GRADUATE COURSE DESCRIPTION

Term: Fall 2014
Course #: THEO 8534
Course Title: Fundamental Theology

Objectives of MACD Program at Marquette University
By the end of the program, the students will be able to do the following things:
- articulate basic theological concepts in Scripture, Church History, and Christian Doctrine;
- relate historical and social contexts to the discussion of theology and evangelization;
- produce analyses based on critical interpretations of Christian texts and theological reflections.

Objectives of the M.A. Program in Theology at Marquette University
By the end of the program, the students will be able to do the following things:
- articulate basic concepts in biblical, historical, and systematic theology and theological ethics;
- utilize appropriate data and methods in theological argumentation and writing;
- comprehend theological sources in at least one modern foreign language.

Objectives of Ph.D. Program in Theology at Marquette University
By the end of the program, the students will be able to do the following things:
- make scholarly contributions within a specialized field of theology;
- demonstrate ability to teach theology or religious studies at a post-secondary level;
- comprehend theological resources in historically significant languages (e.g., Latin, Greek, Hebrew) and in internationally used languages (e.g., German, French, Spanish).

Objectives of this Course:
By the end of this course, the MACD students will be able to do the following things:
- articulate basic theological concepts in Christian fundamental theology;
- relate historical and social contexts to the discussion of theology and evangelization about Christian fundamental theology;
- produce analyses based on critical interpretations of Christian texts and theological reflections about fundamental theology.

By the end of the course, the M.A. students will be able to do the following things:
- articulate basic concepts in Christian fundamental theology;
- utilize appropriate data and methods in argumentation and writing about fundamental theology;
- comprehend theological sources of fundamental theology in at least one modern foreign language.

By the end of the course, the Ph.D. students will be able to do the following things:
- make scholarly contributions within fundamental theology;
demonstrate ability to present to a graduate class with pedagogical effectiveness ideas and arguments on fundamental theology; comprehend resources for fundamental theology in historically significant languages (e.g., Latin, Greek, Hebrew) or in internationally used languages (e.g. German, French, Spanish).

This syllabus contains the plan according to which these student-learning objectives will be achieved in the course. You can find that plan by turning to the rest of this syllabus.

Instructor’s Outlook on the Goal of Our Programs:
I have understood beyond all those teaching me,
For your testimonies are my object of study.
I have understood beyond elders,
For I sought out your commandments.
Psalm 118:99-100 (Septuagint)

Instructor’s Outlook on the Means of Achieving the Goal of This Program:
Neither, however, will it bother me to ask wherever I hesitate,
nor will I be ashamed to learn wherever I err.
Augustine of Hippo, On the Trinity, Book 1, Chapter 2

Truly, the authority of those who profess to teach places, most often, an obstacle before those who want to learn, for these stop using their own judgment and consider to be established that which they see is the judgment of the one whom they approve.

Cicero, On the Nature of the Gods, Book 1, Chapter 10
Instructor’s Outlook on This Course: This course will examine revelation, faith, and tradition from three points of view. First, we will investigate the historical reasons behind the grouping of these three topics by Catholic theology into a single treatment or treatise. This investigation will give us occasion to study the context and interpretation of texts from the councils of Trent, Vatican I, and Vatican II. Second, we will examine each of the three topics in turn: revelation as God’s initiative, faith as our graced response, and tradition as the continuation of these two in history. Finally, we will investigate a recent approach to fundamental theology, the branch defined by its responsibility for dealing with all of these questions. In each of the three steps of the course, we will deal with the role and interpretation of scripture and of the church’s magisterium.

Format: Lecture by the instructor and discussion of prepared material. The responsibility for leading class discussion of common reading assignments will be divided up among the participants. The student leading the day’s discussion will be asked to write a synopsis of the assigned reading with questions, and to lead the discussion of that text. Exception to these rules: On the days we have five-page papers due (see below), the instructor will lead the discussion.

