

St. Joseph Seminary College

THE 3333: Integral Anthropology: Evolution in Dialogue with Catholic Theology and Philosophy

Fall Semester 2016

Name and Title: Dr. Cory Hayes and Dr. Chris Baglow

Credit Hours: 3

Location: Borromeo – 4

Meeting Times: MW1:00 – 2:15pm

Office Location/Office Hours: Above the Gym/By appointment

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Guest Lecturers:

Donald R. Frohlich, Ph.D., Professor, Biology, Fellow, Center for Faith and Science, University of St. Thomas, Houston, TX (Guest lecturer on evolutionary theory.)

Rev. Nicanor Austriaco, O.P., Ph.D., S.T.D., Associate Professor, Biology, University of Notre Dame, South Bend, IN (Guest lecturer on the genetics of human evolution.)

Matthew J. Rossano, Ph.D., Professor, Psychology, Southeastern Louisiana University, Hammond, LA (Guest lecturer on the “Human Revolution”)

Course Description: This course brings into dialogue four approaches to human origins for the sake of understanding what it means to be human. To understand human emergence, biological evolution, paleoanthropology, philosophical anthropology and theological anthropology all have a part to play, because understanding is achieved only when many points-of-view are unified in a way that respects the competence and autonomy of each.

The first part of the course engages the long process of cosmic and biological evolution that led to the bodily emergence of *Homo sapiens*. Seminarians are introduced to a narrative of the history of life, with attention to how Darwin’s theory of Evolution by Natural Selection was combined with evidence from Mendelian genetics, during the Modern Synthesis (1900-1935), to yield a testable and robust body of theory (Neo-Darwinism). Attention will also be paid to recent developments that extend Darwin’s original hypotheses but, are based in non-Mendelian modes of inheritance or mechanisms that augment natural selection (e.g. evolutionary development, epigenetic phenomena).

Tracing the evolutionary process naturally leads to the elaboration of the criteria that mark the advent of our species through the study of the human fossil record (paleoanthropology) and human artifacts (archaeology). The second part of the course begins with the earliest known hominins and examines the 7 million years of hominin evolution. Special attention is given to the genetic and morphological factors involved in increased complexity and sophistication that led to modern humans, and the corresponding artifact record.

Paleoanthropologists often refer to the emergence of *Homo sapiens* as “the Human Revolution,” and in order to justify such an assertion, philosophical analysis of distinctively human qualities and activities is

required. The third part of the course investigates these qualities, and demonstrates that human emergence is not susceptible to a purely materialistic, mechanistic explanation. The status of the human person as rational animal raises the question of the human soul and the capacities of intellect and will. A fuller model of human emergence which does justice to the evolutionary data as well as human uniqueness is developed in a way that avoids both reductionism and supernaturalism.

In the words of John Paul II, “theology will have to call on the findings of science to one degree or another as it pursues its primary concern for the human person.” In the final part of the course, seminarians are engaged in theological reflection on the findings of the former approaches in the light of divine revelation in order to illuminate the doctrine of the human person as the embodied image of God. The harmony between modern science and the Church’s theology of the human person as the image of God is emphasized. Special topics considered are a proper understanding of divine providence in the light of evolution, human beings as the liturgical consummation of cosmic evolution and the Resurrection of Christ as “a radical ‘evolutionary leap’, in which a new dimension of [human] life emerges” (Benedict XVI).

Course Prerequisites: None.

Expected Student Learning Outcomes: At the termination of the course the student ought to be able to...

- 1. **Demonstrate** a working understanding of the core aspects of evolutionary theory as an organizing framework for all of the life sciences, and **apply** it to a scientific narrative of the history of life and the emergence of the human species.
- 2. **Analyze** the philosophical arguments on which the notion of the human person as uniquely rational animal are based and **synthesize** these with a modern scientific account of the human being as the product of natural evolutionary processes.
- 3. **Analyze** and **interpret** the biblical creation accounts and the doctrines of divine providence, the human person as image of God and the Resurrection of Christ as the fulfillment of human history in the light of the scientific and philosophical perspectives on human origins and the human person.
- 4. **Differentiate** and **compare** the methods, tools, and boundaries of scientific, philosophical, and theological inquiry regarding the emergence of the human being as complementary ways of attaining insight into human origins and the human person.

