STMM 500: CHRISTIAN ANTHROPOLOGY (3 credits**)**
FALL 2011
Wednesday 5:45-8:35/Friday 9:00-11:50, Hunthausen 100

MICHAEL B. RASCHKO
Hunthausen 213 296-5311 mraschko@seattleu.edu
Office Hours: By appointment.

COURSE DESCRIPTION

An exploration from a Christian perspective of the mystery of human existence. Examination of the structures of human being: self-transcendence, finitude, freedom, destiny, relatedness, autonomy, growth and history. Special attention to the horizons that shape human life, to the roots of the possibility of religion, to grace and sin in human life, and to the work of the Holy Spirit in human life and creation. This course also serves as an introduction to some of the fundamental themes and methods of theological reflection.

GOALS OF THE COURSE

- To develop the ability to reflect theologically on the basic themes of the Christian faith in the areas of theological anthropology, grace, sin, and the Holy Spirit.
- To develop an understanding of the methods and themes of theological reflection in general, especially as they are used by some Twentieth Century Christian theologians.
- To reflect theologically on one's own experience of human life.
- To develop the ability to express one's theological reflections in written form in the light theological texts and to critique and rework those reflections.
- To reflect on the pastoral implications of the themes of Christian anthropology.

TEXTBOOKS

- Paul Tillich, *Systematic Theology*, Volumes 1 and 2, Chicago: University of Chicago Press, 1951, 1957.
- Karl Rahner, *Foundations of Christian Faith*, Seabury, 1978.
- Elizabeth Johnson, *She Who Is, The Mystery of God in Feminist Theological Discourse*, Crossroad.
- Michael B. Raschko, *To Hunger for God, A Christian Understanding of Human Nature*, 23rd Publications

METHODS IN THE COURSE

I tend to think of my method of teaching as "interrupted lecture." I have an outline of the material we need to cover and will follow it. However, some of the best learning takes place when questions are asked. Feel free to ask them. I will referee whether they take us too far a field. The more the lecture becomes a discussion, the more I think we learn. I will take responsibility for keeping us on track and making the connections.

The reading in this course is difficult. You will notice that in the assignments from week to week I will at times assign the same readings a second time. There is not a lot in terms of page numbers, but there is a lot in terms of the weight of the material. In general, Tillich is fairly

difficult. He says something once, hits the nail on the head with his way of saying it and moves on. So you have to spend time with each paragraph and sometimes with each sentence. It is helpful to try and make everyday applications of what he is saying. When I first read Tillich, I could read about 3 pages an hour.

Rahner, on the other hand, loves to keep rolling over the same central themes, but opening them in new ways. With him you want to keep reading and see if you can catch the pattern of his basic themes coming through again and again.

Johnson is the easiest to read of the three. She managed to avoid that heavy Germanic influence.

COURSE OUTLINE

- **Session 1: September 21/23**
  - Introduction
  - Basic definitions of the human.
- **Session 2: September 28/30**
  - Basic structures and dynamics of the human
  - the tension of embodiedness and self-transcendence.
    - Read all of the section entitled Being and the Question of God in Vol. 1 of Tillich. Then go back and concentrate on the sections titled Finitude and the Categories (192-198) and the Ontological Elements (174-186).
    - Raschko, *To Hunger for God*, chapter 1 and 2.
- **Session 3: October 5/7**
  - Basic structures and dynamics of the human
  - raising the question of God.
    - Reread all of the section entitled Being and the Question of God in Vol. 1 of Tillich. Then go back and concentrate on the following sections: Being and Finitude (186-192); Self and World (168-174); and sections on pages 198-210.
    - Raschko, chapter 2 and 3.
- **Session 4: October 12/14**
  - ♦ Gender, Race and Anthropology:
    - read Johnson, pages 150-156.
  - To speak of God: human experience and God language:
    - read Johnson pages 3-57.
  - a short history of the theology of grace in the West.
    - Raschko, chapter 5.
    - Supplemental reading (should you choose to do so): Roger Haight, <u>The Experience and Language of Grace</u> (*you do not have to read this; if you want to pursue the history of the theology of grace further, this book is an excellent starting point).*

- **<u>Session 5: October 19/21</u>**
  - Finish the short history of the theology of grace
  - Karl Rahner's Christian Anthropology and Theology of Grace;
    - read Rahner, chs. 1 & 2
    - Raschko, chapter 4 and 7.
- **<u>Session 6: October 26/28</u>**
  - continue Karl Rahner's Christian Anthropology and Theology of Grace;
    - read Rahner, chs. 3-5.
- **<u>Session 7: November 2/4</u>**
  - Finish the theology of Grace
  - Begin the dynamics of sin and evil
    - read Tillich, Vol. 2, pages 1-90
    - Raschko, chapter 8.

Note: No class on November 11: Veterans Day Holiday

- **<u>Session 8: November 16/18</u>**
  - The dynamics of sin and evil continued
    - reread Tillich, Vol. 2, pages 1-90.

Note: No class on November 25: Thanksgiving Holiday

- **<u>Session 9: November 30/</u>December 2**
  - Grace and the Holy Spirit
    - read Johnson, chapter 7
    - Raschko, chapter 9.

COURSE REQUIREMENTS:

- Class participation in discussion and reflection on the readings.
- Reading of assigned material in preparation for all classes.
- Three papers:
  - Due: session 4:
    A 5 page paper in which you develop your definition of the human in the light of one of the major themes in Paul Tillich's <u>Systematic Theology</u>, Vol. 1, pp. 163-210.

