

# RGT1101H F LEC9101 20219: Foundations of Theology

## Course Syllabus

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RGT1101HF—Foundations of Theology

Regis College

Toronto School of Theology

Fall 2021

### Instructor Information

Instructor: Gerard Ryan

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Telephone:

Office Hours: Monday 11 am -12 pm

### Course Identification

Course Number: RGT1101HF

Course Format: Remote

Course Name: Foundations of Theology

Course Location: Remote

Class Times: Monday, 10 am-12 pm

Prerequisites: None

### Course Description

This course examines the historical development and contemporary practice of theology as an exercise of intellectual probity and religious commitment. Topics include the historical development of modern theology, the relationship of religious narrative to religious doctrine, faith and reason, revelation and authority, tradition and development, magisterium and Theology, and Synodality.

## **Course Learning Objectives/ Outcomes**

Basic Program Level (MDiv and MTS): At the successful completion of this course students will have:

### **Personal and Spiritual Formation**

- reflected intentionally on their encounter with a religious text within its cultural/ religious context;
- identified, articulated and assessed their intellectual and affective responses to a text;
- evaluated critically an account of cognitional theory, social anthropology, and religious anthropology in relation to their own cognitive, affective, and religious experience;
- developed pastoral agency by relating their own voice as theologians to the word spoken by tradition;

### **Religious Heritage**

- distinguished and interrelated the doctrinal and systematic functions of theology;
- appreciated the significance of historical consciousness for the development of a dynamic ecclesiology;
- analyzed and interrelated the anthropological and theological issues at stake in the development and performance of the doctrine of their religious heritage;
- identified key moments and elements of the development of church doctrine on Revelation, Sacred Scripture, Sacred Tradition, authority and the relation of faith and reason;

### **Cultural Context**

- identified and assessed the secular/ religious horizons within which they interpret texts and respond to pastoral needs;
- identified, applied and assessed one or more approaches to interpreting texts within their cultural/ religious contexts;
- identified some key characteristics of the post-Vatican II theology within cultural contexts;

### **Public Leadership**

- collaborated effectively in small groups;
- identified implications of doctrine for the witness to justice, ecological integrity and preferential care for youth and marginalized peoples;
- applied course learning to assess the pastoral need in a selected region (e.g. GTA);

### **Research and Scholarship**

- distinguished text as data for interpretation and text as hypothetically interpreted;
- accessed and assessed relevant secondary literature to assist in their interpretation of texts;
- identified the principle terms and relations of at least two approaches to cognitional theory (including its affective and spiritual dimensions), social anthropology and theological anthropology;
- distinguished spiritual, pastoral, theological, and methodological reflection.

### **Evaluation**

The final grade for the course will be based on evaluations in four areas:

1. Class Participation (10%)—class attendance is mandatory
2. Reading Responses (20%)—Students are required to submit reading responses at the beginning of each class. There are three components to the reading summaries for each of the assigned readings: 1. Summary of the main argument in 1-2 sentences. 2. A summary (no more than 100 words) of each of the three assigned readings. 3. Two questions about or arising from each of the three readings. These responses will be graded on a pass/fail basis.
3. Class Presentation (15%)—Students are required to present a response to one of the session topics, which includes reference to the assigned readings and additional reading listed in the relevant session section. The presentation will be 20-25 minutes, followed by 20 minutes of class discussion.
4. Short Paper (15%)--Students are required to write a two-page paper, double spaced, on learning achieved in the course thus far. Due 27th September.
5. Final Paper (40%)—Students are required to write a paper, 1500 or 6 pages, double spaced, paper. The paper shall explore one of the session topics covered in class. The topic chosen by the student, e.g. 'Session Eight: Theology of Word and Spirit', should not be the topic the student presented upon during the 'class presentation'.

The resources for the paper shall be the 'assigned readings' for that session, the 'additional reading' for that section, and any insights the students gained from those who presented on that particular session topic during 'class presentations' (please footnote such comments, so as to identify them as specific 'in-class comments' during class presentations. Papers will be graded on your ability to present a clear thesis and argument, make good use of the assigned appropriate sources, and communicate clearly.

