Saint Leo University School of Arts and Science  
Philosophy, Theology and Religion  
Fort Eustis, VA

REL 210RS-1002: Many Are Called, but Who Is Chosen?  
Christian Understandings of Salvation

Instructor: Dr. Claire L. Partlow  
Prerequisites: none  
Phone: 908-892-1631  
Email: Claire.Partlow@saintleo.edu  
Class Meets: Mon/Wed., 7:45 – 10:15 pm, August 22 – October 12, 2015  
Office Hours: 7:00 – 7:30 on nights our class meets or by appointment

Course Description: Where do people go when they die? Who goes where? Must Christians believe in Hell? This course will enable students to evaluate the Judeo-Christian tradition concerning the question of salvation from the Old Testament to contemporary theologians. Readings will focus on Scripture and select Christian theologians.

This course fulfills a General Education requirement as an REL course in the Reflective and Spiritual Life. There are no pre-requisites for this course.

Course Objectives, Learning Outcomes, and Assessments:
Soteriology (a theology of salvation) and eschatology (theories of the final state/s of human existence) are fundamental concerns for Christian theologians and of this course. As part of the General Education program, this course will meet several objectives.

(1) Students will be able to recall and state passages from Christian Scripture that are relevant to debates about soteriology and eschatology. This will be taught primarily through the reading assignments, class discussion, and the Monday summary papers. It will be assessed through the Monday summary papers.

(2) Students will be able to recall and state major theories which Christian theologians have proposed concerning salvation. This will be taught through course readings. It will be assessed primarily through the Monday summary papers and class discussion.

(3) Students will learn to engage Scripture critically (this process is called “exegesis”) and apply careful arguments to the delicate questions of salvation. This will be taught primarily through assigned readings, which offer examples of various exegetical strategies, and through classroom discussions, in which students must present their own understanding of relevant Scripture passages. It will be assessed primarily through the Final Argumentative Essay and the History of Interpretation paper.

(4) Students will be able to identify and analyze their own assumptions and beliefs about the ultimate goal of life in conversation with the Christian Tradition. This will be taught primarily through the course readings, class discussions, and in-class exercises. It will be assessed primarily through the Final Argumentative Essay.

(5) Students will be able to engage in a modest amount of research pertinent to the field. This will be taught via the schedule for both the Final Argumentative Essay and the History of Interpretation essay, which includes one-on-one interaction with the professor.
These methods follow the Writing Across the Curriculum initiative. Ability to research and convey that research in written form will be assessed as part of the argumentative essay and the history of interpretation essay. These learning objectives fulfill our Quality Enhancement Plan and demand that students apply skills in critical thinking and employ the values of integrity and excellence.

Required Texts are available at MBS Bookstore and some may be found for a good price at amazon (or other online source) as well as online.

- **Humphries, Thomas L., Jr, ed. (2014). Many are called, but who is chosen?: Select readings,** ProfessorsChoice.com. Item Number: 447850JAKH may be purchased through Saint Leo bookstore.
- **A Bible.** The standard translation for Scripture will be the New American Bible, available online through the Vatican website, in various study versions, and through our University bookstore.¹ NOTE: Your Bible for this course should be a translation, not a paraphrase.
- **Various articles (per Assignment Schedule) uploaded to D2L.**

Suggested Supplementary Readings:
Sullivan, Francis, “The development of doctrine about infants who die unbaptized,” *Theological Studies, 72.1* (Mar 2011); 3-14

¹ *The Catholic Study Bible,* D. Senior & J. Collins (eds.), (Oxford University Press: 2006) is the best single volume resource for our purposes. If you are considering purchasing a Bible you will use throughout your studies, this is the one to get. A good price for the paperback is $30.00. This can be purchased online and through the University Bookstore. This entire text is also available as an ebook through the Saint Leo Library (it is best to use the “find it fast” link from the saintleo.edu website to enter the library website). Additionally, the translation and some of the notes can be found at the Vatican website (www.vatican.va) in multiple languages. Students are welcome to read Scripture in other languages and translations. Please consult the professor if you wish to do so. The majority of the texts we read for this course use the NAB translation or one very similar to it.
Assignments: There are five types of assignments for this general education class: class readings, weekly argument summary papers, a history of interpretation paper, an argumentative essay (in Disputation format), and oral presentations to class members.

