**THEO 60222: *Christian Doctrine for Catechists***

**John C. Cavadini, Instructor**

**June 16 to July 4, 2014**

**8:30 am – 11:10 am**

*God is Love* (1 Jn. 4.16)

This course is intended to serve as a resource for catechists and religious educators, but also for anyone desiring a synthetic overview of Christian doctrine with an emphasis on how to communicate it to others. We will cover the material presented in the first two pillars of the *Catechism of the Catholic Church*, namely, the Creed and the Sacraments. Readings will come mainly from the *CCC*, with some short readings in primary sources illustrative of the theology that forms its background. The course is open to all.

The Instructor may be reached at [Cavadini.1@nd.edu](mailto:Cavadini.1@nd.edu) or 631-5510 (office, 344 Geddes, Institute for Church Life,). Teaching Assistants: Joshua Noble ([Noble.19@nd.edu](mailto:Noble.19@nd.edu)) and Mark Therrien ([Therrien.2@nd.edu](mailto:Therrien.2@nd.edu)).

Required Text: *Catechism of the Catholic Church* -- will be supplied free of charge to all students in the class. Still as useful as it was in 1968, and highly recommended, is Joseph Cardinal Ratzinger (Benedict XVI), *Introduction to Christianity* (English Translation with revisions and new preface published by Ignatius Press, 2000). Also recommended, Avery Cardinal Dulles, *A History of Apologetics* (Ignatius, 2005), as an historical resource (perhaps pp. 336-38 most closely approximate the approach taken in this course; but the closest of all is probably that glimpsed in the Preface of Origen’s *Against Celsus*).

“Love is the light – and in the end, the only light – that can always illuminate a world grown dim” (Benedict XVI, *God is Love*)

**Schedule of Readings**

**Monday, June 16**

***First Hour:*  Introductory to the Course. Plus, the *CCC* on the use of the *CCC,*** *CCC* ##1-25

For further reference: *General Directory for Catechesis,* pp. 113-32, On the use of the *CCC*

***Second Hour:* Natural Knowledge of God;** *CCC##* 26-49

Brief Readings: Stephen Hawking, *The Grand Design*, pp.5, 28-39; John Haldane, “Philosophy Lives,” *First Things* Jan., 2011, 43-46; Plato, Phaedo 96a to the end (the death of Socrates)

Also: Aidan Nichols, “The New Atheism and Christian Cosmology,” in Francesca Aran Murphy, *The* *Beauty of God’s* House (Eugene, OR: Cascade Books, 2014),205-19;

And: Fr. Robert Spitzer, S.J., has put together a number of catechetical resources on these and related questions at the Magis Center website: www.magisreasonfaith.org/encyclopedias.html

**Tuesday, June 17**

***First Hour:* Revelation**; *CCC*## 50-73.

Brief Text: Thomas Aquinas, *Sum. Th.* Q.1.1, on *sacra doctrina*

***Second Hour:* Revelation cont’d: Scripture and Tradition; *CCC##* 74-141**

Brief Texts: 1 Cor. 15.1-7; Marcion, *Antitheses*

**Wednesday, June 18**

***First Hour:* Faith;** *CCC##* 142-69 (*fides qua)*

Brief Texts: C.S. Lewis *On Miracles,* chapter 1;

Mother Teresa, Selected Letters from *Come Be My Light*, ed. by Brian Kolodiejchuk, M.C. (NY: Doubleday, 2007), on darkness.

Recommended: J. Ratzinger, *IC*, pp. 39-81.

**Faith; *CCC##* 169-97(*fides quae;* the Creed)**

Brief text: Augustine, Sermon 212; recommended, Ratzinger, *IC*, 82-100*.*

***Second Hour:* God**

*CCC* ## 198-231;

Brief Texts: Exodus 3.1-22; 33.1-34.8; Augustine, *Confessions* 1.1-5

Recommended: Ratzinger, *IC,* pp. 103-61, an extended exegesis of Ex. 3.1-22 on the name of God, with reflections on natural and revealed theology along the way.

