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#### Trigger Warning

*Theological Anthropology, by its very nature, deals with difficult situations and life's most complex experiences. Themes covered in this course may be challenging or upsetting for some students. It is the earnest intent of the instructor to foster a safe, compassionate learning environment for all students regardless of their ethical, moral, or religious (non)commitments.*

#### Catalog 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 judgement, and the hope of the new heaven and the new earth.

#### Learning Outcomes

The structure, content, learning experiences, and pedagogical philosophy of this course are informed by:

- A. The Marianist Educational Philosophy: *Five Characteristics of a Marianist Education* (CME)
  1. Educate for formation in faith
  2. Provide an integral, quality education
  3. Educate in family spirit
  4. Educate for service, justice, peace, and the integrity of creation
  5. Educate for adaptation and change
- B. Education for Formation in Faith: *General Education Learning Outcome* (GELO)

The student will integrate faith and reason as complementary methods to explore questions of ultimate reality, leading to enhanced social awareness and service for peace and justice
- C. The Religious Studies Program: *Program Learning Outcomes* (BA PLO)

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
- D. The Master of Pastoral Theology Program: *Program Learning Outcomes* (MPT PLO)

Upon completion of the Master of Pastoral Theology program, students will be able 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 Hawaii 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, justice, and the integrity of creation in ways that respond and lead to active participation within changing local and global environments

E. RE 626 Theological Anthropology (3): *Course Learning Outcomes* (CLO)

Upon satisfactory completion of this course, students will be able to:

1. Discuss central concepts of theological anthropology, including human personhood and dignity, grace and redemption, and incarnation and eschatology (CME 1, GELO, BA PLO 1, MPT PLO 1)
2. Articulate the sacredness of human life as foundational for ecclesial action toward the establishment of social justice, especially in ministry to the marginalized (CME 4, GELO, BA PLO 3, MPT PLO 4)
3. Illustrate principles of theological anthropology to younger audiences by employing contemporary popular culture such as film, literature, social media, and music (CME 5, GELO, BA PLO 2, MPT PLO 3)
4. Formulate compassionate responses to experiences of dying and grief, grounded in a theological understanding of the human person and its supernatural destiny (CME 3, GELO, BA PLO 4, MPT PLO 2)

Required Materials

Regular access to these materials is necessary for your success in our course. Please inform the instructor if you require assistance in accessing any of these materials.

1. Access to Internet-Capable Technology

Due to the hybrid nature of this course, regular access to our Canvas course site is essential. Important information, materials, and updates relating to our course have been posted onto our Canvas course site and will be updated as needed.

2. Assigned Texts

Please note that the two sets of assigned texts below correlate to registration classifications. Degree-seeking students must acquire texts for both sets. Consult the schedule on pages 7-8 for detailed reading assignments. Candidates and Auditors are encouraged to augment their learning by undertaking the MPT readings.

a. All Students (MPT, Candidates, and Auditors)

- i. *The Catechism of the Catholic Church*. (With 2018 Revision for paragraph no. 2267 as promulgated by Pope Francis)
- ii. John Paul II. *Evangelium Vitae*. [available on Canvas]
- iii. John Paul II. *Reconciliatio et Paenitentia*. [available on Canvas]
- iv. King, Jason. "The Demanding Theology of Mister Rogers." *New Blackfriars* 103, no. 1103 (2022): 62–76.
- v. Rausch, Thomas P. *Eschatology, Liturgy, and Christology: Toward Recovering an Eschatological Imagination*. Collegeville: Liturgical Press, 2012.
- vi. Ross, Susan A. *Anthropology: Seeking Light and Beauty*. Collegeville: Liturgical Press, 2012.
- vii. Thomas Aquinas. *Summa Theologiae*.

b. Degree-Seeking Students (MPT only; recommended for Candidates and Auditors)

- i. Burns, J. Patout. *Theological Anthropology*. Philadelphia: Fortress Press, 1981.
- ii. Kobusch, Theo. "Grace (*Ia IIae*, qq. 109-114)." [available on Canvas]
- iii. Ratzinger, Joseph. *Eschatology: Death and Eternal Life*. Washington, DC: The Catholic University of America Press, 1988.
- iv. Sweeney, Eileen. "Vice and Sin (*Ia IIae*, qq. 71-89)." [available on Canvas]

Student Requirements

1. Completion of Assigned Readings

Careful reading of all assigned materials in a timely, engaged, and conscientious manner is essential for mastery of course concepts. Readings are to be completed in advance so that students are ready to discuss them during the designated live seminar session or in asynchronous threaded discussion. Because theological anthropology is a highly specialized interrelated field with its own methods, terms and foundational assumptions, you should allow yourself ample time to study and digest this challenging yet rewarding material.