### **Grading System**

90-100 (A+)	Exceptional
85-89 (A)	Outstanding
80-84 (A-)	Excellent
77-79 (B+)	Very Good
73-76 (B)	Good
70-72 (B-)	Acceptable
0-69 (FZ)	Failure

### **Course Methodology**

This course employs the completion of preparatory reading, a written review (150-300 word limit) of the assigned readings for the week, class participation, class presentation, and a final paper. The weekly literature review, as exemplified above under 'evaluation' 'no. 2,' is to be submitted no later than 10 am on the Monday prior to the Tuesday class.

### **Preparation for First Class**

Please complete the assigned readings noted under the course itinerary below prior to the first week of class. No written literature review is required for the first week of class.

### **Late work**

Students are expected to hand in assignments by the date and time given in the course outline. Instructors are not obliged to accept late work, except where there are legitimate, documented reasons beyond a student's control. In such cases, a late penalty is normally not appropriate. In all other cases, late work may be subjected to a 5-mark penalty per day.

### **Course grades**

Consistent with the policy of the University of Toronto, course grades submitted by an instructor are reviewed by a committee of the instructor's college before being posted to ACORN. Grades are not official until they are posted to ACORN. Course

grades may be adjusted where they do not comply with the university Assessment and Grading Practices Policy found in the TST conjoint program handbooks or college grading policy. Please refer to the appropriate degree handbook, which is found at [www.TST.edu](http://www.TST.edu) ([Links to an external site.](#))

## **Policies**

**Accessibility** Students with a disability or health consideration, whether temporary or permanent, are entitled to accommodation. Students in conjoint degree programs must register at the University of Toronto's Accessibility Services offices: <http://www.studentlife.utoronto.ca/as>[Links to an external site.](#)

The sooner a student seeks accommodation, the quicker they can obtain assistance.

**Plagiarism** Students submitting written material in courses are expected to provide full documentation for sources of both words and ideas in footnotes or endnotes. Failure to document borrowed material constitutes plagiarism, which is a serious breach of academic, professional, and Christian ethics. Please consult the TST Basic Degree Handbook: <https://www.tst.edu/resources/BDHandbook%2017-18%20Aug%2030-17.pdf> ([Links to an external site.](#))

In addition, please read the following document on how to avoid plagiarism in academic writing: <https://www.wycliffecollege.ca/sites/default/files/STS5%20%282%29.pdf> ([Links to an external site.](#))

The following paragraph complies with University of Toronto policy requirements for the use of online plagiarism detection technology:

'Normally, students will be requested to submit their course papers to Turnitin.com for a review of textually similarity and detection of possible plagiarism. In doing so, students will allow their essays to be included as source documents in the Turnitin.com reference database, where they will be used solely for the purpose of detecting plagiarism. The terms that apply to the University's use of the Turnitin.com service are described on the Turnitin.com website'.

**Other academic offences** TST students come under the jurisdiction of the University of Toronto Code of Behaviour on Academic Matters.

## **Unit One: Scripture, Narrative, Doctrine, and Theology**

**Session One: Setting the modern historical context & the call to be a theologian and a pastoral companioner**

### Assigned Readings:

Alistair E. McGrath, 'The Modern Period, 1750 to the Present Day' in *Historical Theology: An Introduction to the History of Christian Thought*, 2nd edit. (Chichester, West-Sussex: Wiley-Blackwell, 2013): 182-209

Joseph Ratzinger, 'Reflections on Cultures that are in Conflict', 'The Significance and Limits of Today's Rationalistic Culture', & 'The Permanent Significance of the Christian Faith' in *Christianity and the Crises of Cultures* (San Francisco: Ignatius Press, 2006).

Johann Baptist Metz, 'Facing the World: A Theological and Biographical Inquiry' *Theological Studies* 75, no. 1 (2014): 23-33.

### Additional Reading:

Paul Tillich, 'The Theology of Pastoral Care' *Pastoral Psychology* 10, no. 7 (1959): 21-26.

## **Session Two: Scripture and Tradition**

### Assigned Readings:

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Vatican II, *Dei Verbum*. 18 November 1965

Gerald O' Collins, S.J. 'Revelation, Tradition, and Inspiration', in *Inspiration: Towards a Christian Interpretation of Biblical Inspiration* (Oxford: Oxford University Press, 2018): 88-100.

Karl Rahner, 'Scripture and Tradition', in *Theological Investigations*, vol 6, pp. 98-112.

