversion to Christianity in Late Antiquity—Augustine and Friends” as recipient of the *John Templeton Award for Theological Promise*. **11:00AM-12:30**

**PM in Adorjan Hall 142.** Those who attend and write a 2-page summary and analysis will receive a half-letter grade extra-credit on their MIDTERM EXAM.

**SEP 17 Conclusion: The Hebrew Scriptures**

**Discussion Questions 2:** (1) Discuss the role of the Bible in your faith. How is the Bible used in your faith community? (2) How would you convince a skeptic that a collection of books dating back thousands of years is culturally relevant today?

**SEP 20 Introduction to the New Testament**

Mueller, et al., *Theological Foundations*, 63-91; Mark.

**SEP 22 The Life of Jesus: One Savior, Many Witnesses**

Mark; John 1; Matthew 5:1-7:29; Stephen Charles Mott, “The Use of the New Testament in Social Ethics,” in *On Moral Business*, 70-74.

**SEP 24 The Sermon on the Mount: Christian Ethics 101**

Matthew 5:1-7:29; Lisa Sowle Cahill, “Ethical Implications of the Sermon on the Mount,” in *On Moral Business*, 79-81.

**Discussion Questions 3:** Small-group assignment—instructions to be distributed in class by the instructor.

**SEP 27 The Letters of Paul**

Mueller, et al., *Theological Foundations*, 63-91; Galatians; Romans 12-16

**SEP 29 The Earliest Christian Communities**

Justo González, “From the Jesus Movement to the Urban Christians,” and Elisabeth Schüssler Fiorenza, “Christian Mission, Patriarchal Order, and the Household,” in *On Moral Business*, 95-99, 101-107.

**TRADITION AS AN EQUALLY IMPORTANT SOURCE OF THEOLOGY**

**OCT 1 THEO 100 Joint Session 2: From Old Testament to New Testament**

All sections of THEO 100 are required to attend three general lectures. Session two focuses on the continuity and discontinuity of the Old and New Testaments.

**Class will meet at regular time in Pere Marquette Gallery, DuBourg Hall.**

**OCT 4 Talking About God: From Scripture to Doctrine**

McGrath, *The Basic Readings*, 2.1-3, 2.5-6; Max Stackhouse, “What Then Shall We Do? On Using Scripture in Economic Ethics,” in *On Moral Business*, 109-113.

**OCT 6 The Church: Keeper of Tradition**

Mueller, et al., *Theological Foundations*, 143-170; National Conference of Catholic Bishops, “Economic Justice for All: Catholic Social Teaching and the U.S. Economy,” “Conservative and Evangelical Statements,” and John Paul II, *Centesimus annus*, in *On Moral Business*, 436-451, 469-495.

**OCT 8 Marks of the Church and Apostolic Succession**

Mueller, et al., *Theological Foundations*, 143-170; McGrath, *The Basic Readings*, 7.1, 7.3-7.6; Nicene Creed (<http://www.creeds.net/ancient/nicene.htm>).

**Midterm Exam Review:** The take-home portion of the exam will be distributed at the end of class.

**OCT 12 Film (part 1)**

Watch *Local Hero* (1983), written and directed by Bill Forsyth.

**OCT 14 Film (conclusion)**

Watch *Local Hero* (1983), written and directed by Bill Forsyth.

**Discussion Questions 4:** (1) Read Genesis 1:26-28. What does it mean that humankind has been given dominion “over every living thing that moves upon the earth”? What is the responsibility of businesses toward the environment? (2) In the movie *Local Hero*, what does the main character learn about accountability to something other than “bottom-line” thinking? (3) Is personal moral formation necessary to succeed in business?

**OCT 16 Midterm Exam**

**OCT 18-19 FALL BREAK**

**OCT 20 Christology: The Person and Work of Jesus Christ**

Mueller, et al., *Theological Foundations*, 103-132; McGrath, *The Basic Readings*, 4.1-2, 4.5-6.

**OCT 22**      **“But who do you say that I am?”**

Matthew 16:13-20; Philippians 2: 5-11; Hebrews 4:14-16; McGrath, *The Basic Readings*, 4.3.

