He that lives in hope danceth without musick.
—George Herbert, 1593–1633
Anglican Priest and Poet

DESCRIPTION

ThS 598 The Church in Consummation: Eschatology and Mariology analyses Chapters Seven and Eight of the Dogmatic Constitution on the Church, Lumen Gentium, for what it says about the eschatological nature of the Church, of which the Blessed Virgin Mary is the icon. Eschatology has been described by Jon Sobrino as “Spes quaerens intellectum” (“Hope seeking understanding”). The first half of the course treats the traditional four last things (death, judgment, heaven, and hell) within the larger context of the Kingdom of God as the consummation of God’s eternal plan. The second half of the course discusses the place of Mary in the mystery of Christ and of the Church by surveying the scriptures and Christian tradition, Catholic doctrine, theological approaches, and the devotional practices of Catholics in the many cultures of the southwestern United States.

OBJECTIVES

Upon the successful completion of this course the student will have accomplished the following tasks at a graduate level:

• the student will explore biblical revelation, Christian creeds, the fathers of the Church, magisterial statements, and the liturgy for what they say regarding the Catholic belief about the last things and about Mary (especially the soteriological and ecclesiological foci of Marian doctrine and devotion) and develop the ability to dialogue with non-Catholic Christians and others who differ with us about eschatology and about Marian doctrine and devotion. **Means of Assessment:** The student will do the reading, participate in the discussions, and write a final examination **Criteria for Assessment:** Eighty percent of the students will achieve a grade of B or above in mastering the aforementioned assignments.

• the student will see in the liturgy of the Church its eschatology and its mariology. **Means of Assessment:** The student will plan his/her funeral and write a Marian meditation, attending to the scriptural and euchological texts. **Criteria for Assessment:** Eighty percent of the students will achieve a grade of B or above in mastering the aforementioned assignments.

• the student will develop the foundations for a Catholic theology of hope. **Means of Assessment:** The student will read and discuss the texts, especially those by Lewis, Pieper, and Urs von Balthasar, and show the foundations he/she has acquired in the written projects and final examination. **Criteria for Assessment:** Eighty percent of the students will achieve a grade of B or above in mastering the aforementioned assignments.

• the student will begin the lifelong process of translating theology into the vernacular and use the method of critical thinking in this translating. **Means of Assessment:** The student will engage in class discussions and take the final examination. **Criteria for Assessment:** Eighty percent of the students will achieve a grade of B or above in mastering the aforementioned assignments.
COURSE REQUIREMENTS

There are four requirements for a satisfactory grade in this course: (1) reading, (2) presence and participation in discussions, (3) two written projects, and (4) a final take-home examination.

(1) reading

On or before the date due on the Schedule (see below), you are to read the following required texts. The quality of the discussions will depend on your doing the reading. The general focus of the reading for each session is given by the title of the session. You are also encouraged to browse the recommended texts (listed after the SCHEDULE) which are on reserve in the library.

Please begin reading (1) The Great Divorce by C. S. Lewis, (2) On Hope by Josef Pieper, the “hope” section of Faith, Hope, Love by Josef Pieper, (3) “Some Current Questions in Eschatology” by the International Theological Commission, and (4) Dare We Hope “That All Men Be Saved” with A Short Discourse on Hell by Hans Urs von Balthasar, at the start of the semester; they will be discussed at a time to be determined.

REQUIRED READING

Order of Christian Funerals
The Catechism of the Catholic Church (2nd Edition, in English or Spanish)
Directory on Popular Piety and the Liturgy
Now and at the Hour of Our Death

C. S. Lewis
Josef Pieper
J. Neuner and J. Dupuis
Zachary Hayes
Hans Urs von Balthasar
Paul F. Ford, ed.
The Great Divorce
Faith, Hope, Love
The Christian Faith in the Doctrinal Documents of the Catholic Church
Visions of a Future: A Study of Christian Eschatology
Dare We Hope “That All Men Be Saved” with A Short Discourse on Hell
Collection of Readings for The Church in Consummation

IN THE CATEGORY “IT-WOULD-BE-GREAT IF-YOU-OWNED . . . ”