**Thursday, June 19 (Romuald, Abbot)**

***Both Hours:* The Trinity**

*CCC* ## 232-267

Brief Texts: Mark 14.32-42; Genesis 18.1-15

Rublev’s Icon of the Trinity (copies handed out in class)

Paul Ekdokimov,*The Art of the Icon: A Theology of Beauty* (ET: Redondo Beach, CA: Oakwood Publications, 1990)*,* pp. 243-57; Recommended, Ratzinger, *IC*, pp. 162-90.

**Friday, June 20**

***First and Second Hours:* Creation; The Problem of Evil**

*CCC* ## 268-324

Also skim *CCC* ## 325-354, the Angels; *CCC* ## 355-384, Human Beings

Brief Texts: St. Francis, “Canticle of Brother Sun”; Thomas of Celano, *First Life of St. Francis;* Prologue; Book 1.57-62, 80-82, 94-96;Recommended: Ratzinger, pp. 149-50, on the power of God; p. 160, on the risk of evil.

**Monday June 23**

***First and Second Hour:* The Fall; Original Sin**

***CCC* ## 385-421**

Brief Texts: Two Ancient Texts on the Fall

Irenaeus, *Against all Heresies* 3.18.1; 3.20.1-2; 3.23.5; 4.14.2; 4.37.1, 6; 4.38.1, 3; 5.1.1 and Augustine *City of God* 14.10, 12-15.

**Tuesday, June 24 (Solemnity of the Birth of John the Baptist)**

***First Hour:* Incarnation**

*CCC* ## 422-486 & 1159-61 (on images)

Brief Text: Origen, *On First Principles* 2.6.1-2

***Second Hour:* Christ’s Whole Life is Mystery**

*CCC* ## 512-98;

Brief Texts: John Paul II: 1986 Speech on the Occasion of the Visit to the Synagogue in Rome; John Paul II: *On the Most Holy Rosary* (selections);Recommended: Ratzinger, *IC*, pp. 193-270, offers a full exposition of the issues involved in separating the “historical Jesus” from the “Christ of faith,” and thus on preserving the unique category of “mystery” to explain Christ’s life. The “Excursus” on “Christian Structures” is especially relevant to a course on the “basics,” complete with thoughts on surmounting Lessing’s “ugly ditch” between contingent historical truth and necessary intellectual truth (analogous to the separation of the “historical Jesus” and the “Christ of faith”).

**Wednesday, June 25**

***First Hour:* Atonement**

*CCC* ##599-623

Brief Text: Augustine, *The Trinity* 13.4.13-18

***Second Hour:* The Resurrection and Ascension of the Lord**

***CCC* ## 638-682**

Brief Text: Joseph Ratzinger/Benedict XVI, *Jesus of Nazareth* vol. 2, “Epilogue,” pp. 278-93; Icon of the Women with Spices; Chora Icon of the Anastasis; with explanations by Ekdokimov

**Thursday, June 26**

***First Hour:* Resurrection of the Body, Judgment, Life Everlasting:** CCC ## 976-1075 (NB: this is out of sequence from the last CCC reading);

Brief Text selection from C.S. Lewis, The Great Divorce

***AND:* The Holy Spirit**

*CCC* ## 683-747 (skim)

***Second Hour:* The Mystery of the Church I**

*CCC* ## 748-810

Brief Text: Jn 19.31-37

**Friday, June 27 (Solemnity of the Most Sacred Heart of Jesus)**

***First Hour:* The Mystery of the Church II: The Four Marks of the Church**

*CCC* ##811-70

***Second Hour:* Mary, Mother of God**

*CCC ##* 487-511; 963-975; re-read ## 466; 721-26.

Brief Texts: Jn. 2.1-11; 19.25-37; The Icon of Our Lady of Vladimir, and Ekdokimov, *Art of the Icon*, pp. 259-67.Recommended: Hugo Rahner, *Our Lady and the Church;* Karl Rahner, *Mary, Mother of the Lord;* Edward Oakes, “*Sola Gratia* and Mary’s Immaculate Conception”; Jaroslav Pelikan, “The Great Exception, Immaculately Conceived,” from *Mary Through the Centuries* (latter two texts handed out). Also very useful: Virgil Elizondo: *Guadalupe: Mother of the New Creation* (NY: Orbis, 1997).

