

**STUDY GUIDE FOR SECOND EXAMINATION: TH 141 C, D, E
FIRST SEMESTER: 2012**

1. Creation means that everything pertaining to the world has its origin, ground, and final goal in God. Creation is not simply a once-upon-a-time-event but God's continuing involvement in the world and its history. As co-creators, we have the responsibility of cooperating with God's work of creating a new human person and community. The doctrine of creation provides a basic faith vision of human dignity, work, development, and liberation.

- a. Discuss Creation in the Old Testament. Explain the difference between the first and Second Account of Creation in the Book of Genesis. Give specific passages.

- *Genesis One* belongs to the Priestly or later tradition. God is called "Elohim"

The heaven and the earth are created in six days. It shows man in his cosmic setting. It is a panoramic view of creation as a whole. It centers on God creating the heavens and the earth.

Religious message: a. Everything is created by God; b. How good it all was; c. Man was created in the image of God; d. God rests on the seventh day.

Genesis: 1: 26-27: Man is created in the image of God (basis of human dignity).

Genesis Two belongs to the Yahwist or older tradition. God is called "Yahweh." It focuses on the creation of man and woman (no time element mentioned) It shows man as central to God's purpose. It is a detailed view of one particular aspect of creation. It centers on man as the crowning of God's creation.

God placed man in the Garden of Eden (Gen 2:8). God enjoined man to name everything (Gen 2:20). 'It is not good for man to be alone.'

Religious message: a. Man is a creature of God, totally dependant on God for his existence and continuance. b. Man is like God, superior to animals and capable of ruling them, though with fragility. c. Woman is man's equal and suitable partner.

CREATION IN THE NEW TESTAMENT

Good News of the New Testament. Jesus Christ is the Creator (John 1:1-3; Colossians 1:15-18; 1Cor 8:6_

Creation as Redemption in the New Testament

Initial Creation – Continuing Creation – Final Creation

- b. List and discuss the Five Points of a Theology of Creation.

THEOLOGY OF CREATION

- **MEANING**
Origin, Ground, and Final Goal (Past, Present, and Future)

Aristotelian/Thomistic: God is the efficient and final cause (past and future), God is the material and formal cause (present).

- **CONTINUING INVOLVEMENT**

We are THEISTS. God is a loving Father who continually cares about the world he created. We are not DEISTS; God created the world and then forgot about it. God is not a Watchmaker, but a loving Father.

- **DOMINION**

Man is the steward of creation. He must not be a reckless exploiter, but a responsible steward.

- **CREATION INVOLVES NOT ONLY MATERIAL CREATION**

We must be concerned about the quality of human life.

- **FAITH VALUE OF CREATION**

c. Discuss the Four Points for a Faith Value of Creation.

- **HUMAN DIGNITY**

- God created us in his image and likeness. Gen 1: 26-27. We have the ability to know and love. We have freedom.
- St. Irenaeus: *"Homo Vivens est Gloria Dei". The Glory of God is the human person fully alive.*

- **HUMAN DEVELOPMENT**

- We must promote integral human development, a holistic vision of man, not only economic but spiritual as well. Pope Paul VI: *Populorum Progressio (1967) "We must seek to do more, know more, have more, in order to be more."*

- **WORK**

- Pope John Paul II: *Laborem Exercens (1981):* Work has dignity because it is a participation in God's Creative Work. The subjective dimension, the value of the worker, must take priority over the objective dimension or productivity. Labor has priority over capital.

- **LIBERATION:** Triple liberation: from personal sin, from unjust social structures, and from human weakness.

d. Cite four environmental problems in the Philippines. Be specific. What should be done to solve these problems?

EWAN BOLA NA LANG SIGURO TO

2. Original sin is not only revealed in Scripture and taught by the Church, but is universal human experience. The doctrine of original sin includes four dimensions: 1) "the sin of the world" describing our sinful situation; 2) the "heart of darkness" in us which we experience in concupiscence; 3) the close relation between original sin and personal sins, and 4) the shadow side of the universal need of humanity for Jesus Christ as Savior and Liberator.

a. Discuss Original Sin in the Old Testament by citing specific passages from Genesis chapters 3 to 11. discuss the Fall of Adam and Eve, the Killing of Abel

by Cain, and the Tower of Babel.

Genesis 3: The Fall of Adam and Eve.

Genesis 4: 1-16: The Killing of Abel by Cain: "Am I my brother's keeper?"

Genesis 11: 1-9: The story of the Tower of Babel tells of the desire of man to be like God.

b. Discuss Original sin in the New Testament by citing the two passages of St. Paul's Letter to the Romans.

Romans 5: 12-20 Through Adam came disobedience, sin, and death; through Jesus Christ came obedience, grace, and redemption.