### Additional Reading:

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James Hanvey, 'Tradition as Subversion,' *International Journal of Systematic Theology* 6, no.1 (2004): 50-68.

## **Session Three: Catholic Theology in its Modern and Contemporary Context**

### Assigned Readings:

Walter Kasper, 'The Church and Contemporary Pluralism', in *That They May All Be One: The Call to Unity* (London & New York: Burns & Oates, 2004): 173-191.

Michelle A. Gonzalez, 'Difference, Body, and Race' in *Questioning the Human: Toward a Theological Anthropology for the twenty-First Century*, ed. Lieven Boeve, Yves De Maeseneer, and Ellen Van Stichel (New York: Fordham University Press, 2014): 132-147.

Avery Dulles, 'On Relativism,' *Nova et Vetera* 15, no. 3 (2007): 729-743.

### Additional Reading:

Paul McPartian, 'Ressourcement, Vatican II, and Eucharistic Ecclesiology,' in *Ressourcement: A Movement for Renewal in Twentieth-Century Catholic Theology* (Oxford: Oxford University Press, 2011): 393-404.

## **Unit Two: Ecclesial Orientations—Engaging Church Doctrine and Doctrinal Issues**

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## **Session Four: Faith and Reason and Human Knowing**

### Assigned Readings:

Susan Wood, 'Continuity and Development in Roman Catholic Ecclesiology' *Ecclesiology* 7, no. 2 (2011): 147-172.

Avery Dulles, 'Reason, Philosophy, and the Grounding of Faith: A Reflection on *Fides et Ratio*' *International Philosophical Quarterly* 40, no. 4 (2000): 479-490.

Natalie K. Watson, 'Feminist Ecclesiology' in *The Routledge Companion to the Christian Church*, ed. Gerard Mannion & Lewis Seymour Mudge (New York & London: Routledge, 2008): 393-404.

Additional Reading:

Bernard Lonergan, 'Doctrines' in *Method in Theology* (London: Darton, Longman & Todd): 295-335.

**Session Five: Laudato Si' and a Theology of the Environment.**

Assigned Readings:

Pope Francis, 'Chapter 4: Integral Ecology' in *Laudato Si'*. 24 May 2015

James Hanvey, 'Laudato Si' and the Renewal of Theologies of Creation' *Heythrop Journal* 59, no. 6 (2018): 1022-1035.

Loneliness: Clinical Import and Interventions

Author(s): Stephanie Cacioppo, Angela J. Grippo, Sarah London, Luc Goossens and John T.

Cacioppo

Source: *Perspectives on Psychological Science*, Vol. 10, No. 2 (March 2015), pp. 238-249

Additional Readings:

Sallie McFague, 'Falling in Love with God and the World: Some Reflections on the Doctrine of God' *Ecumenical Review* 65, no. 1 (2013): 17-34.

Willis Jenkins, 'Sanctifying Biodiversity: Ecojustice in Thomas Aquinas' in *Ecologies of Grace: Environmental Ethics and Christian Theology* (Oxford: Oxford University Press, 2008): 116-132.

**Session 6: Evangelii Gaudium and Cultural Pluralism**

Assigned Readings:

Pope Francis, 'Chapter Three: The Proclamation of the Gospel' in *Evangelii Gaudium*.

Paul Scott Wilson, 'Introduction: Sermon in Four Pages' in *Broken Words: Reflections on the Craft of Preaching* (Nashville: Abingdon Press, 2004):



Karl Rahner, 'Reflections on the Unity of Love of Neighbour and the Love of God' in *Theological Investigations* vol. 6: 231-249.

Additional Reading:

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HyeRan Kim-Cragg, 'Unfinished and Unfolding Tasks of Preaching: Interdisciplinary, Intercultural, and Interreligious Approaches in the Postcolonial Context of Migration,' *Homiletic* 44, no.2 (2019): 4-17.

**Unit Three: Systematic Theology—Addressing Further Questions**

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**Session Seven: Theological Aesthetics**

Assigned Readings:

Hans Urs von Balthasar, *The Glory of the Lord* vol. I: 17-43.

--, 'Our inheritance and the Christian Task' in *The Glory of the Lord* vol. 5: 611-656.