**Monday, June 30 (First Martyrs of the Church of Rome)**

***First Hour:* The Communion of Saints**

*CCC* ##946-62

***Second Hour:* Liturgy and Sacraments in General;** *CCC* ## 1076-1209

**Tuesday, July 1**

***First Hour: CCC* ## 1210-1284, Baptism**

**and *CCC* ## 1285-1321, Confirmation**

Recommended book: Jean Daniélou, *The Bible and the Liturgy*. The allegorical reading of Scripture is a *liturgical* reading.

***Second Hour:* Eucharist, the Sacrament of Love*;***

*CCC ## 1322-1419*

Brief Texts: Benedict XVI*, Sacramentum Caritatis,* sections 1-16; time permitting, Augustine*, City of God,* 10.1-6

**Wednesday, July 2**

***First Hour:* The Sacraments of Healing: Penance and Anointing of the Sick;**

***CCC* ## *1420-1532***

***Second Hour:* The Sacraments at the Service of Communion: Holy Orders**

***CCC* ## 1533-1600,**

**Brief Text from: Sara Butler, MSBT, *The Catholic Priesthood and Women* (Chicago: Hildebrand Books, 2007), Chapter 3, “Three Objections to the Church’s Teaching,” and Chapter 6, “More Objections to the Church’s Teaching.”** The Catholic position, which assumes that male and female are naturally complementary and not simply cultural constructions, is creatively interpreted in the essays in Michelle Shumacher, ed., *Women in Christ: Toward a New Feminism* (2004), especially Shumaker’s own essays in the volume and especially “The Nature of Nature in Feminism, New and Old,” pp. 28-33. For a secular witness to the natural male/female complementarity and its potential sign value, though with a very negative spin, see Andrea Dworkin, *Intercourse* (New York: Basic Books, 1987), chapter 7, “Occupation/Collaboration, 153-82.

**Thursday, July 3 (Feast of St. Thomas, Apostle)**

***Matrimony (also including a brief treatment of consecrated virginity);*** *CCC* ## 1601-1666, and re-read ##369-73

**The Church’s teaching on human sexuality and marriage.**

Brief Text, unpublished, from J.C. Cavadini, “Marriage: At the Service of Life,”; also by JC: “A catechetical response to same-sex marriage,” *Our Sunday Visitor*, Feb. 16, 2014, here: OSVNewsweekly/Article/TabId/535/ArtMID/13567/ArticleID/14030/A-catechetical-response-to-same-sex-marriage.aspx

**Friday, July 4 (Elizabeth of Portugal)**

***NO CLASS***

***Exam due at 5:00 pm.***

**Course Requirements**

1. Preparation of Assigned Readings and Attendance at all Classes
2. *Brief Written Assignments*, due most class days (80%); see explanation below
3. Final Exam (20%). This is an **open-book take-home** final, due 5:00 pm on Fri., July 4.
4. Class Participation will be used to adjust grades upward where applicable.

*“Brief Written Assignment”* Explanation

The *CCC* is punctuated at certain places by sections called “In Brief.” These sections are summary sections, attempting to encapsulate the doctrine in a brief way, perhaps suitable even for memorization. Our brief written assignments in this class take their cue from these sections. For any given segment of text we study from the *CCC*, the assignment is to write your own “In Brief” summary. When I say “any given segment,” I am thinking of the segments assigned for any given hour of the class in the list of readings above. Sometimes, for a very long segment, a part of the assigned segment is acceptable.

Your “In Brief” summary should:

1. Provide “access” to the essential teaching
2. for a *particular audience* which you will specify each time (for example: *RCIA class at a suburban parish; business associates; college students sitting around talking about faith matters; Confirmation class in a predominantly Hispanic parish; eleventh graders in a rich suburban high school who could care less about religion*; *suburban parish women’s or men’s bible reading group for young adults;* etc.). NOTE: audiences NOT ALLOWED: any audience in age or ability below high school students. The primary emphasis in this class is on *learning and understanding the doctrine of the Church* and the first requirement of the “In Brief” is that it demonstrates a clear and precise understanding of the doctrine. It is difficult to determine how precise an understanding of the doctrine one has if it is simplified to an elementary level.