  - Due Session 7:
    A 5 page paper in which you discuss the theme of grace. Special attention should be paid to how grace functions in human life given how you have defined human nature. Develop your ideas in the light of a significant theme or passage in Rahner, Volume 1 of Tillich, or the readings from Johnson. If you need to do so, you can further develop and revise your ideas about human nature.

  - Due Session 9:
    A 5 page paper in which you discuss the theme of sin. Special attention should be paid to how sin distorts human nature and closes the human to the work of grace. Attention should also be paid to how grace heals the distortions of sin. Develop your

ideas in the light of a significant passage or theme in Rahner, Tillich or Johnson.

REGARDING STYLE

- Papers must be typed, double-spaced.
- Use 1-inch margins all round. Use 10 or 12 pt. type.
- Do not use right-hand justification as it leads to oddly spaced words.
- All papers should follow a standard manual of style. You may use either the Chicago Manual of Style or the APA standard. Both may be found at the following site: **http://bcs.bedfordstmartins.com/resdoc5e/**. APA can be found under social sciences and the Chicago Manual under history.
- **Staple the paper in the top left-hand corner**. Do not use plastic covers or binders.
- Keep a copy other than the one you submit.

From **SEATTLE UNIVERSITY'S ACADEMIC HONESTY POLICY**

Introduction

Seattle University is committed to the principle that academic honesty and integrity are important values in the educational process. Academic dishonesty in any form is a serious offense against the academic community. Acts of academic dishonesty will be addressed according to the Academic Honesty Policy.[1]

Standards of Conduct

Without regard to motive, student conduct that is academically dishonest, evidences lack of academic integrity or trustworthiness, or unfairly impinges upon the rights and privileges of others is prohibited. A non-exhaustive list of prohibited conduct includes:

A. Committing Plagiarism

Plagiarism is the unacknowledged use of the work or intellectual property of other persons, published or unpublished, presented as one's own work. Examples of plagiarism include but are not limited to copying, paraphrasing, summarizing, or borrowing ideas, phrases, sentences, paragraphs, or an entire paper from another person's work without proper reference and/or acknowledgement. While different academic disciplines have different modes for attributing credit, all recognize and value the contributions of individuals to the general corpus of knowledge and expertise. Students are responsible for educating themselves as to the proper mode of attributing credit in any course or field. Note that plagiarism can be said to have occurred without any affirmative showing that a student's use of another's work was intentional.

B. Cheating on Exams and Other Assignments

Cheating is acting dishonestly or deceptively in connection with an assignment, examination or other activity related to a course.

Examples of cheating include but are not limited to:

Copying another person's work during an examination;
Allowing another person to copy one's work;
Using unauthorized materials during an examination;
Obtaining test materials before they are administered;

Having someone take an exam in one’s place; and
Taking an exam for someone else.
It is the responsibility of the student to consult with the faculty member concerning
what constitutes permissible collaboration.

SCORING RUBRIC TEMPLATE

Introduction	10 9 8	7 6 5 4	3 2 1 0
• Explains the theological issue to be addressed • Helps reader understand the nature of the issue—reader understands what is at issue • States your purpose and provides a map or blueprint forecasting the structure of your paper	Meets all criteria at high level; clearly presents problem	Meets some criteria; uneven or has some lapses in development	Meets few criteria; fails to orient reader to problem
Summary of Theologian's Position	30 27 24	21 18 15 12	9 6 3 0
• Shows how your chosen theologian deals with the issue raised in your introduction • Clearly summarizes the theologian's position and argument • Uses appropriate sources; treats them with fairness and balance • Shows a clear understanding of the position and the arguments of the chosen theologian	Meets all criteria at high level; clear, balanced, accurate	Meets some criteria; uneven; some lapses in clarity balance, or accuracy	Meets few criteria; often unclear, undeveloped, inaccurate
Presentation of Your Own Position	30 27 24	21 18 15 12	9 6 3 0
• Clearly develops your own ideas in the light of the theologian's position • Has a clear thesis • Has effective arguments to support the thesis; arguments are clear and well developed • Shows appropriate complexity of thought and wrestling with the theological issue	Meets all criteria at high level; clear, strong development, good sense of complexity	Meets some criteria; uneven or has some lapses in clarity or development; less complex	Meets few criteria; often unclear or undeveloped, or too superficial or thin
Explanation of Ministerial Implications	15 14 12	10 9 7 6	5 4 2 1
• Demonstrates the significance of the issue for ministry; shows what is at stake	Meets all criteria at high level	Meets some criteria; uneven	Meets few criteria
Overall Clarity of Organization	10 9 8	7 6 5 4	3 2 1 0
• Has a well-organized, easy-to-follow structure • Has effective paragraphing; each paragraph develops one idea clearly • Connects paragraphs to one another in a logical and understandable way with effective transitions • Is unified around a central thesis and develops that thesis clearly in all its parts	Meets all criteria at high level	Meets some criteria; uneven	Meets few criteria
Effective Sentence Style and Mechanics	10 9 8	7 6 5 4	3 2 1 0
• Is well-edited without errors in grammar, punctuation, usage, or spelling • Has a clear, concise, readable style • Properly formats, punctuates, and cites quotations, paraphrases, and summaries of other authors' ideas.	Meets all criteria at high level	Meets some criteria; uneven	Meets few criteria