Brankin, Rev. Patrick
Joseph Ratzinger
Eschatology: Death and Eternal Life BT821.2 .R3713 1988

(2) presence, participation, and diversity awareness

Firstly, physical attendance at every class and agreed-upon practice and liturgy is required. If you anticipate an absence, you must request an absence form from the academic office and bring it to the professor during office hours (posted on his office door) or call the professor at home about it. You must explain any unanticipated absences (such as personal sickness or crisis at home) in writing. Missed classes must be made up by special arrangements with the professor.
Secondly, attentive and active presence to the professor and to everyone in the class is expected. This attentive and active presence involves respect. Please observe the following definition of being Catholic: “Being Catholic means being united with others, to help one another in the case of need, to learn by that which is good in others and to share generously one's own good, it means trying to become acquainted with one another and accepting each other’s differences” (J. Ratzinger, “The Pastoral Implications of Episcopal Collegiality,” Concilium, I, I, 1965, p. 27).

Finally, following the “Criteria for the Evaluation of Inclusive Language” of the National Conference of Catholic Bishops (November 15, 1990; available on my website, http://www.pford.stjohnsem.edu/PFordsite/Courses.htm), please use horizontally gender-inclusive language wherever and whenever possible. This does not mean changing quoted material or the traditional nouns and pronouns referring to the members of the Christian Trinity. It does mean striving to speak beyond one's own gender, race, nationality, vocation, and social or economic class.

(3) two written projects

For your written project, you must plan your funeral in writing and prepare a marian meditation in writing. Each project must be typed, double-spaced, inch and a half margin on the left, and inch margins on the top, bottom, and right side of the page. Number every page. Do not use blank pages. Use regular bond paper and a dark typewriter or printer ribbon. If you use a word processor, your dot-matrix printer should be set in the “letter-quality” mode (not the “draft” mode); do not justify the right margin. Proofread your text before turning it in. No title page is needed; just type your name and the name of the celebration you have reflected on at the top of the first page.

As to length, do not be either too sketchy or get carried away. Five pages of 12 pt. (or larger) type are probably too few; fifteen pages of 10 pt. (or smaller) type are probably too many.

THE PLAN OF YOUR FUNERAL

Consulting the booklet Now and at the Hour of Our Death (Liturgy Training Publications, 1999 revised edition; hereafter abbreviated “NHD”) and the Order of Christian Funerals (hereafter abbreviated “OCF”), plan your funeral. Please supply the following information and explain your choices (that is, when you select a prayer or a reading, say why by making explicit mention of the part of the text which attracts you; when you name a person to perform a certain task related to your funeral, describe who this person is to you—you have the right to conceal the name of the person; I am only interested in the reasons why s/he was chosen):

Preparation of Your Body and Your Place of Burial

Suggested Arrangements for the Funeral Home (NHD, p. 13–16)
Wishes for Coffin (NHD, p. 18)
Suggested Burial Arrangements (NHD, pp. 21–22)
Suggested Marker Inscription (NHD, pp. 26)
Front and Back Artwork/Text for Memorial Card, and Obituary (NHD, pp. 41–46; consider adding your baptismal date)

Your legal and financial affairs are your own business; but, for the sake of your diocese and your
survivors, please read pp. 47–65.

The Order of Christian Funerals

Suggested Reading and Prayer for the Prayers at the time of and immediately after Death (N HD, pp. 5–6, 29–31; O CF, select one of the prayers for a priest)

Suggested Prayer, Readings and Psalm for the Vigil of the Deceased (O CF); names of those who could begin the time of sharing memories (N HD, pp. 27–29)

Suggested Verse, Sprinkling text, and Psalm for the Gathering in the Presence of the Body (O CF; N HD, p. 30–31)

Suggested Readings, Prayers, Music, Intercessions, and Ministers for the Funeral Liturgy (O CF; N HD, pp. 33–35)

Suggested Verse, Words of Committal, Intercessions, and Song for the Rite of Committal (O CF; N HD, pp. 35–37)