Ben Quash, 'Hans Urs von Balthasar' in *The Modern Theologians: An Introduction to Christian Theology Since 1918*, ed. David Ford & Rachael Muers (Malden, MA: Blackwell Publishing, 2005): 106-123.

Additional Reading:

Hans Urs von Balthasar, 'Love as Form' in *Love Alone is Credible*, trans. D.C. Schindler (San Francisco: Ignatius Press, 2004).

**Session Eight: Theology of Word and Spirit**

Assigned Readings:

Jurgen Moltmann, 'The Spirit of Truth' *Theology Today* 77, no. 1 (2020): 47-53.

– 'The Future of Theology' *The Ecumenical Review* 68, no. 1 (2016): 3-13.

Walter Kasper, '3.3 The Church as the temple of the Holy Spirit—the pneumatological dimension' in *The Catholic Church: Nature, Reality and Mission* (London: Bloomsbury T & T Clark, 2015) 135-145.

#### Additional Reading:

Mario Aguilar, 'Religion, Politics, and Liberation: A Dialogue between Gustavo Gutiérrez, the 14<sup>th</sup> Dalai Lama and Gianni Vattimo,' *Political Theology* 12, no.1 (2001): 144-166.

### **Session Nine: Doctrine and Development**

#### Assigned Readings:

Henri de Lubac, 'The Problem of the Development of Dogma', in *Theology in History*, trans. Anne Englund (San Francisco: Ignatius Press, 1996).

Avery Dulles, 'Tradition as a Theological Source' in *The Craft of Theology: From Symbolism to System* (New York: Crossroad, 1992): 87-104. 1995 edition

Karl Rahner, 'Reflections on Dialogue within a Pluralistic Society' in *Theological Investigations* vol. 6

#### Additional Readings:

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Graham Ward, 'The Myth of Secularism,' *Telos* 167, no. 3 (2014): 162-179.

### **Unit Four: Theologically Guided Praxis and Transforming the World**

#### **Session 10: History, Providence, and the Human Good**

### Assigned Readings:

Linda Hogan, 'Praxis: The Theological Background' in *From Women's Experience to Feminist Theology* (London: Bloomsbury, 2016): 64-84.

John J. Buckhard, 'The Sensus Fidelium,' in *The Routledge Companion to the Christian Church*, ed. Gerard Mannion & Lewis Seymour Mudge (New York & London: Routledge, 2008): 560-572.

Sturla J. Stålsett, 'Towards a Political Theological Vulnerability: Anthropological and Theological Propositions', *Political Theology* 16, no. 5 (2015): 464-478.

### Additional Readings:

Gerard O' Collins, 'Vatican II on 'Other' ways of Salvation: A Valid Interpretation' *Irish theological Quarterly* 81, no. 2 (2016): 152-170.

## **Session Eleven: The Inner Word of Participation in Divine Light and the Outer Word of Public Engagement in Social Discourse**

### Assigned Readings:

Gilles Routhier, 'Synodality as a Constitutive Dimension of the Church and an Expression of the Gospel' *Concilium* 2 (2021): 89-97

Hervé Legrand, OP, 'Roman Primacy, Communion between Churches, and Communion between Bishops' *Concilium* 5 (2013): 63-77.

Andres Torres Queiruga, 'Magisterium and Theology: Principles and Facts' *Concilium* 2 (2012): 51-63.

### Additional Reading:

Lieven Boeve, 'Symbols of who we are called to become Sacraments in a post-secular and post-Christian society,' *Studia Liturgica* 48, no. 1-2 (2018): 147-163.

## Session Twelve: Accompanying Religious Diversity: Allies or Competitors toward Salvation

### Assigned Readings:

Vatican II, *Nostra Aetate*, 28 October 1965.

Werner G. Jeanrond, 'Individual and Community: Three Eschatological Programmes' in *Reasons to Hope* (London & New York: T & T Clark, 2020): 73-94.

Walter Kasper, 'Chapter 6: The Missionary and Dialogical Church' in *The Catholic Church: Nature, Reason and Mission*(London & New York: Bloomsbury T & T Clark, 2015): 289-327.

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### Additional Reading:

Brother Émile of Taizé, 'Authority the Christian Way' in *Faithful to the Future: Listening to Yves Congar*, trans. Karen Scott and Br. Émile (London & New York: Bloomsbury, 2013).