## 2. Engagement Through Participation

Our learning community will be characterized by a spirit of highly collaborative learning. Participation, defined as being present and engaged in classroom sessions and being an active and timely contributor to threaded discussion online, is therefore a fundamental requirement. Two (2) instances of non-participation implies that the highest grade achievable is a "B." Four (4) or more instances of non-participation constitute grounds for a recommendation to withdraw from the course.

## 3. Summative Projects and Presentations

Two summative projects and presentations are intended to facilitate conceptual synthesis and personal reflection, cultivating a greater awareness of the transcendent and immanent dimensions of the human person, encouraging growth in compassion, and identifying opportunities for meaningful theological engagement with their faith, academic, and/or professional communities. Prompts for each summative project will require demonstration of content mastery and command. Summative projects will be presented in plenary during the weekends of live instruction. Instructions and prompts, specific to the requirements and learning outcomes of non-degree and degree-seeking registration classifications, will be posted on Canvas.

### Credit Hour Policy

As established by the Chaminade University Credit Hour Policy, this three-credit course represents a minimum of 135 hours of engagement over one 12-week term. Students enrolled in this course shall complete:

1. 18.00 hours of scheduled monthly in-person classroom instruction (e.g., lectures on course themes, seminars on readings, collaborative group discussions, student presentations)
2. 47.00 hours of online assignments and activities (e.g., threaded discussion, response or reflection prompts, peer-to-peer dialogue and mutual discovery)
3. 60.00 hours of ancillary work averaging 5.00 hours per week (e.g., course readings, supplementary study, office hour visits, completion of additional assignments to address unique or specific needs)
4. 10.00 hours of Summative Projects and Presentations preparation (i.e., ideation, data collection, in situ immersive experiences, project refinement, and presentation development and revision)

### Assessment, Grading, and Late Work Policy

The final grade earned by a student will be based on their regular and active participation (80%) and two summative projects and presentations (20%). Final grades awarded represent an assessment of the quality of a student's overall achievement and holistic performance in the course and 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

Assignments cannot be made up at a later date except by discretion of instructor and with advance written permission. *Ex post facto* permission to complete assignments will not be granted.

### Course Policies

#### *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. Religious freedom and freedom of the conscience are central concepts of the Catholic Intellectual Tradition. Students are encouraged to think about and question the concepts covered but will be assessed solely by an ability to adequately demonstrate understanding, appropriation, and synthesis of the course content and material.

### *Academic Honesty and Plagiarism*

Plagiarism might be broadly defined as the misrepresentation of another's work or ideas as one's own. The abuse of generative AI is an important example. In the first instance of alleged plagiarism, the instructor and student will meet during office hours to review evidence supporting the allegation of plagiarism and to discuss proper citation techniques. Subsequent offenses will not be tolerated. Withdrawal from this course and/or other disciplinary actions will be considered and pursued to the fullest extent afforded by university policy.

### *Style, Language, and Grammar*

All work must be submitted in legible and intelligible Standard American English (AmE) or 'Ōlelo Hawai'i (by prior arrangement with instructor) according to the generally accepted standards of those languages. The Turabian style of citation and paper formatting has been traditionally preferred in philosophical and theological disciplines. Students may choose to use a different citation method (APA, MLA, etc.) so long as it is utilized accurately and consistently. Exceptions for the above guidelines may be made in consultation with the instructor for free academic expression in other formats (e.g., spoken word, song, dance, or visual art) as appropriate. In all cases, the judicious use of equitable, gender-inclusive language must always be observed.