The idea is to communicate the essentials of the doctrine you are summarizing, in a way that does not “water down,” but *grants access,* to the teaching. Creativity encouraged; precision required. Be creative about being precise.

The best “In Brief’s” will

1. Key the exposition of doctrine to the relevant sections of the *CCC* as you go along. This can be done in parentheses in your text.
2. *Preserve* the language of the *CCC* where the language carries precision of expression that cannot be altered without erasing the precision. For example the word “person” in the doctrine of the Trinity cannot be replaced by “part” or “aspect.” To do so would be to change the doctrine itself. The point is to help the reader understand what “person” *means* in the context of Trinitarian teaching, not to replace the word.
   1. So: *Use* the language of the *CCC* in a way that preserves its precision but engenders understanding. For example, suppose you chose a Q and A format for an “In Brief”: Q. What is faith?
   2. A.“Faith is the “adequate response” to revelation (*CCC* #142).
   3. Q. What makes it “adequate”
   4. A. It is “adequate” because it is more than simply believing that what is revealed is true. It means believing it is true and accepting it as God’s invitation to be received as friends into His own company (*CCC* #142)
   5. Q. How is this done?
   6. A. By entrusting oneself to God wholly, in a way that would not be appropriate for any human being (*CCC* #150).
   7. Q. What does this mean?
   8. A. It means that, following the example of Abraham (*CCC* #146), and, even more, of the Blessed Virgin Mary (*CCC* ## 148-49), one “submits one’s intellect and will to God” (*CCC* #143), freely assenting to the whole truth that God has revealed, and embracing the trusting “obedience” to which faith invites us.
3. In some way, connect the doctrine to the experience of the person or group you have chosen to address:
   1. In this case, perhaps the idea of “trust” provides opportunity for an analogy which both has points of comparison (for example, we submit ourselves or follow someone we “believe in”)
   2. As well as points of contrast (we never believe in any human being as fully as we “believe in” God, which is why we can say that faith is “certain” (*CCC* #157) while still remaining “faith.”
   3. The Scriptural examples of Abraham and Mary can be used to connect to our own experience, but from a Scriptural perspective. Use Scripture as encouraged by the *CCC* to fill out a catechesis that is full of image, person, story that *connects* to our experience without being *reduced to* our experience.
4. In general, accept the invitation of the *CCC* to provide a Scripturally infused catechesis which is nevertheless doctrinally shaped.
5. *Learn* the doctrine yourself *by* attempting to communicate it to someone else.
6. “In Brief” means BRIEF. What is/are the one, two or three most important points? The ones that are essential, and that should be memorized, if anything were going to be memorized? And then what are subsidiary points, that aid in understanding? What would you say in a brief conversation with someone who wanted to know what you believed about X, Y or Z? Then, if you had more time, what else would you add?

Whether or not you receive the full 80% of credit for this course requirement depends in part on how many of these assignments you turn in, and in part on their quality. In terms of quantity:

11 assignments turned in = A for this course requirement (see below, however)\*

10 = A- (see below, however)\*

9 = B+

8 = B

7 = C+

6 = C

fewer than 6 = various levels of F, with 6 points of the overall 80 points credit for each assignment turned in.

In terms of quality: The assignments will be graded √, √+, √-. For the first three assignments graded √+, and then for the next two, you get credit for one additional assignment (meaning that for the first 3 √+’s, you have to complete only 10 total for an “A,” and for the next two, only 9 total for an “A.” An assignment graded √- does not count towards the total; but if revised and turned in can be counted if the revision is graded higher. Only two such revisions will be accepted.

**Note that no “A-” grade will be assigned unless at least one of the assignments turned in is graded √+, and no “A” grade unless at least two of the assignments are graded check plus.** If 11 assignments are turned in, but fewer than 2 √+ have been assigned, the grade will be A-. If 10 assignments are turned in and no check plus is assigned, the grade will be B+.

Assignments will be returned to students the next day, with suggestions for improvement.

**Attendance Policy:**

Attendance is Required. Unexcused absences will lower the grade by one half-grade assigned for the number of assignments turned in (11 = A-; 10 = B+; etc.). These cannot be made up by accumulated check plusses.