**OCT 23**      **SLU Make a Difference Day (University Service Day)****OCT 25**      **Incarnation and Atonement**

Mueller, et al., *Theological Foundations*, 103-132; McGrath, *The Basic Readings*, 5.1-6; Romans 3:21-26; John 3:16; Revelation 21-22.

**Discussion Questions 5:** (1) Why did Jesus die? (2) Is suffering a necessary aspect of the Christian life? (3) If Christ died in part to put an end to sin and death, how do we make sense of the continuing existence of innocent suffering?

**RELIGIOUS EXPERIENCE AS A SOURCE OF THEOLOGY**

**OCT 27**      **The Holy Spirit and the Christian Life**

Mueller, et al., *Theological Foundations*, 219-249; John Calvin, “The Moral Law and the Christian Life,” in *On Moral Business*, 180-186.

**OCT 29**      **The Protestant Reformation: Re-imagining Spirituality**

John Calvin, “The Moral Law and the Christian Life,” Martin Luther, “Trade and Usury,” in *On Moral Business*, 180-186; McGrath, *The Basic Readings*, 1.3, 7.1.

**NOV 1**      **The Protestant Work-Ethic Reconsidered**

John Calvin, “The Moral Law and the Christian Life,” Max Weber, “Asceticism and the Spirit of Capitalism,” in *On Moral Business*, 180-186, 247-251.

**Discussion Questions 6:** (1) What aspects of the Protestant Reformation contributed to the rise of capitalism? (2) For Calvin, what is the ultimate measure of right and wrong? Is Weber’s reading of Calvinism true to Calvin?

**NOV 3**      **Christian Ethics in the World Today**

Ronald J. Sider, “A Biblical Perspective on Stewardship,” Cornel West, “The Political Task of the Christian Church,” and Mark R. Amstutz, “The Churches and Third World Poverty,” in *On Moral Business*, 802-825.

**NOV 5**      **The Sacraments**

Mueller, et al., *Theological Foundations*, 177-210; McGrath, *The Basic Readings*, 8.1-6.

**THEO 100/ECON 190 Joint Session:** The *Markets & Morality* FIG will meet in a joint session to debate: “*Rethinking the Social Responsibility of Business: Friedman vs. Mackey.*”

**Discussion Questions 7/Debate:** The class will be divided into two groups, one arguing FOR Friedman the other arguing AGAINST Friedman. Every member of the group will present one argument with the FOR position going first; after both sides have presented their arguments FOR and AGAINST each team will have an opportunity for a point-by-point rebuttal of the other team’s argument.

More information and time for debate preparation will be provided closer to the debate. Read the article on *ReasonOnline*:

<http://www.reason.com/news/show/32239.html>

*Date, time, and place to be announced.*

## REASON AND THE MODERN CRISIS OF FAITH

### NOV 8 Christianity and Other World Religions

Mueller, et al., *Theological Foundations*, 301-365. Also read the Vatican II document, *Nostra Aetate*, on the relationship of Christianity to other faiths, at the following web link:

[http://www.vatican.va/archive/hist\\_councils/ii\\_vatican\\_council/documents/vat-ii\\_decl\\_19651028\\_nostra-aetate\\_en.html](http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_decl_19651028_nostra-aetate_en.html)

### NOV 10 Can God be Known?

Immanuel Kant, “The Principles of the External Mind and Thine,” John Rawls, “Two Principles of Justice,” G. W. F. Hegel, Introduction to the Philosophy of History, “ and Karl Marx, “The Manifesto of the Communist Party,” in *On Moral Business*, 225-244.

### NOV 12 THEO 100 Joint Session 3: Christianity and Religions of the World

All sections of THEO 100 are required to attend three general lectures. Session three focuses on the text of *Nostra Aetate*:

[http://www.vatican.va/archive/hist\\_councils/ii\\_vatican\\_council/documents/vat-ii\\_decl\\_19651028\\_nostra-aetate\\_en.html](http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_decl_19651028_nostra-aetate_en.html)

**Class will meet at regular time in Pere Marquette Gallery, DuBourg Hall.**

**NOV 15      The Root and the Branches**

Mueller, et al., *Theological Foundations*, 301-365; Jonah; Romans 11; Martin Hengel, "Property and Riches in the Old Testament and Judaism," "Surahs from the Qur'an," Mahmud Shaltout, "Dealings," Robert Hefner, "Islam and the Spirit of Capitalism," Ken Brown, "Islamic Banking: Faith and Creativity," in *On Moral Business*, 67-68, 357-369.