### *Classroom Decorum and the Use of Electronic Devices*

The use of electronic devices during periods of instruction, especially photographic retention and audiovisual recording of intellectual property, is strictly prohibited unless written permission is granted by instructor. Electronic devices may be periodically employed by the instructor to augment the learning experience; use them only as directed. Please minimize interference with our learning by silencing your push notifications during instructional time. Exceptions to this rule include emergency communication. The instructor will regularly pause to invite your questions; please reserve them until asked.

### *Office Hours*

Office hours are an invaluable opportunity to build a stronger sense of university community, to deepen one's knowledge, and to form more nurturing relationships with faculty in an individualized format. In-person office hours are offered as posted and are subject to change. Students may schedule a private Zoom meeting if preferred. Students are highly encouraged to schedule an appointment through email to secure availability.

### University Policies

#### *Attendance Policy*

Students are expected to attend regularly all courses for which they are registered. Student should notify their instructors when illness or other extenuating circumstances prevents them from attending class and make arrangements to complete missed assignments. Notification may be done by emailing the instructor's Chaminade email address, calling the instructor's campus extension, or by leaving a message with the instructor's division office. It is the instructor's prerogative to modify deadlines of course requirements accordingly. Any student who stops attending a course without officially withdrawing may receive a failing grade. Unexcused absences equivalent to more than a week of classes may lead to a grade reduction for the course. Any unexcused absence of two consecutive weeks or more may result in being withdrawn from the course by the instructor, although the instructor is not required to withdraw students in that scenario. Repeated absences put students at risk of failing grades. Students with disabilities who have obtained accommodations from the Chaminade University of Honolulu ADA Coordinator may be considered for an exception when the accommodation does not materially alter the attainment of the learning outcomes. Federal regulations require continued attendance for continuing payment of financial aid. When illness or personal reasons necessitate continued absence, the student should communicate first with the instructor to review the options. Anyone who stops attending a course without official withdrawal may receive a failing grade or be withdrawn by the instructor at the instructor's discretion.

### *Academic Conduct Policy*

Campus life is a unique situation requiring the full cooperation of each individual. For many, Chaminade is not only a school, but a home and a place of work as well. That makes it a community environment in which the actions of one student may directly affect other students. Therefore, each person must exercise a high degree of responsibility. Any community must have standards of conduct and rules by which it operates. At Chaminade, these standards are outlined so as to reflect both the Catholic, Marianist values of the institution and to honor and respect students as responsible adults. All alleged violations of the community standards are handled through an established student conduct process, outlined in the Student Handbook, and operated within the guidelines set to honor both students' rights and campus values. 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.

### *Student with Disabilities Statement*

Chaminade University of Honolulu offers accommodations for all actively enrolled students with disabilities in compliance with Section 504 of the Rehabilitation Act of 1973, the Americans with Disabilities Act (ADA) of 1990, and the ADA Amendments Act (2008). Students are responsible for contacting Kōkua 'Ike: Center for Student Learning to schedule an appointment. Verification of their disability will be requested through appropriate documentation and once received it will take up to approximately 2–3 weeks to review them. Appropriate paperwork will be completed by the student before notification will be sent out to their instructors. Accommodation paperwork will not be automatically sent out to instructors each semester, as the student is responsible to notify Kōkua 'Ike via email at [ada@chaminade.edu](mailto:ada@chaminade.edu) each semester if changes or notifications are needed.

### *Title IX and Nondiscrimination Statement*

Chaminade University of Honolulu is committed to providing a learning, working and living environment that promotes the dignity of all people, inclusivity and mutual respect and is free of all forms of sex discrimination and gender-based violence, including sexual assault, sexual harassment, gender-based harassment, domestic violence, dating violence, and stalking. As a member of the University faculty, I am required to immediately report any incident of sex discrimination or gender-based violence to the campus Title IX Coordinator.