- A schedule of readings is provided below. Students should complete the readings before the corresponding class meeting and be prepared to discuss. Competency in class discussion will count for 15% of your final grade.
- Monday Papers: must be posted at Learning Studio via Turnitin by noon. In these weekly papers, students summarize the reading/s for Monday. This activity is a key component to your process of writing the two final, major papers—the History of Interpretation and your Argumentative Essay. Note: you will need to complete your readings early so that you can write a one to two page summary of the argument presented in the assigned reading. Monday Papers count for 35% of your final grade.
- The final Monday Paper #7 will not address the readings for the course, but instead will address your own writing process for the history of interpretation paper. This final summary paper is also the embedded QEP assessment (see below) and must be submitted via Turnitin.
- The History of Interpretation Paper will detail the use of a particular verse in Christian exegesis across the centuries. Students must choose one verse (list of choices will be distributed in class). The history of interpretation paper must make use of sources that were assigned for class readings as well as two scholarly sources not assigned. The final version of this paper should be 1500-2100 words (approximately 5-7 pages) and submitted via Turnitin. The History of Interpretation Paper counts for 20% of your final grade.
- History of Interpretation oral presentation to class members, which will count as 5% of final grade.
- The Final Argumentative Essay requires that each student follow the guidelines and select one option listed below. The argumentative essay will engage at least one serious theory we have discussed in this class, state the student’s response to this theory, and provide an argument in disputation style that justifies the student’s response. The final version should be 1200 to 1800 words (approximately 4-6 pages) and submitted via Turnitin. The Final Argumentative Essay counts for 20% of your final grade.
- Final Argument oral presentation to class members, which will count as 5% of your grade.

You should plan to work with the Learning Resource Center or Mr. A. Jimenez (Angel.Jimenez@saintleo.edu) on drafts of your argumentative essay and history of interpretation paper or make use of Saint Leo’s Chesapeake Center English. Call 7577-464-6440 for an appointment.

You may also get writing help from Grammarly.com. Go to http://www.grammarly.com/edu/ and log-in using the following steps:

1. Select the “sign up” link located on the top right corner of the page.
2. Enter the information in the fields as requested. Make sure to use your Saint Leo mail account.
3. Wait for an email that will be sent to your account to confirm your registration.
History of Interpretation paper

Students will select a single verse from a distributed list of Scripture verses drawn from the assigned reading for the first week. This paper should trace the history of the interpretation of this verse, noting at least three significant interpretations from assigned course readings and one significant interpretation from readings not assigned for this course. This paper must also provide your final analysis of the verse itself. Sources used regularly in this course, like the Anchor Bible Commentary and Sacra Pagina will provide students with ample resources to find theologians not listed on the syllabus.

Students will state choice of a verse on August 31, 2016. A list of significant theologians and relevant passages within their literary corpus is due Monday, September 19, 2016. The History of Interpretation paper is due at noon, Saturday, October 1, 2016.

The Final Monday Paper (#7)
The final Monday Paper will not summarize the readings for the last week of class, but will instead reflect on the student’s own process of writing the history of interpretation paper. Students should defend the various decisions they made in writing this paper using a critical thinking and values-based model. Instead of summarizing the arguments you read, summarize the argument you made in your history of interpretation paper and discuss how you came to decide on the particular verse and the analysis you offered. In addition to counting for regular course credit, this paper will be assessed according to the full QEP rubric and data from this assessment will be shared with the QEP administrators. Students should reflect on the entire process of writing their papers from choosing the passage to committing to a research plan and then writing and editing the paper. The Final Monday paper is due at noon on Monday, October 10, 2016.

Final Argumentative essay topics and deadlines (choose one of the following):
- Defend or reject a thesis that every human person will be saved.
- Defend or reject the theory that predestination interrupts free will.
- Defend what Christians should mean by 1 Tim 2:3-4, “This is good and pleasing to God our savior, who wills everyone to be saved and to come to knowledge of the truth.” (NAB) [You may not choose this option if you have chosen this verse for your History of Interpretation paper topic.]