Romans 7: 15-25: Concupiscence: "For I do not do the good I want, but I do the evil I do not want."

Concupiscence refers to the fact that we lost original innocence through the Fall, which creates a situation in which it is easier for us to sin and to desire to sin rather than always seek the good. St. Paul characterizes it as the battle of the "flesh" against the "spirit." It is often associated with the "lust of the flesh." (cf. 1 Jn. 2:16)

c. Discuss the Contemporary Understanding of Original Sin.

THREEFOLD EMPHASES TODAY

1. The "Sin of the World"
2. Interior Personal Dimension: concupiscence
3. Relation Between Original Sin and Personal Sin

Objective Redemption from original sin has already been accomplished by the suffering, death, and resurrection of Jesus Christ.

Subjective Redemption from original sin requires faith in Christ on our part and an active involvement in following him as disciple.

d. Discuss the Four Components of Sinful Situations.

1. Through bad examples
2. Through external pressure
3. Through obscuration of values and norms
4. Through total obscuration of values and norms

e. What are the Five Implications of the Contemporary Understanding of Original sin for a Social Theology in the Philippines.

Original Sin and Social Theology Five Implications

1. The presence of original sin today can be seen in the structures of "social sin"
2. There is a need for double liberation from personal sin and from unjust social structures
3. Change is possible but only through cooperation of the community
4. The Christian doctrine of original sin is a reminder that there is no perfect society
5. A more mature understanding of original sin brings us to the realization that we would be totally subject to the power of sin and

death, if not for Jesus Christ

- 3. Social sin can be traced back to the personal sin of individuals, the result of the interrelated actions of many people, not just one person, and its roots are the all consuming desire for profit and the thirst for power, selfishness. The fundamental option of a community is being expressed through social structures and institutions. With transforming Gospel values by actualizing the redemptive activity of the Lord Jesus Christ especially through sharing in the Paschal Mystery.**

- a. Discuss Hormis Mynatty's "concept of social sin," and relate it to Philippine society. Give specific and concrete examples.**

In an article that appeared in Louvain Studies, Hormis Mynatty defines social sin as the conscious and willful participation of a group or society in cooperating with sinful social structures, maintaining and perpetuating them, and failing to do anything to change them when possible. From the perspective of a fundamental option based on the Kingdom of God, it is the refusal of the community to cooperate in the history of salvation. There is the need to move beyond an individual, personal, or private understanding of sin. The social, economic, political, cultural and religious structures are the concrete realities where sin and grace are made manifest. Insofar as they foster love, justice, and liberation, they reveal the presence of grace and the presence of the Kingdom of God. Structures cannot be thought of apart from human responsibility. An institution or social structure never exists in and of itself, independent of the individuals composing it. Both individuals and groups contribute to the maintenance and perpetuation of sinful structures as they take advantage of them or neglect to change them when possible. People are not only the victims but also the agents of sinful social structures.

While participation in them need not be sinful in every instance and in the case of every person, we must be careful that we do not benefit from nor promote these sinful structures. We may seem powerless to be able to do anything about the situation. Yet, we cannot remain apathetic. He believes the key lies in responsible communal activity for social transformation.

- b. Discuss Pope John Paul's definition of social sin which he calls "structures of sin."**

In his encyclical, *Sollicitudo Rei Socialis*, ((35-37), issued in 1987, Pope John Paul II declares that these "structures of sin" can be traced back to the personal sin of individuals, the result of the interrelated actions of many people, not just one person, and their roots are the all-consuming desire for profit, the thirst for power, and man's selfishness.

- c. Show how Pope John Paul II in his encyclical, *Redemptor Hominis* #10, demonstrates how Jesus Christ is essential for a full realization of humanity.**

Man cannot live without love. He remains a being that is incomprehensible for himself, his life is senseless, if love is not revealed to him, if he does not encounter love, if he does not experience it and make it his own, if he does not

participate in it. This ...is why Christ the Redeemer “fully reveals man to himself.”

The man who wishes to understand himself thoroughly – and not just in accordance with immediate, partial, often superficial and even illusory standards and measures of his being – he must, with his unrest, uncertainty, and even his weakness and sinfulness, with his life and death, draw near to Christ. He must, so to speak, enter into him with all his own self, he must “appropriate” and assimilate the whole of reality on the Incarnation and Redemption in order to find himself.

d. Explain fully the Redemptive Power of the Cross. Show how it is present in your own life.

To appropriate and assimilate the reality of the Redemption, we must enter into the Paschal Mystery. Actually, it is not so difficult to do. We are always dealing with the reality of the Cross in our lives. Suffering is always there; there is no way to avoid it. The key is how we respond to it. Do we curse God for the Cross he has given us? Do we allow the suffering and difficulties to overcome us? Or do we persevere in faith trusting that God is in full control and will work a way of transforming the problem into something good (Rom 8:28).