**NOV 17      Is Common Moral Discourse Possible?**

S. Prakash Sethi, "The Righteous and the Powerful: Differing Paths to Social Goals," John Kavanaugh, "Challenging a Commodity Culture," Leo V. Ryan, "The New Poland: Major Problems for Ethical Business," in *On Moral Business*, 863-866, 593-598, 765-770.

**NOV 19      The Challenge of Pluralism**

**Discussion Questions 8:** (1) Is it possible for the "religious" person to enter into a discussion with the willingness to abandon his or her "deepest commitments"? (2) How does the book of the prophet Jonah illuminate the tensions present in the three Abrahamic faiths? What does God say to us today through the example of the prophet Jonah that can guide interfaith dialogue? (3) What does this Vatican II text, *Nostra Aetate*, say about the relationship of Christianity to other religions?

**NOV 22      Social Justice and Christian Responsibility**

Mueller, et al., *Theological Foundations*, 261-290; Vatican II document on contemporary social concerns, *Populorum Progressio*:

[http://www.vatican.va/holy\\_father/paul\\_vi/encyclicals/documents/hf\\_p-vi\\_enc\\_26031967\\_populorum\\_en.html](http://www.vatican.va/holy_father/paul_vi/encyclicals/documents/hf_p-vi_enc_26031967_populorum_en.html)

**NOV 24-26    Thanksgiving: Official University Holiday**

**NOV 29      Traces of God in a Post-Holocaust World**

Mueller, et al., *Theological Foundations*, 261-298; Gustavo Gutiérrez, "Liberation and Development," James W. Skillen, "Human Freedom, Social Justice, and Marxism: A Biblical Response," in *On Moral Business*, 331-338, 305-311.

**DEC 1 Christianity and Globalization**

Mueller, et al., *Theological Foundations*, 375-395; Robert H. Nelson, “Unoriginal Sin: The Judeo-Christian Roots of Ecotheology,” James A. Nash, “Ecological Integrity and Christian Political Responsibility,” in *On Moral Business*, 837-852; Leonardo Boff, “Liberation Theology and Globalization”:

<http://portland.indymedia.org/en/2006/04/337131.shtml>

**DEC 3 Christianity and Illegal Immigration**

United States Conference of Catholic Bishops, official statement on immigration, “Strangers No Longer”: <http://www.usccb.org/mrs/stranger.shtml>; National Council of La Raza, “Five Facts About Undocumented Workers in the United States”: <http://www.nclr.org/content/publications/download/50720>.

**Discussion Questions 10:** In-class, open-ended discussion evaluating the pros and cons of globalization. What is globalization? Who benefits? Who suffers?

**DEC 6 The Role of the Church Today— Last day of classes!**

Leonardo and Clodovis Boff, “A Concise History of Liberation Theology”  
<http://www.landreform.org/boff2.htm>)

Romero, “The Last Sermon”  
<http://www.haverford.edu/relg/faculty/amcguire/romero.html>

News article on the Jesuit martyrs of El Salvador:  
<http://www.creighton.edu/CollaborativeMinistry/WPnov16.html>

*Credo* paper due. Take-home portion of the final exam to be distributed at the end of class.

**Discussion Questions 9:** (1) What does the church mean to you? (2) Is the church relevant in today’s world? (3) The early church suffered great persecution and many of the earliest Christians were martyred for their faith. Has today’s church become complacent in its middle class comfort? How does being a Christian differ in a context of political persecution? (3) What can the North American church learn from the church of the Third World?

**DEC 13 FINAL EXAM (8:00 AM)**

**THE INSTRUCTOR RESERVES THE RIGHT TO CHANGE THE SYLLABUS AT ANY TIME FOR THE PURPOSES OF MEETING COURSE LEARNING GOALS.**

**Appendix A: How to Read a Theological Text and Write a Theological Essay**

Defining Various Types of Scholarly Essays: (1) A theological REACTION paper state's one's own reaction to someone else's beliefs, theories, or suppositions; (2) a theological REFLECTION paper critically evaluates someone else's beliefs, theories, or suppositions; and (3) a RESEARCH paper carefully presents someone else's ideas by drawing upon other sources for clarification and verification in order to provide a defensible thesis/opinion about someone else's beliefs, theories, or suppositions.