A MARIAN MEDITATION

Prepare a written, theological reflection on a solemnity, feast, memorial, or votive mass of the Blessed Virgin Mary, either from the current Sacramentary and Lectionary or from the Collection of Masses of the Blessed Virgin Mary. This reflection should demonstrate your assimilation of the ideas taught in class. Reflect on the biblical and euchological texts (antiphons and prayers, especially the Preface) chosen and/or composed for the celebration. If you cite any liturgical and biblical commentaries, you must refer to them properly in notes and a bibliography. (Two book-length commentaries are, Our Lady in the Liturgy by J. D. Crichton and Mary’s Day—Saturday, Meditations for Marian Celebrations by Mark G. Boyer. See my “Sample Marian Meditation,” pp. 179–191 of the Collection of Readings.)

This meditation should have two foci: (1) your deeper understanding and appreciation and (2) the people whom you will be trying to lead into a deeper understanding and appreciation of the mystery being celebrated. Select the mystery for yourself first and think about and pray with the biblical and euchological texts for a while, before you start writing; jot your notes into your computer. Students who refer to and use the texts of the Liturgy of the Hours for the mystery being celebrated will get extra credit for doing so.

In addition to the votive Masses in the Marian Sacramentary and Lectionary, here is a list of the candidates for your attention:

| January 1         | Solemnity of Mary, Mother of God |
| February 2       | Feast of the Presentation of the Lord |
| February 11      | Optional Memorial of Our Lady of Lourdes (World Day of Prayer for the Sick) |
| March 19         | Solemnity of Joseph, Husband of Mary |
| March 25         | Solemnity of the Annunciation |
| May 1            | Optional Memorial of Joseph the Worker |
| May 31           | Feast of the Visitation |
| not fixed        | Optional Memorial of the Immaculate Heart of Mary—Saturday after Sacred Heart |
| not fixed        | 10th Sunday of Year B1 |
| July 5           | Obligatory Memorial of Our Lady Refuge of Sinners |
| July 16          | Optional Memorial of Our Lady of Mount Carmel |

1 This may be the hardest assignment on the whole list.
The final examination will be a brief take-home examination about the themes of the course.

**GRADING**

25% Attendance/Participation/Diversity Awareness
25% The Plan of Your Funeral
25% A Marian Meditation
25% Final Examination

Students who attend all class sessions, participate actively in class, and who submit all their work on time and in good shape can expect to earn the grade of B for this course. Deficiencies in any of these areas will lower the student’s grade. The grade of A is given to students who perform excellently, whose work, participation, and leadership are superior, and whose grasp of the issues raised by the course is outstanding.

About late work: unexplained or inexcusable lateness will result in the reduction of your final grade by one level (e.g., from “B–” to “C+”) for every week any single item is late.

**INSTRUCTOR’S AVAILABILITY**

My regular office hours are posted on the door to my office (St. Catherine’s Hall 308, telephone extension 1064). Please sign up for as much time with me as you think you will need. To speak with me or to arrange an appointment when I am away from the seminary, please leave me an e-mail message at “paulfford@aol.com” or call me at home (805-484-0681; this number is for your use only; do not give it out to anyone) after 7:30 A.M. and before 9:00 P.M. If I am not there, please leave a message with my wife, Janice Daurio, or leave a message on our home answering machine. In the case of the latter, speak after you hear the tone for as long as you need (there's up to a half-hour in which to leave your message) and be sure to leave your full name and your telephone number.

**ASSIGNMENT DUE DATES AND EXAMINATION SCHEDULE**

- The Plan of Your Funeral: Thursday, November 6, by 5:00 P.M.
- A Marian Meditation: Thursday, December 18, by 5:00 P.M.
Final Take-home Examination due Thursday, December 18, by 5:00 P.M.

Every attempt will be made to return your assignments in a timely manner. However, they will be available from me on the day grades are due in the Registrar’s Office (Friday, January 2). Unclaimed materials will be destroyed within thirty days of that date.

SPECIAL PROTOCOLS

Class will begin promptly and lateness will be noted. Do not bring any beverages or snacks into the classroom. Prayer will be a component of most classes; but class will not routinely begin or end with prayer in order to discourage the misuse of prayer as a way to establish order in a group or a way to dismiss a class.