You must submit your choice of argument topic, preliminary thesis, and bibliography in class on Wednesday, September 21, 2016. The Final Argumentative essay is due at noon on Saturday, October 8, 2016.
## ASSIGNMENT SCHEDULE

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<tr>
<th>DATE</th>
<th>THEME</th>
<th>ASSIGNMENT</th>
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<tr>
<td>Aug. 22</td>
<td>Scripture</td>
<td><strong>BEFORE</strong> our first class, read <strong>scripture</strong> verses, pp. 002-003 in Humphries’ <em>Many Are Called, But Who is Chosen?: Select Readings</em> [designated as Humphries below] and be prepared to discuss them in class. <strong>ALSO read</strong> Neuhaus, Richard John. “Will All Be Saved?” <em>First Things</em> (August, 2001) Found online at <a href="http://www.firstthings.com/article/2001/08/will-all-be-saved">http://www.firstthings.com/article/2001/08/will-all-be-saved</a></td>
</tr>
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| Aug. 24  | Origen & Restoration | **Origen**, *De Prin.* 1.6.1-1.6.4; 2.9.1-2.10.8; 3.6.1-3.6.9, in Humphries, 147-157  
|          |                     | Gregory of Nyssa, *Resurrection*, Humphries, 158-168  
|          |                     | Universal Salvation                                                                 |
| Aug. 29  | DUE at noon, Monday Paper #1. Argument Summary: Limitations, Resources, and Destiny (LRD below) in Origen and Nyssa, via Turnitin. | East and West  
|          |                     | **Burns**, in Humphries, 169-191  
|          |                     | **Hwang**, in Humphries, 210-213  
| Aug. 31  | DUE in class, History of Interpretation passage selection |  
|          | 5th century Basics | **Augustine** *(at DocSharing)*  
|          |                     | *On Rebuке and Grace;*  
|          |                     | *On Predestination of the Saints, Book I;*  
|          |                     | NOTE: recommended research resource – *Augustine Through the Ages* (Liberty, Original Sin, Predestination, Redemption) in Humphries, 192-209 |
MODULE 3
Sept. 5 (Labor Day, no class)  DUE at noon, Monday Paper #2 via Turnitin, Argument Summary: How would Origen and Gregory of Nyssa interpret your selected Bible passage?

Calling All Nations  Augustine (at DocSharing)
*On Predestination of Saints, Book II – On the Gift of Perseverance*

Additional resources


Sept. 7

Prosper of Aquitane, 26-88. Discussion of Monday’s readings.

MODULE 4
Sept. 12  DUE at noon, Monday Paper #3 via Turnitin, Argument Summary: LRD in Augustine and Prosper. Consider also how each of them would interpret your selected Bible passage.

Calling All Nations
Summary Decisions  Councils of Carthage (418) and Orange (529), Humphries, 217-240

Sept. 14  Thomas Aquinas  Aquinas, Disputation on Predestination, Humphries, 241-254

MODULE 5
Sept. 19  DUE at noon, Monday Paper #4 via Turnitin, Argument Summary: LRD in Aquinas. Also consider how Aquinas would interpret your selected Bible passage.

DUE in class, History of Interpretation paper: list of significant theologians and relevant passages within their literary corpus.

Aquinas on Grace  Aquinas, Humphries, 255-268
Sept. 21  DUE in class, Final Argumentative Essay Disputation Thesis and Bibliography (See handout “Writing a Disputation”)

Calvin the exegete:  
Calvin, assorted essays
Double Predestination  
in Humphries, 269-339

MODULE 6

Sept. 26  Monday Paper #5 is due at noon via Turnitin. Argument Summary: LRD in Calvin. Also consider how Calvin would interpret your selected Bible passage.

Catholics in Dialogue  
Council of Trent
Council documents, Humphries, 340-366: 
Council of Trent; 
Joint Declaration, Vat II

Sept. 28  Rahner and Current Catholic Teaching  
Rahner, Humphries, 367-396
Catechism of Catholic Church, 
976-1065 and 1987-2029 (see DocSharing)

Sat. Oct. 1  History of Interpretation Paper is due at noon, via Turnitin (20% of grade)

MODULE 7

Oct. 3  Monday Paper #6 is due at noon via Turnitin, Argument Summary: LRD in Rahner and current Catholic Catechism readings. How do Rahner and current Catholic teaching interpret your selected Bible passage?