Theological reflection papers are not summaries of what you have read but are intended to demonstrate your ability to engage in theological reflection by providing a brief critical analysis.

In *reading* a theological text:

1. Identify the theological problem. Why is the author writing this? What issues are at stake?
2. Identify the thesis developed by the author in response to the problem.
3. Identify the author's opponents and allies.
4. Outline the structure of the argument. **We understand any text when we are able to state the author's position in our own words.**

In *analyzing* a theological text:

1. Assess the thesis: Does it adequately address the stated problem? What theological assumptions does the author make?
2. Assess the argument: Does the author's argument support the thesis? To what tradition or community is the author accountable? Has the author made good use of theological resources? Has the author presented opposing opinions fairly and accurately?
3. Respond to the argument: What is your opinion of the argument?

In *writing* a theological reflection paper, demonstrate your ability to critically analyze a text in one of the following ways:

1. *Agreement*—this type of essay affirms the author's conclusions on a reasoned basis other than the author's own argument; that is, demonstrate why you agree with the author by developing your own argument in defense of the author's thesis or by appealing to other authorities who hold similar positions.
2. *Disagreement*—this type of essay rejects all or part of the author's argument on the basis of a reasoned argument of your own devising by stating and defending your reasons for disagreement.
3. *Consequence*—this type of essay makes explicit unstated but important consequences of the author's argument that are either incoherent or inconsistent with the author's position.

4. *Presupposition*—this style of essay makes explicit unstated but important presuppositions of the author’s argument that would have to be true in order for the author’s argument to be valid but which the author has left unstated.
5. *Comparison*—this type of essay draws relevant and interesting conclusions from a comparison and contrast of two (or more) different reading assignments.
6. *Synthesis*—this kind of essay creatively combines various arguments of various authors in order to construct a new argument.

Writing a Short Essay: An essay is primarily a speculative piece of writing that centers on one’s personal opinion concerning a topic. It may or may not involve references to other (authoritative) sources. An essay has three major components: (1) Introduction, (2) Body, and (3) Conclusion.

1. *Introduction*—The introduction gives the main point or THESIS of your paper. For a short essay the introduction is only one paragraph in length ending in an explicit statement of your thesis.
2. *Thesis*—the single most important sentence in your essay, it is a precise declaration of what you seek to demonstrate in your essay.
3. *Body*—Develops the thesis by listing all the points that demonstrate the validity of your thesis. These points can be arranged chronologically (events in time), least important to most important, cause and effect (one point given as reason for another), and oppositional (point/counterpoint). In a short essay each point that bolsters your thesis should correspond to one paragraph in the body of the essay. ALWAYS OUTLINE YOUR ARGUMENT BEFORE YOU WRITE!
4. *Conclusion*—This is a restatement and clarification of your thesis in light of the argument presented in the body. Did you convincingly defend your thesis?

**Students needing further instruction on writing papers are encouraged to contact the Writing Center (314-977-2930) or visit the Academic Resources Center.**

## Appendix B: Guidelines for Class Discussion

Students are expected to conduct themselves in a respectful and professional manner. Classroom discussions will from time to time involve disagreements and differences of perspective. This is perfectly legitimate and part of the learning process. Such discussions must respect the dignity of all participants, regardless of differences of perspective. The classroom should be an environment in which students have the liberty to test out ideas, even if they are not yet fully formulated, without fear of ridicule or reproach.

Christian theology is an ongoing conversation about how God has been understood by the Christian tradition throughout the ages. The point of conversation (theological or otherwise) is to advance understanding for all participants, therefore it is important to enter into conversation seeking to learn as much as to persuade. In that spirit, the following guidelines are offered to make our time together more mutually beneficial:

1. This is not debate class! We are here to *discuss* theology by participating in the type of conversation that genuinely advances understanding. It is important to approach these discussions with both a high degree of introspection and a willingness to engage in dialogue.
2. Engage in academically responsible scholarship by presenting all perspectives fairly, by making an effort to understand an author's historical and cultural context, and by consulting primary sources directly (always citing references fully).
3. Before discussing differences of opinion, it is always helpful to begin by identifying some common convictions about the issue at hand.
4. Be open to constructive criticism since much can be learned from objections to one's own position, even if in the end one's position remains unchanged.
5. Point out mistakes or misinformation in your interlocutor's position gently and constructively.
6. At the conclusion of the conversation assess what you have learned or need to learn in order to further refine your own position.