The Cross is an integral part of our life. This is a reality. There is no denying the pain of bearing this Cross. Because it is so painful, it hurts and even breaks us. But it is this very brokenness that allows the Holy Spirit to enter into our lives. We experience weakness. We realize that we cannot save ourselves. We have no one to turn to but God. Through our sharing in the Cross we are not just broken, we are purified and transformed into the image of Christ. Our weakness allows the power of God to shine forth in us, and we are strengthened.

This transformation opens our eyes to an awareness of the working of the Holy Spirit and God's grace in our lives. We step into a path distinctly Christian, morally and spiritually, that involves growing in a loving relationship to God in our lives. Through the power of this transforming grace we strive to conform our life to that of Christ, a new way of being, a new way of responding to the outpouring of God's love and the grateful acceptance of the friendship that he offers to us.

Our response to the Cross in our lives merits our sharing in the redemptive activity of Christ, not only for ourselves, but for others our lives touch as well. The Cross does not last forever. Eventually, it will result in our sharing in the glory of the Resurrection. In fact, we cannot share in the glory of the Resurrection, unless we share in the agony of the Cross. There can be no Easter celebration of the Resurrection without sharing in the Cross of Good Friday. This is the meaning of the Paschal Mystery. This is true not only for our individual lives but also for our communities.

e. Explain fully the Freedom of Excellence, including the five natural inclinations and the three stages of the Freedom for Excellence. Show how it is essential to

counteract the effects of original sin and concupiscence to live a fully moral life.

Educating Ourselves in "Freedom for Excellence": five natural inclinations: to the good, to the true, to self-preservation, to sexual union and rearing of children, to life in society, to community.

i. First Stage: Discipline to guard us against concupiscence;

ii. Second Stage: Personal Progress and the Development of Virtue:

four cardinal virtues: prudence, justice, courage, and temperance;

three theological virtues: faith hope and love

iii. Third Stage: Maturity of Age and Freedom:

we become more fully human and rejoice in doing everything in love.

Good moral character and the connaturalized heart:

A heart converted to the Lord and to the love of what is true and good (Rom 12.2) is called a "connaturalized" heart. St. Paul: "It is no longer I who live, but Christ who lives in me" (Gal. 2:20). Jesus' saying: "He who does what is true comes to the light" (Jn 3:21), gratuitousness.

Servais Pinckaers, "Freedom for Excellence," *The Living Light* (Summer 1996): 56-68.

4. The Sacred Scriptures offer guidance so that we may enter into full communion with God and with each other and witness to God's saving acts: *A People of the Covenant; The Reign of God and Justice; Called to be Disciples in Community; Poverty, Riches, and the Challenge of Discipleship; and A Community of Hope.*

Cite and explain two specific biblical passages for each of the five Biblical Perspectives and show how they promote the theme of Justice.

1. WE ARE CREATED IN GOD'S IMAGE

Genesis 1 and 2: The Story of Creation

Genesis 3-11: Man's History of Sin

Genesis 3: The Fall of Adam and Eve

Genesis 4: 1-16: Cain kills Abel

Genesis 11: 1-9: The Tower of Babel

2. WE ARE A PEOPLE OF THE COVENANT

Exodus 19; 1-8 and Deuteronomy 6: 20-25: Israel recalls the gracious deeds of God and what He had done for his people.

Exodus 20: 1-17: The Ten Commandments

Isaiah 32:17: Justice will bring about peace; right will produce calm and security.

Micah 6: 8: What the Lord requires of you.

3. JESUS BRINGS THE KINGDOM OF GOD AND JUSTICE

Mark 1:15: This is the time of Fulfillment. The Kingdom of God is at hand.

Mark 12:28-34: The Dual Commandment of Love.

Luke 10: 29-37: The Parable of the Good Samaritan

Matthew 25: 31-46: The Parable of the Last Judgment

4. WE ARE CALLED TO BE DISCIPLES IN COMMUNITY

John 15: 1-17: The Vine and the Branches

Acts 2: 1-12: Pentecost, the Coming of the Holy Spirit

Mark 10:42-45: To Follow Jesus in Service

Mark 8: 27-38: The Revealing of the Messianic Secret

5. WE ARE CONFRONTED BY POVERTY, RICHES, AND THE CHALLENGE OF DISCIPLESHIP

Luke 12: 13-21: The Parable of the Rich Fool

Luke 16: 19-31: The Parable of the Rich Man and Lazarus

6. BEING A COMMUNITY OF DISCIPLES MEANS BEING A COMMUNITY OF HOPE

Revelation 21: 1-4; New Heavens and New Earth: a Restored Creation

Isaiah 11: 1-9: Rule of Emmanuel: Justice will Reign

Romans 8: 18-25: Destiny of Glory

1 Peter 2: 9-10: We are a Chosen Race, a New Community

2 Corinthians 5: 17: We are a New Creation

5. Catholic social teaching rests on ten basic principles: *Human Dignity, Respect for Human Life, Association, Participation, Preferential Protection for the Poor and Vulnerable, Solidarity, Stewardship, Subsidiarity, Human Equality, and the Common Good.*

a. Define and explain the Ten Building Blocks of Catholic Social Teaching. Give an example of each from the Philippine context.

