

First Semester 2018-19
Fridays, 9.00-10.35
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The course examines the Roman Catholic understanding of the human person and its relationship to God. The major issues in God's interaction with humanity in grace will be considered. A historical approach will allow the various dimensions to emerge in their historical context and thus linked to other ages and to the questions of today. Each student is responsible for attending class, reading the assigned materials, and participating in the discussion. There will be an exam at the end of the course. Students are also encouraged to explore the issues of the course in supplementary reading.

LEARNING GOALS

At the end of the course, the successful student will be able to give an intelligent account of the following

- Human nature: How humans were created (prelapsarian state), the relationship of humans to the rest of creation, the composition of the human person
- Human destiny: What God plans for humanity, how grace operates in the prelapsarian state, how grace operates after sin, how grace operates after baptism, the way the Church communicates grace
- The effect of sin: What sin does to humanity, the meaning of Original Sin, the various effects of sin
- Redemption: The meaning of justification, how we are justified, why what we receive in baptism is truly justification but not justification proper
- Sanctification: The meaning of sanctification, how sanctification occurs, the role of asceticism in the sanctification process, the meaning of purgatory, the life of grace, the usefulness of the concept of merit
- Grace proper: What does grace feel like? How does grace affect our will? The various dimensions of grace:
- justifying grace and sanctifying grace, prevenient grace and subsequent grace, operating grace and cooperating grace, natural and supernatural, habitual grace, gratuitous grace, the relationship between grace and human action
- The development of the understanding of grace: Augustine and Pelagius; Luther, Calvin, and the Council of Trent; Dominicans and Jesuits; Jansenists; Rahner, von Balthasar, and Barth; liberation theology
- Grace from different Protestant perspectives: Orthodox, Contemporary Protestant, Roman Catholic

COURSE SCHEDULE

1. October 12
Introduction, biblical background
2. Tuesday, October 16 (9-10.35)
Sin and its effects
Accompanying reading:

- Anselm, *Cur Deus Homo*, book 1, chapters 11-15, Thomas Aquinas, ST I q. 109
3. October 19
Sin and its effects: Augustine and Pelagius
Accompanying reading: Augustine, *On Nature and Grace*
 4. October 26
Sanctification: Growth in holiness (Patristic and Medieval Concerns)
Accompanying reading: Maximus the Confessor, *Centuries on Love*
 5. November 2
Justification and Redemption: Thomas Aquinas
Accompanying reading: Thomas Aquinas, *Summa Theologiae*, Part I, questions 110-114
 6. November 9
Justification and Redemption: Protestant perspectives
Accompanying reading: Martin Luther, *The Freedom of the Christian*
 7. November 16
Sanctification: Predestination and free will (Modern Concerns)
 8. November 30
Sanctification: Jansenism
Accompanying reading: Blaise Pascal, *Pensées*
 9. December 7
Grace and the person: 20th century perspectives
Accompanying reading: Karl Rahner, *Foundations of the Christian Faith*, chapter 4
 10. December 14
Contemporary Issues: Protestant Perspectives
Accompanying reading: Reinhold Niebuhr, *The Nature and Destiny of Man*
 11. January 11
Contemporary Issues: Orthodox Perspectives
Accompanying reading: Vladimir Theology, *The Mystical Theology of the Eastern Church*, esp. chapters 1-6
 12. January 18
Roman Catholic Issues today
 13. January 25
Conclusion
- Exam: February 1

BIBLIOGRAPHY

- Michael J. Christensen and Jeffery A. Wittung (ed.), *Partakers of the Divine Nature: The History and Development of Deification in the Christian Tradition* (Grand Rapids, MI: Baker Academic, 2007).
- Henri de Lubac, *The Mystery of the Supernatural* (New York: Crossroad, 1998).
- Stephen J. Duffy, *The Dynamics of Grace: Perspectives in Theological Anthropology* (Collegeville: Liturgical Press, 1993).
- Stephen J. Duffy, *The Graced Horizon* (Collegeville: Liturgical Press, 1992).
- Donald Fairbairn, *Grace and Christology in the Early Church* (Oxford: Oxford University Press, 2003).
- Stephen Finlan and Vladimir Kharlamov (eds.), *Theosis: Deification in Christian Theology* (Eugene, OR: Pickwick Publications, 2006).

- John A. Hardon, *History and Theology of Grace: The Catholic Teaching on Divine Grace* (Oxford: Blackwell, 2003).
- Daniel A. Keating, *Deification and Grace* (Naples, FL: Sapientia Press, 2007).
- David H. Kelsey, *Eccentric Existence: A Theological Anthropology* (Louisville, KY: Westminster John Knox Press, 2009).
- Luis F. Ladaria, *Antropologia teologica* (Casale Monferrato: Piemme, 1995).
- Panayiotis Nellas, *Deification in Christ: Orthodox Perspectives on the Nature of the Human Person* (Crestwood, NY: St. Vladimir's Seminary Press, 1987).
- Peter Phan, *Grace and the Human Condition* (Collegeville: Liturgical Press, 1988).
- Norman Russell, *The Doctrine of Deification in the Greek Patristic Tradition* (Oxford: Oxford University Press, 2006).
- Michael Schmaus, *Dogma*, vol. 5 (London: Sheed and Ward, 1975).
- Hans Schwartz, *The Human Being: A Theological Anthropology* (Grand Rapids, MI: Eerdmans, 2013).
- Thomas Aquinas, *Summa Theologiae*, I-II-ae, qq. 109-114