Oral Presentations of History of Interpretation (5% of grade)

The One Lord, Jesus Christ,  
Von Balthazar, 13-142
Baptism, Forgiveness, and 
Resurrection of the Body
Universalism in Perspective: Martyrdom as Public Liturgy

Oct. 5  Hope for All  
Von Balthazar, 143-254

Saturday, Oct 8  Final Argumentative Essay (your Disputation) is due at noon, via Turnitin (20% of grade)

MODULE 8

Oct. 12  Final Monday Paper (#7) is due at noon via Turnitin. In this paper, students analyze their own thinking/writing process for the History of Interpretation paper. (This paper will also be submitted to QEP)

Discussion of Monday Paper #7
Hope for All  
Von Balthazar continued
Infants & Salvation
Non-Christians & Salvation

Oct. 14 Oral Presentations of Final Argumentative Essay (5% of grade)
Hope for All: Christ as Conqueror of Hell

Evaluation and Grading follow the standard Saint Leo scale.

Monday papers 35% of final grade
Class Discussion [demonstrating Critical Thinking] 15% of final grade
History of Interpretation Paper 25% of final grade (20% on written, 5% on oral presentation)
Final Argumentative Essay 25% of final grade (20% on written, 5% on oral presentation)

There is no extra credit in this course. A good grade begins with the first class session and the first reading.

Grade Descriptions

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<th>Ltr</th>
<th>Title</th>
<th>4pt scale</th>
<th>Percent scale</th>
<th>Description</th>
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<tbody>
<tr>
<td>A</td>
<td>Exceptional</td>
<td>4.00</td>
<td>&gt;97</td>
<td>“A” work addresses the topic with an interesting thesis which is argued coherently and without irrelevant material. It has no errors in grammar or diction, though it may have occasional typos.</td>
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<tr>
<td>A-</td>
<td>Superior</td>
<td>3.67</td>
<td>&gt;90</td>
<td>“A-” work addresses the topic, has a clear thesis which can be argued appropriately in the given assignment, provides and discusses relevant material, and does not include irrelevant material. It has few errors in diction and grammar, all of which are “typos” and not systemic mistakes.</td>
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<tr>
<td>B+</td>
<td>Excellent</td>
<td>3.33</td>
<td>&gt;87</td>
<td>“B+” work addresses the topic, has a clear thesis which can be argued appropriately in the given assignment, provides and discusses relevant material, and does not include irrelevant material. It has few errors in diction and grammar, all of which are “typos” and not systemic mistakes.</td>
</tr>
<tr>
<td>B</td>
<td>Very Good</td>
<td>3.00</td>
<td>&gt;84</td>
<td>“B” work addresses the topic, has a clear thesis which can be argued appropriately in the given assignment, provides and discusses relevant material, and does not include irrelevant material. It has few errors in diction and grammar, all of which are “typos” and not systemic mistakes.</td>
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<tr>
<td>B-</td>
<td>Good</td>
<td>2.67</td>
<td>&gt;80</td>
<td>“B-” work addresses the topic, has a clear thesis which can be argued appropriately in the given assignment, provides and discusses relevant material, and does not include irrelevant material. It has few errors in diction and grammar, all of which are “typos” and not systemic mistakes.</td>
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<td>C+</td>
<td>Above Average</td>
<td>2.33</td>
<td>&gt;77</td>
<td>“C+” work addresses the topic, has a thesis, and provides relevant material, but may also includes irrelevant material. It has some errors in diction and grammar.</td>
</tr>
<tr>
<td>C</td>
<td>Average</td>
<td>2.00</td>
<td>&gt;74</td>
<td>“C” work addresses the topic, has a thesis, and provides relevant material, but may also includes irrelevant material. It has some errors in diction and grammar.</td>
</tr>
<tr>
<td>C-</td>
<td>Below Average</td>
<td>1.67</td>
<td>&gt;70</td>
<td>“C-” work addresses the topic, has a thesis, and provides relevant material, but may also includes irrelevant material. It has some errors in diction and grammar.</td>
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<tr>
<td>D+</td>
<td>Marginal</td>
<td>1.33</td>
<td>&gt;67</td>
<td>“D+” work mentions the topic, but fails to provide or discuss relevant material. It has frequent errors in diction and grammar.</td>
</tr>
<tr>
<td>D</td>
<td>Poor</td>
<td>1.00</td>
<td>&gt;64</td>
<td>“D” work mentions the topic, but fails to provide or discuss relevant material. It has frequent errors in diction and grammar.</td>
</tr>
<tr>
<td>F</td>
<td>Failure</td>
<td>0.00</td>
<td></td>
<td>“F” work fails to address the assignment</td>
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Class attendance is mandatory. Students should be on time and prepared to participate. Students are allowed to miss one session, provided that they notify the professor by email or text. Any other absence will result in grade reduction (or failure) unless excused by physician’s documentation.