1. THE PRINCIPLE OF HUMAN DIGNITY

Every human being is created in the image of God and redeemed by Jesus Christ, and therefore is invaluable and worthy of respect as a member of the human family.

2. THE PRINCIPLE OF RESPECT FOR HUMAN LIFE

Every person from the moment of conception to natural death has inherent dignity and a right to life consistent with that dignity. Human life at every stage of development and decline is precious and therefore worthy of protection and respect. It is always wrong to directly attack innocent human life.

3. THE PRINCIPLE OF ASSOCIATION

Our tradition proclaims that the person is not only sacred but social. How we organize our society – in economic and politics, in law and policy – directly affects human dignity and the capacity of individuals to grow in community. The centerpiece of society is the family. Family stability must always be protected and never undermined. By association with others – in families and other social institutions that foster growth, protect dignity, and promote the common good – human persons achieve their fulfillment.

4. THE PRINCIPLE OF PARTICIPATION

We believe people have a right and a duty to participate in society, seeking

together the common good and well-being of all, especially the poor and vulnerable. Without participation, the benefits available to an individual through any social institution cannot be realized. The human person has a right not to be shut out from participating in those institutions that are necessary for human fulfillment. This principle applies in special way to conditions associated with work. Work is more than a way to make a living; it is a form of continuing participation in God's creation. If the dignity of the work is to be respected, then the basic rights of workers must be respected – the right to productive work, to decent and fair wages, to organize and join unions, to private property, and to economic initiative.

5. THE PRINCIPLE OF PREFERENTIAL PROTECTION FOR THE POOR AND VULNERABLE

In a society marred by deepening divisions between rich and poor, our tradition recalls the story of the Last Judgment (Mt. 25: 31-46) and instructs us to put the needs of the poor and vulnerable first. The common good – the good of society as a whole – requires it. If the good of all, the common good, is to prevail, preferential protection must move toward those affected adversely by the absence of power and the presence of privation. Otherwise the balance needed to keep society in one piece will be broken to the detriment of the whole.

6. THE PRINCIPLE OF SOLIDARITY

Catholic social teaching proclaims that we are brothers' and sisters' keepers, wherever they live. We are one human family. Learning to practice the virtue of solidarity means learning that 'loving our neighbor' has global dimensions in an interdependent world. The principles of solidarity functions as a moral category that leads to choices what will promote and protect the common good.

7. THE PRINCIPLE OF STEWARDSHIP

The Catholic tradition insists that we show our respect for the Creator by our stewardship of creation. The steward us a manager, not a owner. In an era of rising consciousness about our physical environment, our tradition is calling us to a sense of moral responsibility for the protection of the environment: croplands, grasslands, woodlands, air, water, minerals, and other natural deposits. Stewardship responsibilities also look toward our use of our personal talents, our attention to personal health, and our use of personal property.

8. THE PRINCIPLE OF SUBSIDIARITY

This principle deals chiefly with the responsibilities and limits of government, and the essential role of voluntary associations. The principle of subsidiarity puts a proper limit on government by insisting that no higher level of organization should perform any function than can be handled efficiently and effectively at a lower level of organization by human persons who, individually or in groups, are closer to the problems and closer to the ground. Oppressive governments are always in violation of the principle of subsidiarity; overactive governments frequently violate this principle.

9. THE PRINCIPLE OF HUMAN EQUALITY

Equality of all persons comes from their essential dignity. While differences in talents are a part of God's plan, social and cultural discrimination in fundamental rights are not compatible with God's design.

10. THE PRINCIPLE OF THE COMMON GOOD

The common good is understood as the social conditions that allow people to reach their full human potential and to realize their human dignity. The social conditions presuppose "respect for the person," "the social well-being and development of the group," and the maintenance by public authority of "peace and security." In an age of global interdependence, the principle of the common good points to the need for international structures that can promote the just development of the human family across regional and national lines. A proper communitarian concern is the antidote to unbridled individualism, which, like unrestrained selfishness in personal relations, can destroy balance, harmony, and peace within and among groups, neighborhood, regions, and nations.

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