### *Nondiscrimination Policy and Notice of Nondiscrimination*

Chaminade University of Honolulu does not discriminate on the basis of sex and prohibits sex discrimination in any education program or activity that it operates, as required by Title IX and its regulations, including in admission and employment. Inquiries about Title IX may be referred to the University's Title IX Coordinator, the U.S. Department of Education's Office for Civil Rights, or both and contact information may be found at the Chaminade University Title IX Office Contact Information and Confidential Resources website. On-campus Confidential Resources may also be found here at [CAMPUS CONFIDENTIAL RESOURCES](#).

The University's Nondiscrimination Policy and Grievance Procedures can be located on the University webpage at: <https://chaminade.edu/compliance/title-ix-nondiscrimination-policies-procedures>.

To report information about conduct that may constitute sex discrimination or make a complaint of sex discrimination under Title IX, please refer to the [Campus Incident Report form](#). Chaminade University of Honolulu prohibits sex discrimination in any education program or activity that it operates. The NOTICE of NONDISCRIMINATION can be found here: [Notice of Nondiscrimination](#).

**Non-Degree Seeking Students**

1. *Summary* (one paragraph per reading)  
For each of the readings, write one paragraph of at least 5-7 sentences summarizing “the point” and key takeaways. Take care to write your summaries as if you were explaining it to a parishioner, especially one of a younger generation. Your goal is *proficiency*.
2. *Personal Reflection* (one paragraph)  
In one paragraph of at least 5-7 sentences, reflect on the readings as they relate to your vocation. How do the readings challenge you to grow in your faith? Can you make the material practical for ministry? Your aim is *synthesis*.
3. *Offer Questions and Comments* (two to three sentences)  
Read through the posts of other non-degree students. Offer a question or affirming comment to them, especially on a post that has yet to receive a comment. Help to ensure that everyone feels supported and seen – you are your classmate’s keeper. Your responsibility is *edification*.
4. *Comment on an MPT Student’s Post* (two to three sentences)  
Review the discussion thread and add a comment or ask a question on an MPT student’s post. MPT students will be studying the same themes, ideas, and concepts in greater detail. They are expected to enhance your learning experience by serving as one of our academic resources. Your task is *dialogue*.

**Degree-Seeking Students**

1. *Summary* (one to two paragraphs per reading)  
For each of the Degree-Seeking readings, write one paragraph of at least 7-9 sentences summarizing “the point” and highlight the ideas that seem to be the key takeaways. Be sure to write your post so that it is accessible to everyone in our class. Your goal is *excellence*.
2. *Academic Reflection* (one paragraph)  
In one paragraph of at least 5-7 sentences, reflect on the readings as a whole. How does the reading challenge you to grow academically and intellectually? To which ideas do you commit to further exploration? Your aim is *self-assessment*.
3. *Offer Questions and Comments* (two to three sentences)  
Carefully analyze the ideas and insights of others. Pose a clarifying question, a different perspective, or gentle corrective on a post that has yet to receive a comment. Academic growth is achieved together in a way that cannot be achieved alone. Your responsibility is *accountability*.
4. *Respond to Questions and Comments* (one paragraph)  
Non-Degree students have been invited to read the Degree-Seeking thread and post a question or comment. Learning by example and meaningfully responding to comments and questions is your opportunity to be of service to our class. Your calling is to *leaven*.
5. *Comment on Three Non-Degree Student Posts* (two to three sentences)  
Review the discussion thread and add a comment of clarification, encouragement, or question for development on three non-degree student posts. You are being invited to be a resource for enhancing the depth of understanding in our entire community. Your task is *facilitation*.

