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Catalogue Description
The student will learn basic aspects and principles of Christian anthropology: incarnation, grace, sin, redemption, resurrection, the sacredness of human life, etc. The course will also look at issues in eschatology: death, particular judgement, purgatory, hell, heaven, last judgment, and the hope of the new heaven and the new earth.

Goal
This course examines the constellation of fundamental themes pertinent to the inquiry on the nature and supernatural destiny of humankind. Students will undertake a deeper analysis of the meaning, relationship, and implication of the concepts of the (hu)man-before-God, the human as image of God, the experience of grace and sin, the hope for salvation, and the anticipatory dynamics of eschatology.

Course Learning Outcomes
Students who successfully master the content and satisfy the requirements of this course are distinguished by the capacity to:
1. Deploy the essential technical vocabulary of Theological Anthropology in verbal, written, and electronic formats.
2. Integrate and appraise key concepts of systematic theological study as it relates to Theological Anthropology, including:
    a. an understanding of more precise and comprehensive meanings of Theological Anthropology's most essential terms: creation and the "imago dei," grace, sin, and eschatology
    b. divine revelation as the basis for understanding the human person as created in the divine image
    c. how secular disciplines have contributed to the dialogue about human personhood, specifically with regard to what advances or frustrates integral human development
    d. the Christological and Pneumatological warrants that are uniquely descriptive of, and prescriptive for, enhanced humanization
    e. an understanding of and appreciation for contemporary culture and the varied manifestations of being human found in both secular and religious arenas
    f. how Theological Anthropology provides the foundation for ecclesial missioning and pastoral ministry
3. Relate academic theological reflection to their spiritual life, family and social life, collaboration with ministerial colleagues, and the pastoral needs of their respective parish communities within the Roman Catholic Diocese of Honolulu.
4. Represent accurately the Catholic Intellectual Tradition as informed by the Five Characteristics of a Marianist Education.

Master of Pastoral Theology Program Learning Outcomes
Graduates of the Master of Pastoral Theology program will be distinguished by the capacity to:
1. Identify the constitutive elements of Catholic theology: its historical development, its contemporary expression within a Vatican II framework, and its context within the broader Christian tradition.
2. Develop methods of critical theological reflection in response to issues, needs, and concerns of various pastoral contexts within and for communities of Hawai'i and the Pacific rim.
3. Compare and contrast theological positions and values within the Christian community.
4. Engage the Marianist tradition of education for service, peace, and justice in ways that respond and lead to active participation within changing local and global environments.

Bachelor of Arts in Religious Studies Program Learning Outcomes
Upon completion of the undergraduate B.A. program in Religious Studies, students will be able to:
1. Utilize the key concepts of Catholic theology in a critical reflection on integral human experience.
2. Engage in respectful dialogue on religious meaning in our globalized, multicultural society.
3. Employ Christian moral imagination in moral reasoning and decision making that affirms and/or challenges secular and cultural values.
4. Generate a substantive project that is animated by the Marianist Charism.

Basic Standards for Readiness from the *National Directory for the Formation, Ministry, and Life of Permanent Deacons in the United States*[1]
1. Appreciation/Knowledge of:
    a. The basic aspects and principles of Christian anthropology: incarnation, grace, sin, redemption, resurrection, the sacredness of human life, etc.
    b. The sacredness and dignity of each human person
    c. Eschatology: death, particular judgment, purgatory, hell, heaven, last judgment, and the hope of the new heaven and the new earth
2. Demonstrated Ability/Skill
    a. To apply an appreciation of the sacredness and dignity of each human person to acts of charity and justice in hospitality and welcoming, direct pastoral care, ministry to migrants and immigrants, the ill, etc.; to advocate and organize for action
    b. To articulate an understanding of the historical person and mission of Jesus; to engage in faith-sharing and reflection on Jesus' message as it impacts all aspects of human life
    c. To articulate an understanding of the redemptive revelation of the kingdom, the hope of the resurrection, the second coming of Christ, and his own personal readiness in his ministry to those who are dying, viaticum, funeral liturgies, and counsel to families

The Five Characteristics of a Marianist Education
1. Education for formation in faith
2. An integral, quality education
3. Education in family spirit
4. Education for service, justice, peace, and the integrity of creation
5. Education for adaptation and change

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[1] Taken from the *National Directory for the Formation, Ministry, and Life of Permanent Deacons in the United States*, 165.