Course Requirements:
1. Each student will be expected to take an active role in class discussion.
2. Each student will be expected to take regular turns at leading class discussion of common reading assignments. The student leading the day’s discussion will be asked to write a one-page synopsis of the assigned reading (the synopsis includes full bibliographical entry on the reading, thesis or theses of the author, principle opposing positions, principle arguments, questions for discussion), and to lead the discussion of that text. At the beginning of the presentation, the student will distribute a copy of the synopsis for every participant in the class meeting. After the class has read the synopsis, the discussion leader will entertain questions of clarification on what he or she wrote. The discussion leader will then be allowed up to 10 minutes of additional comments. Then the discussion leader will open the discussion by asking the class a pertinent question. The calendar of presentations will be established the first week of class.
4. Each student will be expected to write two five-page papers that will answer questions posed by the instructor on one of the course readings. Each of these papers should be a clear, accurate and complete answer to the questions asked. It should give cogent reasons for your position. All terms important for your argument should be defined. It should contain no direct quotes. It should not cite secondary literature or works other than that assigned for the paper and the Bible.

The first short assignment will be on “Discerning Truth from Falsehood in the Bible’s Depiction of God, according to Fretheim” and will be due on 1 October. This theme requires a treatment of Chapters 5 and 6 of Fretheim. The point of the paper is to show how, in this section of the book, he justifies the criteria of discernment that he gives. Do not evaluate his argument; just tell me what it is, proving your point with references to the text.
The second short assignment will be on “The Literal Sense of Tradition, according to John Thiel” and will be due on 5 November. This theme requires a treatment of the introduction and first chapter of his book. The point of the paper is to show what this section of Thiel’s book means by the “literal sense of tradition” and why he elaborates this concept. Do not evaluate his exposition or argument; just tell me what he is saying and why, proving your point with references to the text.

5. Each student will be asked to prepare a research paper in systematic theology of about 20 pages on a topic connected to one or more of those covered in the course. Each student will select his or her topic in consultation with the instructor. Students beyond the first year will be required to use a French, German, or other modern foreign language in the notes of their paper. Doctoral students beyond the second year will also have to cite at least one source in Latin or Greek in their paper. The student must turn this paper in on or before Tuesday, 9 December.

Assessment and Grading Methods:
Class participation (including discussion, leadership of discussion, written synopses, and presentation of one’s research paper) is 20% of the final grade.
The average of the grade on the five-page papers is 20% of the grade.
The research paper is 60% of the grade.
No research paper will receive a grade of A unless it adheres to the style recommended by the sixteenth edition of the Chicago Manual of Style. See http://www.chicagomanualofstyle.org/16/contents.html.

All graded student activities will be graded on the basis of how well the student does the following things, with greater stress on one of another of these things according to the graded activity in question:
(for MACD students)
articulate basic theological concepts in Christian eschatology;
relate historical and social contexts to the discussion of theology and evangelization about Christian eschatology;
produce analyses based on critical interpretations of Christian texts and theological reflections about eschatology.
(for M.A. students)
articulate basic concepts in Christian eschatology;
utilize appropriate data and methods in argumentation and writing about eschatology;
comprehend theological sources of eschatology in at least one modern foreign language.
(for Ph.D. students)
make scholarly contributions within eschatology;
demonstrate ability to present to a graduate class with pedagogical effectiveness ideas and arguments on eschatology;
comprehend resources for eschatology in historically significant languages (e.g., Latin, Greek, Hebrew) or in internationally used languages (e.g. German, French, Spanish).

This all means that you must write arguments with at least the following characteristics. [1] These arguments need to be based on the scholarly works of others.
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(to which footnotes and bibliography give precise references so that your readers can verify the value of your claims). [2] These arguments need to be characterized by explicit logic and precise definition and use of terms. [3] These arguments will also have to take explicit account of the differences between the literary genres of the Bible and those used in other areas of study, for example, literary criticism, the natural sciences, and social sciences. [4] These arguments will have to accomplish one or another part of the task of systematic theology.

