

**THEO 100-27: THEOLOGICAL FOUNDATIONS**

*Business Learning Community*

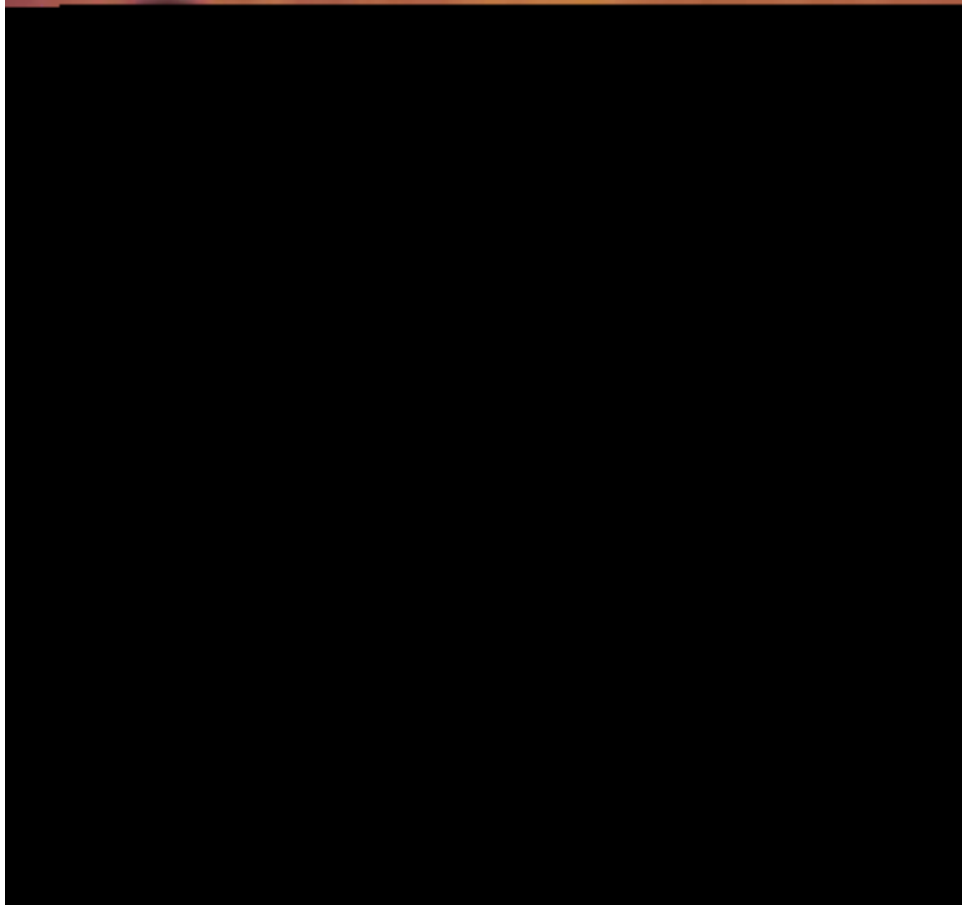
MARKETS & MORALITY FIG

Monday-Wednesday-Friday

10:00-10:50 AM

McGannon Hall 211

Fall 2010



**Dr. Rubén Rosario-Rodríguez**  
Humanities Building #240  
Phone

## SLU MISSION STATEMENT



- 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

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 t

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

ISBN: 97808884899204

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

AISBN:

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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**AUG 23**      **First day of classes!**  
WELCOME & INTRODUCTION

**AUG 25**      **What is Theology?**  
  
Mueller, et al., *Theological Foundations*, 1-5; McGrath, *The Basic Readings*, xii-xxi; Stackhouse, et al., *On Moral Business*, 10-34.

**AUG 26**      **Mass of the Holy Spirit (11 AM)**

**AUG 27**      **THEO 100 Joint Session 1: Theology and Mission**

All sections of THEO 100 are required to attend three general lectures over the

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-



**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**

**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-

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

Matthew 16:13-20; Philippians 2: 5-11; Hebrews 4:14-16; McGrath,

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*:



**DEC 1      Christianity and Globalization**

**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'a 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 and

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



## 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

### Appendix D: Theological Vocabulary Words

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|-----------------------------|----------------------------|
| 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           |