<u>Required Materials</u>
1. Texts according to the *Book List* on page 7
2. Articles as posted onto our course Canvas page

<u>General Requirements</u>
1. Completion of Assigned Texts
On account of the seminar and hybrid format of this course, careful study of all assigned readings in a timely and conscientious manner is absolutely essential. Student learning will be directly commensurate with student study. Materials must be ready to be discussed during the livestream session and on the weekly Canvas discussion boards. (Please see the end of this syllabus for each week's readings and their discussion dates.) Because Theological Anthropology is a specialized field with its own methods and terms, you should allow yourself ample time to study and digest this challenging yet extraordinarily rewarding material. Students are also encouraged to independently perform additional research complementary to the readings so as to aid in deepening their understanding.

2. Regular Livestream Attendance
Because this seminar-style course emphasizes the skill of collaborative discussion based upon careful readings of the assigned texts, regular attendance on livestream sessions is a fundamental requirement. In the event of an absence, it is the responsibility of the student to obtain all notes from other students.

3. Active Livestream Participation
We will all strive to contribute to each other's learning experience through the sharing of our understanding of course material and our own informed thoughts and ideas. Students best prepared to participate in the livestream seminar will:
   a. Create conditions conducive to classroom focus and attentiveness
   b. Have an excellent command and comprehension of all assigned readings
   c. Be open and ready to thoughtfully and respectfully dialogue with others
   d. Pose insightful questions for the better understanding and fuller engagement of all
   e. Draw upon their own experiences to help illustrate course concepts and illuminate the texts
   f. Foster an atmosphere of mutual esteem and fruitful discovery

4. Active Canvas Participation
RE626 has been designed as a hybrid course, but the bulk of your learning will take place through your interactions with others on Canvas. Threaded discussions will take place in assigned groups at the beginning of the course but will transition to one plenary thread later in the term. Participation in these discussions provides an indispensable opportunity to sustain the kind of conversations characteristic of a vibrant academic community. All students are expected to thoughtfully respond to the posted questions in at least one paragraph of 5-7 sentences per question and to reply to the responses of their colleagues according to the directions and deadlines listed below. If a member of the group/class is having difficulty absorbing, comprehending, or synthesizing the readings, your discussion thread will serve as a place for mutual illumination via careful communal clarification of the texts.

5. Papers
All students must submit research-quality papers according to the requirements of their registration classification as per the directions and deadlines below. While students are free to choose the specific content of the paper(s) that they will write, all work submitted should serve to fully demonstrate that the student has considerable command of the subject material of Theological Anthropology. Students are encouraged to discuss prospective paper topics with the instructor as early as possible.

<u>Specific Program Requirements</u>
Master of Pastoral Theology Students are required to:
1. Complete weekly assigned readings at the <u>"a," "b," and "c" levels</u>
2. Participate in Canvas discussions by completing the below by 11:59pm Sunday of that week:
    a. Answer posted questions for <u>levels "a," "b," and "c"</u>
    b. Respond to <u>three</u> student posts
3. Submit <u>two</u> 5-7 page papers *or* <u>one</u> paper of 15-20 pages, double-spaced and prepared according to the directives *of Style, Language, and Grammar* below
    a. Submit paper 1 by May 18th
    b. Submit paper 2 *or* 20 page paper by June 26th

Undergraduate Students are required to:
1. Complete weekly assigned readings at the <u>"a" and "b" levels</u>[2]
2. Participate in Canvas discussions by completing the below by 11:59pm Sunday of that week:
    a. Answer posted questions for levels <u>"a" and "b"</u>
    b. Respond to <u>two</u> student posts
3. Submit <u>one</u> 6-8 page, double-spaced paper prepared according to the directives of *Style, Language, and Grammar* below
    a. Submit paper by June 26th

Non-Degree Students[3] are required to:
1. Complete weekly assigned readings at the <u>"a" level</u>[4]
2. Participate in Canvas discussions by completing the below by 11:59pm Sunday of that week:
    a. Answer posted questions for <u>level "a"</u>
    b. Respond to <u>two</u> student posts
3. Submit <u>one</u> 2-4 page, double-spaced paper prepared according to the directives of *Style, Language, and Grammar* below
    a. Submit paper by June 26th

Style, Language, and Grammar
All work must be submitted in legible and intelligible Standard American English (AmE) or ʻŌlelo Hawaiʻi (by prior arrangement with instructor), according to the generally accepted standards of those languages. The Turabian/Chicago style is preferred for submitted research papers. Exceptions to these policies may be made for expression in other formats (e.g., spoken word, song, or visual art) as appropriate and by permission of the instructor. In all cases, the use of gender-inclusive language is to always be observed.