University Policies

University life can be stressful for a variety of reasons: you will be challenged to learn in new ways, you must deal with new people, and you will probably find that you start to have different lives in different places. Please do not hesitate to contact Saint Leo’s Health and Counseling Services for any concerns. They can be found on the University website or you can email the director at lawson.jolly@saintleo.edu.

Commitment to Academic Excellence

Saint Leo University’s Commitment to Academic Excellence Statement (abbreviated)
Academic excellence is an achievement of balance and growth in mind, body, and spirit that develops a more effective and creative culture for students, faculty, and staff. It promotes integrity, honesty, personal responsibility, fairness, and collaboration at all levels of the university. At the level of students, excellence means achieving mastery of the specific intellectual content, critical thinking, and practical skills that develop reflective, globally conscious, and informed citizens ready to meet the challenges of a complex world.

Academic Honesty
Students are expected to follow the University’s policy on ACADEMIC HONESTY, which does not allow for cheating or plagiarism. The academic Honor Code is published in its entirety in the Saint Leo University Catalog. The first paragraph is quoted below:
Saint Leo University holds all students to the highest standards of honesty and personal integrity in every phase of their academic life. All students have a responsibility to uphold the Academic Honor Code by refraining from any form of academic misconduct, presenting only work that is genuinely their own, and reporting any observed instance of academic dishonesty to a faculty member. Please see the full Academic Honor Code in the Academic Catalog for further information.

Protection of the Academic Environment:
Disruption of academic process is the act or words of a student in a classroom or teaching environment which in the reasonable estimation of a faculty member: (a) directs attention away from the academic matters at hand, such as noisy distractions, persistent, disrespectful or abusive interruptions of lecture, exam or academic discussions, or (b) presents a danger to the health, safety or well being of the faculty member or students. Education is a cooperative endeavor – one that takes place within a context of basic interpersonal respect. We must therefore make the classroom environment conducive to the purpose for which we are here. Disruption, intentional and unintentional, is an obstacle to that aim. We can all aid in creating the proper environment,
in small ways (such as turning off beepers and cell phones, and neither chatting nor sleeping in class), and in more fundamental ways. So, when we speak in class, we can disagree without attacking each other verbally, we wait to be recognized before speaking, and no one speaks in a manner or of off-topic content that disrupts the class. Any violation of this policy may result in disciplinary action. Please refer to the Student Handbook for further details.

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**Disability Services**

Saint Leo University is committed to a policy that provides an equal opportunity for full participation of all qualified individuals with disabilities in accordance with the ADA. The University prohibits discrimination on the basis of disability in admission or access to its educational programs and associated activities. Appropriate academic accommodations and services are coordinated through the Office of Disability Services, which is located in the new Student Activities Building. Students with disabilities who require accommodation should contact the office as soon as possible. Students seeking accommodations are responsible for providing the University with recent documentation of their disabilities at the time they are requesting services. Students may access the Policy and Procedure Manual through the Saint Leo website or visit the Office of Disability Services for a copy of the manual.

Contact ADA office:

adaoffice@saintleo.edu
P: (352) 588-8464
Fax: (352) 588-8506

**Library Resources**

The Cannon Memorial Library (on the University Campus) provides an 800 number and an email address for general reference services: 1-800-359-5945 or reference.desk@saintleo.edu. Their webpage can be found through the University webpage.

Our library offers assistance via LibGuides. These are resource oriented guides to research. To access the religion LibGuide: [http://saintleo.libguides.com/content.php?pid=465456](http://saintleo.libguides.com/content.php?pid=465456)