SCHEDULE

KEY:
Each item marked with a ❑ indicates an item to be read before the class meeting on that day (each item marked with a ✫ indicates a recommended but optional item).
TEXT means one of the required texts of the class.
RSRV means one of the required texts of the class, on reserve in the library.
“CollR” means that the item to be read is in the Collection of Readings for The Church in Consummation.

Your first task is to stay on schedule, even if the class discussions lag behind. Your second task is to begin reading the following three books and two essays:

C. S. Lewis
The Great Divorce (noting which ghost is clinging to which sin and what antidote is offered to each—see ❑ CollR, 2)
Josef Pieper
The “hope” section of Faith, Hope, Love
Hans Urs von Balthasar
Dare We Hope “That All Men Be Saved” with A Short Discourse on Hell
CollR, 39–66
International Theological Commission, “Some Current Questions in Eschatology” (begin reading this essay now; it will be discussed at a time to be determined)
CollR, 110–118
Carol Zaleski, “In Defense of Immortality”

Sessions One and Two (Thursdays, September 4 and 11) Reflection on Death, Funerals, and Other Experiences of and Questions about the Future; Magisterial Statements

❑ CollR, 1–4
Four Charts
❑ CollR, 5–22
Various articles on Indulgences
❑ CollR, 23–34
Thomas Aquinas, The Three Greatest Prayers: Commentaries on the Our Father, Hail Mary and the Apostles’ Creed, Sermons on the Apostles’ Creed, Articles 8–12 (compare with CollR, 4)

Please consult the course pages on Blackboard™ and on my website: http://www.pford.stjohnsem.edu/
Session Three (Thursday, September 18) The Biblical Data

- CollR, 36 Notes on Hayes's Chapters One and Two, “The Biblical Data”
- TEXT Hayes, pp. 15–68

Session Four (Thursday, September 25) The Destiny of the Individual: Death, Judgment and Purgatory

- TEXT Hayes, pp. 69–125

Session Five (Thursday, October 2) The End of It All

- CollR, 38 Notes on Hayes’s “The End of It All” and “The End of History”
- TEXT Hayes, pp. 126–177
- RSV Ratzinger, pp. 165–214

Session Six (Thursday, October 9) The Final Condition: Hell (Eternal?) and Heaven

The Ratzinger is optional but read it if you can—it is marvelous!

- TEXT Hayes, pp. 178–205
Session Seven (Thursday, October 16) Mary in Sacred Scripture


Session Eight (Thursday, October 24) Mary in Magisterial Documents

- CollR, 132 The Seven Negations in Lumen Gentium 60-62 and Mary, Mediatrix?
- CollR, 133-144 Lumen Gentium, Chapter 8 (Extracts from Marian Studies XXXVII, 1986)
- TEXT “The Mother of the Savior” (Chapter VII of The Christian Faith in the Doctrinal Documents of the Catholic Church)

Session Nine (Thursday, November 20) Mary in Theology

- CollR, 4 “I believe in . . . ” (Apostles’ Creed, Articles Eight-Twelve)
- CollR, 145-146 “Mary,” Dictionary of Theology (Rahner/Vorgrimler)
- CollR, 147 John MChugh, Letter of 5/20/76

Session Ten (Thursday, December 4) Mary in Liturgy and Devotion

- Visit the following website and locate and read the text—and the helps to understand the text—of Marialis Cultus: The Mary Page http://www.udayton.edu/mary/
  A shortcut to the English text of Marialis Cultus is found at Halsall@murray.fordham.edu).
- For the Spanish version of Marialis Cultus, use the following: http://www.vatican.va/holy_father/paul_vi/apost_exhortations/documents/hf_p-vi_exh_19740202_marialis-cultus_sp.html
- CollR, 153-158 Paul F. Ford, “Come into the Dance: Marian Devotion and Liturgical Life Today”
Session Eleven (Thursday, December 11) Discernment in Matters Eschatological and Marian