<u>Assessment</u>
Student achievement will be measured through regular and active livestream participation (20%), Canvas discussions and assignments (50%), and timely delivery of adequately prepared paper(s) (30%) as stated by the above program-specific requirements.

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[2] Students registered as undergraduates are welcome and encouraged to study the readings assigned for level c.

[3] Non-degree students include the candidates preparing for the diaconate registered as auditors. Women auditors are highly encouraged but are not required, to participate: *your insights are invaluable.*

[4] Students registered as auditors are welcome and encouraged to study the readings assigned for levels b and c.

<u>Grading Scale</u>
Grades earned are to be interpreted as follows:
- A   Outstanding scholarship and an unusual degree of intellectual initiative
- B   Superior work done in a consistent and intellectual manner
- C   Average grade indicating a competent grasp of subject matter
- D   Inferior work of the lowest passing grade, not satisfactory for fulfillment of prerequisite course work
- F   Failed to grasp the minimum subject matter; no credit given

<u>Course Policies</u>
The Free Exchange of Thought
The university has long been a privileged place for the exchange of ideas and positions. This implies both the *freedom* to express one's thoughts and the *responsibility* to hear and respect the thoughts of others. While students are encouraged to think about and question the concepts covered, you will be assessed solely by your ability to respectfully demonstrate competence in understanding, critical appropriation, and creative synthesis of the course materials.

Livestream Session Decorum
Please remain present for the duration of the livestream session and refrain from distracting behavior including texting and DMing, eating, intra-window fraternizing, intentionally polemic and inflammatory discourse, and extraneous speaking. The instructor will regularly pause to invite your questions via the facilitator's queue; please reserve them until asked.

Academic Honesty and Plagiarism
Plagiarism might be broadly defined as the misrepresentation of another's work or ideas as one's own. Chaminade University considers the below as examples of the practice of plagiarism:

1. Complete or partial copying directly from a published or unpublished source without proper acknowledgment to the author. Minor changes in wording or syntax are not sufficient to avoid charges of plagiarism. Proper acknowledgment of the source of a text is always mandatory.
2. Paraphrasing the work of another without proper author acknowledgment.
3. Submitting as one's own original work (however freely given or purchased) the original exam, research paper, manuscript, report, computer file, or other assignment that has been prepared by another individual.

The University prescribes procedures in the event that any of the criteria above are suspected: "In the cases of alleged academic dishonesty (such as plagiarism, cheating, claiming work not done by the student, or lying) where a faculty member observes or discovers the dishonesty, the faculty members may choose to confront the student and handle the matter between the faculty member and the student, or the faculty member may choose to refer the incident to the Dean or Graduate Program Director. (If the Dean or the Director is the instructor in question, the concern should be directed to the Provost; if the Provost is the instructor in question, the concern should be directed to the President.) If the faculty member chooses to confront the situation and it is not satisfactorily resolved between the faculty member and the student, the matter may then be referred or appealed to the Dean or Director. In either case, the Dean or Graduate Program Director may choose to resolve the matter through a meeting with both the student and the faculty member or refer the matter to the Provost. The findings, in either case, are final."

Office Hours
Pending the resumption of campus activity, office hours are to be held on campus as posted and are subject to change. Until further notice and for those learning remotely, office hours are available via videoconferencing. To guarantee instructor availability and to reduce student wait time, students are strongly encouraged to schedule an appointment through email. If the regularly scheduled times do not meet your needs, please send the instructor an email and a list of three possible dates and times for a meeting.

Instructor and Student Communication
All written communication between the instructor and student must take place through official Chaminade University email addresses. It is imperative that you check your Chaminade email on a regular basis; important information (such as class cancellations, academic progress reports, or requests to meet during office hours) may and will be conveyed there. Please do not contact the instructor through other electronic media, including personal email addresses.