1. Week 1: April 14 – April 20
  - a. All Students
    - i. *Catechism of the Catholic Church (CCC)*, 1700-1715.
    - ii. *Gaudium et Spes (GS)*, 23-32.
    - iii. Ross, *Anthropology: Seeking Light and Beauty*, chs 1 and 2.
  - b. Degree-Seeking Students
    - i. Burns, *Theological Anthropology*, chs. I and II.
2. Week 2: April 21 – April 27
  - a. All Students
    - i. *GS* 33-39.
    - ii. Ross, *Anthropology: Seeking Light and Beauty*, chs. 3 and 4.
  - b. Degree-Seeking Students
    - i. Burns, *Theological Anthropology*, ch. III.
3. Week 3: April 28 – May 4
  - a. All Students
    - i. *CCC* 2331-2400.
    - ii. *GS* 40-45.
    - iii. Ross, *Anthropology: Seeking Light and Beauty*, chs. 5 and 6.
  - b. Degree-Seeking Students
    - i. Burns, *Theological Anthropology*, ch. IV.
4. Week 4: May 5 – May 11
  - a. All Students
    - i. *CCC* 386-421, 1849-1876.
    - ii. *ST Ia IIae*, q. 71 a. 3, 6; q. 75 a. 1.
    - iii. Ross, *Anthropology: Seeking Light and Beauty*, ch. 7.
  - b. Degree-Seeking Students
    - i. Eileen Sweeney, "Vice and Sin (*Ia IIae*, qq. 71-89)."
    - ii. Burns, *Theological Anthropology*, ch. V.
5. Week 5: May 12 – May 18
  - a. All Students
    - i. *CCC* 976-987.
    - ii. *ST Ia IIae* q. 85 a. 2, 3, 4, 5, 6; q. 86, a. 1 and 2
    - iii. John Paul II, *Reconciliatio et Paenitentia*
  - b. Degree-Seeking Students
    - i. Burns, *Theological Anthropology*, ch. VI.
6. Week 6: May 19 – May 25
  - a. All Students
    - i. *ST Ia IIae* q. 87 a. 1, 2, 3, 4, 5, 6, 7, 8.
    - ii. Thomas P. Rausch, *Eschatology, Liturgy, and Christology*, Intro and chapter 1.
  - b. Degree-Seeking Students
    - i. Burns, *Theological Anthropology*, ch. VII
    - ii. Joseph Ratzinger, *Eschatology: Death and Eternal Life*, chs. I and II.

7. Week 7: May 26 – June 1
  - a. All Students
    - i. CCC 1987-2029.
    - ii. ST Ia IIae q. 109 a. 2, 5, 6, 7, 8
    - iii. Rausch, *Eschatology, Liturgy, and Christology*, ch. 2.
  - b. Degree-Seeking Students
    - i. Theo Kobusch, “Grace (Ia IIae, qq. 109-114)”
    - ii. Ratzinger, *Eschatology: Death and Eternal Life*, ch. III.
  
8. Week 8: June 2 – June 8
  - a. All Students
    - i. ST Ia IIae q. 110 a. 2.
    - ii. *Evangelium Vitae* (EV), 1-6.
    - iii. Rausch, *Eschatology, Liturgy, and Christology*, ch. 3.
  - b. Degree-Seeking Students
    - i. Ratzinger, *Eschatology: Death and Eternal Life*, ch. IV.
  
9. Week 9: June 9 – June 15
  - a. All Students
    - i. CCC 988-1060.
    - ii. ST Ia IIae q. 111, a. 1, 2, 3, 4.
    - iii. EV 7-28.
    - iv. Rausch, *Eschatology, Liturgy, and Christology*, ch. 4
  - b. Degree-Seeking Students
    - i. Ratzinger, *Eschatology: Death and Eternal Life*, ch. V.
  
10. Week 10: June 16 – June 22
  - a. All Students
    - i. ST Ia IIae q. 112, a. 2.
    - ii. EV 29-51.
    - iii. Rausch, *Eschatology, Liturgy, and Christology*, ch. 5
  - b. Degree-Seeking Students
    - i. Ratzinger, *Eschatology: Death and Eternal Life*, ch. VI.
  
11. Week 11: June 23 – June 29
  - a. All Students
    - i. ST Ia IIae q. 113, a. 2, 6, 7, 8, 9.
    - ii. EV 52-77.
    - iii. Rausch, *Eschatology, Liturgy, and Christology*, ch. 6
  - b. Degree-Seeking Students
    - i. Ratzinger, *Eschatology: Death and Eternal Life*, ch. VII.
  
12. Week 12: June 30 – July 4
  - a. All Students
    - i. EV 78-105.
    - ii. Rausch, *Eschatology, Liturgy, and Christology*, ch. 7.
  - b. Degree-Seeking Students
    - i. Ratzinger, *Eschatology: Death and Eternal Life*, Appendix I and Appendix II.