- CollIR, 159–160 Frederick Jelly, “Discerning the Miraculous: Norms for Judging Apparitions and Private Revelation”; Update on Medjugorje
- CollIR, 161–164 Bernard Billet, “Marian Apparitions”
- CollIR, 165–166 Discernment of Spirits
- CollIR, 127 Update on Medjugorje


Make-up Session (to be scheduled) Discussion

(1) The Great Divorce by C. S. Lewis, (2) On Hope by Josef Pieper, the “hope” section of Faith, Hope, Love by Josef Pieper, (3) “Some Current Questions in Eschatology” by the International Theological Commission, (4) Dare We Hope “That All Men Be Saved” with A Short Discourse on Hell by Hans Urs von Balthasar, and (5) Carol Zaleski, “In Defense of Immortality,” CollIR, 110–118

RECOMMENDED READING

ESCHATOLOGY

J.E. McWilliam Dewart Death and Resurrection (The Message of the Fathers of the Church, No. 22) BT 825 .D48 1986
Brian E. Daley The Hope of the Early Church: A Handbook of Patristic Eschatology BT 819.5 .D34 1990
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<thead>
<tr>
<th>Author</th>
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<tbody>
<tr>
<td>Carl E. Olson</td>
<td>Will Catholics Be &quot;Left Behind&quot;?</td>
<td>(San Francisco: Ignatius, 2003)</td>
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<tr>
<td>Josef Pieper</td>
<td>Death and Immortality</td>
<td>128.5 P614d (COLLEGE LIBRARY)</td>
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<tr>
<td>Josef Pieper</td>
<td>Hope and History</td>
<td>901 P614h (COLLEGE LIBRARY)</td>
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<tr>
<td>Karl Rahner</td>
<td>“Eschatology” (pp. 431-447), Foundations of Christian Faith</td>
<td>BT75.2 .R3313 1982</td>
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<td>Karl Rahner</td>
<td>“Hope” (pp. 247-312), The Practice of Faith: A Handbook of</td>
<td>BX 2350. 2 .R344 1983</td>
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<tr>
<td>Karl Rahner</td>
<td>“Hope in God” (pp. 609-661), The Content of Faith: The Best of</td>
<td>BX891 .R35213 1993</td>
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<td>Rutherford, Richard</td>
<td>Understanding the Order of Christian Funerals</td>
<td>(Collegeville, MN: Liturgical, 1999), three</td>
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<td>Simon Tugwell</td>
<td>Human Immortality and the Redemption of Death</td>
<td>BT 923 .T84 1990</td>
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<td>Carlo Carretto</td>
<td>Blessed Are You Who Believed</td>
<td>C242.4 C315b (COLLEGE LIBRARY)</td>
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<td>J. D. Crighton</td>
<td>Our Lady in the Liturgy</td>
<td>BT645.3 .C75 1997</td>
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<td>Caryll Housealander</td>
<td>The Reed of God</td>
<td>BX2160 .H6 1985</td>
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<td>René Laurentin</td>
<td>The Truth of Christmas: Beyond the Myths</td>
<td>BS 2595.2 .L2318 1986</td>
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<td>Christopher O’Donnell</td>
<td>At Worship with Mary: A Pastoral and Theological Study</td>
<td>BT 645 .O 36 1988</td>
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<td>John de Satge</td>
<td>Mary and the Christian Gospel</td>
<td>(SPCK, 1976)</td>
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<td>Jody Brant Smith</td>
<td>The Image of Guadalupe: Myth or Miracle</td>
<td>233.64 S651 (COLLEGE LIBRARY)</td>
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<td>Pope John Paul II</td>
<td>Redemptoris Custos: Apostolic Exhortation on the Person and Mission</td>
<td>of Saint Joseph in the Life of Christ and of</td>
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<td>Robert Aron</td>
<td>The Jewish Jesus, especially the first two chapters</td>
<td>the Church at the COLLEGE LIBRARY in the</td>
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<tr>
<td>Karl Rahner</td>
<td>“Take the Child and his Mother” (pp. 169-184), Everyday Faith</td>
<td>wooden cabinet under JP-2 1989</td>
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<td>2170 .C55 R353 1968</td>
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