Electronic Media and Devices
The use of electronic devices is permitted during Livestream provided that they are used to facilitate the livestream itself, enhance learning (e.g. note taking), or to retrieve electronic media (e.g. articles and materials available on Canvas). Audiovisual recording, for any purpose and by any entity, is never permissible except by express written permission of the instructor.

ADA Policy
Pursuant to federal and state laws, including the Americans with Disabilities Act of 1990 as amended by the ADA Amendments Act of 2008 and Section 504 of the Rehabilitation Act of 1973, all qualified students with disabilities are protected from discrimination on the basis of disability and are eligible for reasonable accommodations or modifications in the academic environment to enable them to equal access to academic programs, services, or activities. If a student would like to determine if they meet the criteria for accommodations, they should contact the Counseling Center in the Student Support Services Building, Room 101, by phone at (808) 735-4845 or email: counselingcenter@chaminade.edu for further information. Web: studentaffairs.chaminade.edu/counseling-center/counseling-services

Academic Conduct
Students should conduct themselves in a manner that reflects the ideals of the University. This includes knowing and respecting the intent of rules, regulations, and/or policies presented in the Student Handbook, and realizing that students are subject to the University's jurisdiction from the time of their admission until their enrollment has been formally terminated. Please refer to the Student Handbook, available online.

Title IX Compliance
Chaminade University of Honolulu recognizes the inherent dignity of all individuals and promotes respect for all people. Sexual misconduct, physical and/or psychological abuse will NOT be tolerated at CUH. If you have been the victim of sexual misconduct, physical and/or psychological abuse, we encourage you to report this matter promptly. As a faculty member, I am interested in promoting a safe and healthy environment, and should I learn of any sexual misconduct, physical and/or psychological abuse, I must report the matter to the Title IX Coordinator. If you or someone you know has been harassed or assaulted, you can find the appropriate resources by visiting Campus Ministry, the Dean of Students Office, the Counseling Center, or the Office for Compliance and Personnel Services.

GROUP LIST

To streamline the posting process and to ease the course learning curve, course discussions will begin in group format according to the division below. These lists were designed to encouraged balanced, fruitful dialogue between all members of the group. You will automatically be entered into your appropriate group on Canvas; no action on your behalf is required. As the term progresses, our class will transition to a format of plenary threaded discussion between all twenty-two registered students.

Naupaka Kuahiwi
1. Carolyn Alameida
2. Drexel Bautista
3. Michael Browning
4. David Bruce
5. Damien Dang
6. Grant Lam
7. Rhea Quemado
8. Jessica Russell
9. Maria Sabater
10. Sandra Thomas
11. Derek Wong

Naupaka Kahakai
1. Maria Browning
2. Hazel Bruce
3. Jason Jacinto
4. John Metz
5. Kalani Ollero
6. Garrett Russell
7. Marlowe Sabater
8. Darryl Salvador
9. Shea Smith
10. John Thomas
11. Lenore Wong

BOOK LIST

Our course will be conducted in a reading-intensive, seminar style. Please acquire, retain, and diligently study all texts as directed in this syllabus. Books available in print are listed below; electronically deliverable materials required for the course are posted on the Canvas site.

For Auditors and Diaconate Candidates
1. *The Catechism of the Catholic Church*, 1995.
2. Rausch, Thomas P. *Eschatology, Liturgy, and Christology: Toward Recovering an Eschatological Imagination.* Collegeville: Liturgical Press, 2012.
3. Ross, Susan A. *Anthropology: Seeking Light and Beauty*. Collegeville: Liturgical Press, 2012.

For Bachelor of Arts in Religious Studies Candidates
1. Thomas Aquinas. *Summa Theologiae*.
2. *The Catechism of the Catholic Church*, 1995.
3. Rausch, Thomas P. *Eschatology, Liturgy, and Christology: Toward Recovering an Eschatological Imagination.* Collegeville: Liturgical Press, 2012.
4. Ross, Susan A. *Anthropology: Seeking Light and Beauty*. Collegeville: Liturgical Press, 2012.

