

1. GENERAL INFORMATION			
1.1. Course teacher	Ass. prof. Nedjeljka s. Valerija Kovač, PhD	1.6. Year of the study programme	3 <sup>rd</sup> year FTS
1.2. Name of the course	Theological Anthropology	1.7. Credits (ECTS)	6
1.3. Associate teachers		1.8. Type of instruction (number of hours L + S + E + e-learning)	60L
1.4. Study programme (undergraduate, graduate, integrated)	Undergraduate	1.9. Expected enrolment in the course	40
1.5. Status of the course	Obligatory	1.10. Level of application of e-learning (level 1, 2, 3), percentage of online instruction (max. 20%)	x
2. COURSE DESCRIPTION			
2.1. Course objectives	<ul style="list-style-type: none"> <li>To get familiarised with basic contents of theological understanding of the human being that is based on Biblical and theological interpretation of creation, especially creation of the human being, his/her relation towards God and created things, his/her call and sin, activity of grace and his/her cooperation, and eschatological completion</li> <li>To gain basic insight into the Christian view of the human being in the spectrum from the original condition (protology), through historical realisation (sin, mercy), to final completion (eschatology), which includes theology of creation, teaching on grace, and eschatology</li> </ul>		
2.2. Course enrolment requirements and entry competences required for the course	Basic knowledge of philosophical anthropology, Biblical theology of the OT and the NT, Christology, boundary issues of religion and natural sciences.		
2.3. Learning outcomes at the level of the programme to which the course contributes	<p>Students should:</p> <ul style="list-style-type: none"> <li>Know and understand basic contents of Biblical and systematic theology of creation, theology of grace and eschatology</li> <li>Relate contents of theological anthropology with other contents of dogmatic theology</li> <li>Know how to present the Biblical and theological image of the human being within the context of contemporary various approaches to understanding of the human being</li> <li>Being able to notice the human being's call and meaning of his/her life in relation to the Creator and creation</li> <li>Apply principles of the theological anthropology in their own life of faith, pastoral activity, and in dialogue with contemporary social-political mentality</li> </ul>		
2.4. Learning outcomes expected at the level of the course (4 to 10 learning outcomes)	<p>Students will be able to:</p> <ul style="list-style-type: none"> <li>Understand and explain basic contents of faith in God the Creator (1<sup>st</sup> article of the Creed)</li> <li>Argumentatively present traits and the message of faith in creation and enter into dialogue with natural sciences</li> <li>Theologically confront the issue of theodicy</li> <li>Explain, in light of revelation, the sinful state and sin of Adam and the whole humanity and related it to universality of Christ's work of salvation</li> <li>Know and understand basic contents of theology of grace</li> <li>Discover and encourage dynamism of grace and human cooperation in Cristian existence</li> <li>Actualise the eschatological perspective of the human life and completion of salvation</li> <li>Analyse and critically evaluate contemporary issues and understandings of the human being in various areas from the theological point of view</li> <li>Individually find and use professional literature for deepening of their knowledge of certain issues in theological anthropology</li> </ul>		
2.5. Course content broken down in detail by weekly class schedule (syllabus)	<ol style="list-style-type: none"> <li>Contents, method, and specificity of theological anthropology.</li> <li>The position of theological anthropology within dogmatic theology. The development of the tractate.</li> <li>Creation of the world in the Old and the New Testament.</li> <li>Teaching of creation of the Magisterium and in tradition.</li> <li>Characteristics of creation: creation as the "origin" of things, creation by the Word, the Trinitarian principle of creation.</li> <li>Characteristics of creation: the motive of creation, creation <i>ex nihilo</i>, chronological beginning of the world.</li> <li>Theology of creation and natural sciences: evolutionism, monogenism, polygenism.</li> <li>God's providence, <i>creatio continua</i>, problem of evil.</li> <li>Angels and demons.</li> <li>Creation of the human being according to the Holy Scripture.</li> <li>The human being as the image of God: the Holy Scripture and tradition.</li> <li>Importance of the image of God for theological anthropology: the image of God and human nature, the image of God and human sociality, the image of God and ecology.</li> <li>The human being as a person – dimensions of theological understanding.</li> <li>Integral Biblical-theological understanding of the human being.</li> <li>The human being in the state of sin: the original state and the original sin (Biblical foundations).</li> <li>The original sin in tradition and Magisterium of the Church (Augustine, the Council of Trent, the Second Vatican Council).</li> <li>Terminological differences and differences in contents, the essence of the original sin, needed theological constants in the discourse on the original sin.</li> <li>The human being under the sign of Christ: grace in the Holy Scripture and tradition.</li> <li>The Reformation, the Council of Trent on justification.</li> <li>Contemporary approaches to theology of grace; grace and nature; grace and freedom.</li> </ol>		

	<p>21. Effects of the call to grace: Christian existence as a call, new creation, divine adoption, deification, justification.</p> <p>22. Dynamism of the call to grace: experience of grace, theological virtues, the human being's merit.</p> <p>23. Eschatology: the human being predestined for eternal life. Immanent utopia and Christian eschatology.</p> <p>24. Hermeneutics of eschatological statements and their Theo-centricity.</p> <p>25. Death of a human being, individual judgement, purgatory.</p> <p>26. Heaven as eternal closeness and hell as the eternal absence of God.</p> <p>27. Individual and collective eschatology: Christ's parousia, resurrection of the dead, general judgement, <i>communio sanctorum</i>.</p> <p>28. Papers on individual topics or issues in theological anthropology.</p>					
2.1. Format of instruction:	x lectures x paper	x individual tasks x multimedia and net				2.2. Comments:
2.3. Student responsibilities	Regular class attendance and active participation in classes (questions, discussions, taking notes), short presentation of a selected topic or an issue in theological anthropology, working on individual tasks.					