Tentative List of Texts:

Required
John Paul II, Fides et ratio (See Origins or Vatican website. Put on D2L)
Pontifical Biblical Commission, Interpretation of the Bible in the Church (Boston: Pauline Books & Media, no date) ISBN = 0819836702

Other readings available on the web or on D2L.
Tentative Syllabus of 14 Classes. After each date is listed the matter to be covered in the class for that day. Items in **boldface** print will not be changed without consent of all the class.

1. 27 August: Introduction, Trent (Bible and traditions, Vulgate, justification)
2. 3 September: Vatican I (*Dei Filius* and *Pastor aeternus*)
3. 10 September: Vatican II (*Dei verbum* + Montreal Statement of Faith and Order + *Dignitatis humanae* + *Nostra aetate*)
4. 17 September: Abraham
5. 24 September: Froehlich and Fretheim
6. 1 October: *Interpretation of the Bible in the Church*; **first five-page paper due**
7. 8 October: Dulles, Chapters 1-6
8. 15 October: Dulles, Chapters 7-14
10. 29 October: Thiel, Chapters 3-6
11. 5 November: Gaillardetz, Part One + Part Two; **second five-page paper due**
12. 12 November: Gaillardetz, Part Three + Part Four
13. 19 November: O’Collins, Chapters 1-6
14. 3 December: O’Collins, Chapters 7-13 + Epilogue

Research paper due:
**Tuesday, 9 December**

In the spring of 2006 the University approved an Academic Honesty policy that is now applicable to all courses, including graduate courses. This policy, as amended, can be found at [http://bulletin.marquette.edu/grad/thegraduateschool/policiesofthegraduateschool/](http://bulletin.marquette.edu/grad/thegraduateschool/policiesofthegraduateschool/) and at [http://bulletin.marquette.edu/undergrad/academicregulations/#academichonestypolicy](http://bulletin.marquette.edu/undergrad/academicregulations/#academichonestypolicy). Academic dishonesty applies equally to electronic media and print, and involves text, images, and ideas. It includes but is not limited to the following examples:

- copying from others during an examination;
- communicating exam answers with other students during an examination;
- offering another person’s work as one’s own;
- taking an examination for another student or having someone take an examination for oneself;
- sharing answers for a take home examination or assignment unless specifically authorized by the instructor;
- tampering with an examination after it has been corrected, and then returning it for more credit;
- using unauthorized materials during an examination;
- allowing others to do the research and writing of an assigned paper (including use of the services of a commercial term paper company);
- stealing or attempting to steal an examination or answer key from the instructor;
- changing or attempting to change academic records without proper sanction;
- submitting substantial portions of the same work for credit in more than one course without consulting all instructors involved;
- intentionally disrupting the educational process in any manner;
- allowing another student to copy off one’s own work during a test;
Plagiarism is intellectual theft. It means use of the intellectual creations of another without proper attribution. Plagiarism may take two main forms, which are clearly related: [1] to steal or pass off as one’s own the ideas or words, images, or other creative works of another and [2] to use a creative production without crediting the source, even if only minimal information is available to identify it for citation. Credit must be given for every direct quotation, for paraphrasing or summarizing a work (in whole, or in part, in one’s own words), and for information that is not common knowledge.

Any student who knowingly or intentionally helps another student perform any of the above acts of cheating, dishonest conduct, or plagiarism is subject to discipline for academic dishonesty.

Marquette University has a duty to ensure the integrity of research and will respond to any allegation of research misconduct in a thorough, competent, timely, objective, and fair manner. Research misconduct is defined as fabrication, falsification, or plagiarism in proposing, performing, or reviewing research, or in reporting research results. The research misconduct policy applies to faculty, students, and others who are employed by or affiliated with Marquette University. Students who are accused of misconduct related to grant-funded research shall be governed by the procedures of the research misconduct policy. Students who are accused of misconduct related to research that is not grant-funded and is a part of a student’s academic program will be governed by the University Policy on Academic Honesty, found at marquette.edu/mucentral/Registrar/policy_honesty.shtml. Any uncertainty related to which policy will govern a given situations will be decided by the research integrity officer.