For Master of Pastoral Theology Candidates
1. Thomas Aquinas. *Summa Theologiae*.
2. Burns, J. Patout. *Theological Anthropology*. Philadelphia: Fortress Press, 1981.
3. *The Catechism of the Catholic Church*, 1995.
4. Ratzinger, Joseph. *Eschatology: Death and Eternal Life*. Washington, DC: The Catholic University of America Press, 1988.
5. Rausch, Thomas P. *Eschatology, Liturgy, and Christology: Toward Recovering an Eschatological Imagination.* Collegeville: Liturgical Press, 2012.
6. Ross, Susan A. *Anthropology: Seeking Light and Beauty*. Collegeville: Liturgical Press, 2012.

Nota Bene:
The *Summa Theologiae* is available online: http://www.newadvent.org/summa/2.htm. We will be using the *prima secundae* for those who have access to the text in print. Latin or Latin-English parallel editions are preferred if student possesses facility with that language.

Week	Date	Reading Material
1*	4/4	Introductory livestream session
2	4/6 - 4/12	a. *Catechism of the Catholic Church* (CCC) paragraphs 355-384; Susan A. Ross, *Anthropology*, preface and chapter 1. b. *Gaudium et Spes* (GS), paragraphs 1-22. c. J. Patout Burns, *Theological Anthropology*, chapters I and II.
3	4/13 - 4/19	a. CCC 1700-1715; Ross, *Anthropology*, ch. 2. b. GS 23-32. c. Burns, *Theological Anthropology*, ch. III.
4	4/20 - 4/26	a. CCC 2331-2400; Ross, *Anthropology*, chs. 3 and 4. b. GS 33-39. c. Burns, *Theological Anthropology*, ch. IV.
5*	4/27 - 5/3	a. Ross, *Anthropology*, chs. 5 and 6. b. GS 40-45. c. Burns, *Theological Anthropology*, ch. V.
6	5/4 - 5/10	a. CCC 386-421, 1849-1876; Eileen Sweeney, "Vice and Sin (Ia IIae, qq. 71-89)." b. *Summa Theologiae* (ST) Ia IIae, q. 71 a. 3, 6; q. 75 a. 1. c. Burns, *Theological Anthropology*, ch. VI.
7	5/11 - 5/17	a. CCC 976-987; Ross, *Anthropology*, ch. 7. b. ST Ia IIae q. 85 a. 2, 3, 4, 5, 6; q. 86, a. 1 and 2; John Paul II, *Reconciliatio et Paenitentia*, paragraphs 14-16. c. Burns, *Theological Anthropology*, ch. VII.
8	5/18 - 5/24	a. Thomas P. Rausch, *Eschatology, Liturgy, and Christology*, Intro and chapter 1. b. ST Ia IIae q. 87 a. 1, 2, 3, 4, 5, 6, 7, 8. c. Joseph Ratzinger, *Eschatology: Death and Eternal Life*, chs. I and II.
9	5/25 - 5/31	a. CCC 1987-2029; Theo Kobusch, "Grace (Ia IIae, qq. 109-114);" Rausch, *Eschatology,* ch. 2. b. ST Ia IIae q. 109 a. 2, 5, 6, 7, 8. c. Ratzinger, *Eschatology*, ch. III.
10	6/1 - 6/7	a. Rausch, *Eschatology,* ch. 3. b. ST Ia IIae q. 110 a. 2. c. Ratzinger, *Eschatology*, ch. IV.
11*	6/8 - 6/14	a. CCC 988-1060; Rausch, *Eschatology,* chs. 4 and 5. b. ST Ia IIae q. 111, a. 1, 2, 3, 4. c. Ratzinger, *Eschatology*, ch. V.
12	6/15 - 6/21	a. Rausch, *Eschatology,* ch. 6. b. ST Ia IIae q. 112, a. 2. c. Ratzinger, *Eschatology*, ch. VI.
13	6/22 - 6/26	a. Rausch, *Eschatology,* ch. 7. b. ST Ia IIae q. 113, a. 2, 6, 7, 8, 9. c. Ratzinger, *Eschatology*, ch. VII.

a. – reading required for auditors.

b. – readings required for undergraduate students, plus level a. readings (a. and b.).

c. – readings required for graduate students, plus level a. and level b. readings (a., b., and c.).