2.4. Screening student work (name the proportion of ECTS credits for each activity so that the total number of ECTS credits is equal to the ECTS value of the course)	Class attendance	Class attendance	Class attendance	Class attendance	Class attendance	Class attendance
	Experiments	Experiments	Experiments	Experiments	Experiments	Experiments
	Essay	Essay	Essay	Essay	Essay	Essay
	2 Preliminary exams	2 Preliminary exams	2 Preliminary exams	2 Preliminary exams	2 Preliminary exams	2 Preliminary exams
	Written exam	Written exam	Written exam	Written exam	Written exam	Written exam
2.1. Grading and evaluating student work in class and at the final exam	Class activity 10 % paper 10 % 2 preliminary exams 45 % Oral exam 35 %					
2.2. Required literature (available in the library and via other media)	<b>Title</b>				<b>Number of copies in the library</b>	<b>Availability via other media</b>
	A. Scola – G. Marengo – J. Prades López, <i>Čovjek kao osoba. Teološka antropologija</i> , Zagreb, 2003.				3	
	L. Nemet, <i>Teologija stvaranja</i> , Zagreb, 2003.				5	
	J. Ratzinger, <i>U početku stvori Bog. Promišljanja o stvaranju i grijehu</i> , Zagreb, 2008., 91-110.				1	
	N. Bižaca, <i>Osobno i društveno u suvremenom govoru o istočnom grijehu</i> , u: N. A. ANČIĆ – N. BIŽACA (ur.), <i>Osobna i društvena dimenzija grijeha</i> , Split, 2002., 111-153.				1	
	A. Mateljan, <i>Obdareni ljubavlju. Uvod u teologiju milosti</i> , Split, 2006.				1	
	W. Kasper, <i>Narav – milost – kultura</i> , u: <i>Crkva u svijetu</i> , 39 (2004.) 4, 459-476.				0	<a href="http://hrcak.srce.hr/">http://hrcak.srce.hr/</a>
L. Nemet, <i>Kršćanska eshatologija</i> , Zagreb, 2002				5		
2.12. Optional literature (at the time of submission of study programme proposal)	<ul style="list-style-type: none"> <li>INTERNATIONALE THEOLOGISCHE KOMMISSION, <i>Gemeinschaft und Dienstleistung. Die menschliche Person – geschaffen nach dem Bilde Gottes</i>, 2004., u: <a href="http://www.vatican.va/roman_curia/congregations/cfaith/cti_documents/rc_con_cfaith_doc_20040723_communionstewardship_ge.html">http://www.vatican.va/roman_curia/congregations/cfaith/cti_documents/rc_con_cfaith_doc_20040723_communionstewardship_ge.html</a> (prijevod i na drugim jezicima)</li> <li>INTERNATIONALE THEOLOGISCHE KOMMISSION, <i>Einige aktuelle Fragen der Eschatologie</i>, 1992., u: <a href="http://www.vatican.va/roman_curia/congregations/cfaith/cti_documents/rc_cti_1990_problemi-attuali-escatologia_ge.html">http://www.vatican.va/roman_curia/congregations/cfaith/cti_documents/rc_cti_1990_problemi-attuali-escatologia_ge.html</a> (prijevod i na drugim jezicima)</li> <li>E. DIRSCHERL, <i>Grundriss Theologische Anthropologie. Die Entschiedenheit des Menschen angesichts des Anderen</i>, Regensburg, 2006.</li> <li>Th. PRÖPPER, <i>Theologische Anthropologie</i>, I-II, Freiburg – Basel – Wien, 2012.</li> <li>I. SANNA, <i>L'antropologia cristiana tra modernità e postmodernità</i>, Brescia, 2012.</li> <li>I. SANNA, <i>L'identità aperta. Il cristiano e la questione antropologica</i>, Brescia, 2006.</li> <li>Ph. A. ROLNICK, <i>Osoba, milost i Bog</i>, Zagreb, 2012.</li> <li>A. REBIĆ, <i>Stvaranje svijeta i čovjeka</i>, Zagreb, 1996.</li> <li>A. TAMARUT, <i>Stvoreni za ljubav. Kršćanski pogled na čovjeka</i>, Zagreb, 2005.</li> <li>F. FACCHINI, <i>Stazama evolucije čovječanstva</i>, Zagreb, 1996.</li> <li>For some topics, the teacher will inform students about relevant articles from various journals during classes</li> </ul>					
2.13. Quality assurance methods that ensure the acquisition of exit competences	Students will be monitored during lectures (questions, comments, discussions, tasks), papers, results of preliminary exams and the exam. Data on reaching learning outcomes and advancement of students will be used by the teachers for self-evaluation and a possible restructuring of the course, methods of work, and grading of students.					
2.14. Other (as the proposer wishes to add)	X					