Use of Technology in the Classroom: Cell phones should be turned off or placed in vibrate mode during class. If you receive an EMERGENCY call (one that requires your immediate attention) during class, please remove yourself from class as unobtrusively as possible, complete the conversation as quickly as possible and—unless the situation demands otherwise—return to class as unobtrusively as you left. Use of laptops during class time is permitted but those who are found to be using their laptops during class time for purposes unrelated to class content will be denied the privilege of using them in class for the remainder of the semester. Text messaging is absolutely prohibited at all times during class. Any student found to be using electronic media during a quiz or exam will automatically receive a zero/F for that work. No exceptions.

**Appendix C: Service-Learning/Credo Paper**  
 Writing Guidelines  
 Fall 2010

The final paper is a 2-3-page statement of belief in which you articulate your own spirituality and/or philosophy of life. The goal is to encourage the student to integrate course readings, outside-of-class service experiences, class discussions, and personal life experience in order to articulate a personal creed. In other words, *what are your belief/value system and how has the content of this course challenged or confirmed your core beliefs?*

While this course is a general introduction to Christian theology, the instructor has never assumed that students are confessing Christians. Accordingly, the articulation of a general statement of belief need not entail belief in God. Granted, if you are a believer, then your paper should articulate in your own words how you personally appropriate Christian traditions, but if you belong to another faith, or no faith at all, you can nonetheless articulate your own personal creed—*what you believe and why*. All I ask is that you relate your personal beliefs to the course contents then reflect on how this personal statement of faith relates to your service-learning experience.

In order to encourage a clear reflection of who you are and what you believe, the following questions are provided to prompt your own personal reflections. You do not have to answer any or all of them and feel free to pursue other questions. However, this is not an open-ended paper—you need to bring your own beliefs into conversation with the course content:

*Who am I? What are my values? What have I learned about myself through this service-learning experience? Have my motivations for volunteering changed? Has my sense of “community” been altered by this experience? How have I challenged myself, my values, and my philosophy of life as a result of taking this course and volunteering? Will these experiences have a long-term effect on my life?*

The goal is to encourage personal spiritual reflection on what each one of you believes and how these basic core beliefs shape your life choices and commitments. Follow the basic writing guidelines included in your syllabus; however, this paper is **not** intended to be a defensible thesis with a linear argument, but is instead a time for personal reflection in light of the course content and service-learning experience. Please submit your final paper in hard copy **on the last day of classes, Dec. 8, 2008.**

### Appendix D: Theological Vocabulary Words

- |                             |                            |
|-----------------------------|----------------------------|
| 1. Christology              | 26. Civil Law              |
| 2. Nicene Creed             | 27. consubstantiation      |
| 3. grace                    | 28. transubstantiation     |
| 4. justification            | 29. Deism                  |
| 5. sin                      | 30. discernment            |
| 6. Old Testament            | 31. Divine Law             |
| 7. New Testament            | 32. (the) Enlightenment    |
| 8. canon                    | 33. exegesis               |
| 9. Synoptic Gospels         | 34. Reason                 |
| 10. Torah                   | 35. Experience             |
| 11. Vatican II              | 36. Tradition              |
| 12. sacraments              | 37. Scripture              |
| 13. Trinity                 | 38. orthodoxy              |
| 14. Original Sin            | 39. orthopraxis            |
| 15. atonement               | 40. heresy                 |
| 16. revelation              | 41. Incarnation            |
| 17. ecclesiology            | 42. liberation theology    |
| 18. ecclesia                | 43. problem of evil        |
| 19. catholic                | 44. real presence          |
| 20. Ecumenical Councils     | 45. (the) Reformation      |
| 21. moral theology          | 46. <i>sola Scriptura</i>  |
| 22. allegorical sense       | 47. <i>imago Dei</i>       |
| 23. Baptism                 | 48. theodicy               |
| 24. Eucharist               | 49. “Third” use of the Law |
| 25. Chalcedonian Definition | 50. spirituality           |