Required Text(s) and Supplemental Readings:

A. Required Textbook(s):

Ayala, Francisco J. *Darwin's Gift to Science and Religion*. Washington, D.C.: Joseph Henry Press, 2007.

Tattersall, Ian. *Masters of the Planet: The Search for Our Human Origins*. New York: Palgrave Macmillan, 2012.

Purcell, Brendan M. *From Big Bang to Big Mystery: Human Origins in the Light of Creation and Evolution*. Hyde Park: New City, 2012.

Życiński, Józef. *God and Evolution: Fundamental Questions of Christian Evolutionism*. Washington, D.C.: CUA, 2006.

Handouts given by instructor.

Course Requirements and Methods of Assessment:

Examinations: Each seminarian will take a mid-term and final exam in the standard exam format, i.e., objective questions such as matching and true/false, and subjective questions such as short answer and long essays. These exams will test the seminarian's knowledge and comprehension of core vocabulary, concepts, and the application of those concepts. The mid-term exam consists of the material covered in the science portion of the course, viz., evolutionary theory in general and human evolution/origins. The final exam consists of the material covered in the second portion of the course, viz., philosophical and theological anthropology. While the final exam is not, strictly speaking, comprehensive, it will evaluate the seminarian on his comprehension and application of evolutionary theory as it relates to philosophical and theological issues. Each of these exams will represent 30% of the seminarian's final grade respectively.

Quizzes: None

Capstone Presentation Project:

Project Description:

The students will be assigned into working groups of 2 by the instructor (in case of an odd numbered enrollment there may be a single group of 3). Each group will be responsible for producing a series of 2, 45 minute presentations intended for a parish setting on basic scientific literacy concerning human evolution (Presentation 1) and how that perspective is compatible with and complementary to a Catholic philosophico-theological view of the human person as *imago Dei* (Presentation 2).

The project will consist of full presentation scripts (i.e., the whole lectures, not outlines) as well as either physical or electronic audio/visual components that will accompany the lectures as enhancements.

Project Rationale:

As future pastors and teachers of the faith, it is imperative for priests to intelligently and faithfully show that there is *in principle* no conflict between the Catholic faith and any scientific theory. The modern climate of antagonism and perceived incompatibility between Christian faith and scientific inquiry is damaging to Christian faith, science, and the wider culture. According to the National Study of Youth and Religion, 72% of 18-29 year-old Catholics see science and religion in conflict, and 78% of 18-29 year-old lapsed Catholics cite the "conflict" of science and religion to account for their departure. This data suggests that in order to effectively catechize and evangelize this and subsequent generations,

Catholic priests must be prepared to address scientific topics such as evolutionary theory and human evolution in a way that wedds faith and reason.

Project Format:

The lecture component of each presentation must be 8-10 double-spaced pages (Times New Roman, 12 pt. font). Coupled with the audio/visual component (see below), reading 8-10 double-spaced pages at a good public reading pace should go around 45 minutes.

The required audio/visual component for each presentation may consist of physical pictures, diagrams, etc. and/or electronic slides and other visuals delivered by way of a program like PowerPoint or KeyNote. The audio/visual requirement is of crucial importance in the student's presentation of the scientific evidence provided by paleo-anthropology, genetics, and archeology.

Project Content:

Presentation 1: Since the science of human origins is a broad field which encompasses many different scientific disciplines, for Presentation 1, each group will be assigned a topic which will receive special emphasis in its general treatment of the scientific picture of human origins. E.g., one group will focus on the genetic evidence while another will focus on the fossil record and another still will focus on the archeological record. The topic of emphasis for Presentation 1 will be assigned by the instructor and the instructor will provide each group with resources concerning its specific topic.

Presentation 2: The philosophico-theological presentations will most probably be less diverse since the human person as *imago Dei* is the guiding theme of each. However, each group ought to make a particular effort to ensure that both of their presentations stand as a unity. In other words, groups ought to make some connection with Presentation 2 to the topic of special emphasis in Presentation 1.

Outreach Strategy:

The final component of the project will be a 500-word outreach strategy from each seminarian identifying 2-3 potential opportunities for delivering the presentations in his home diocese within twelve months of course completion, including names and contact information of appropriate pastors, principals and/or diocesan officials. After the course, the instructors will contact the vocation directors of all seminarians who successfully complete the course informing them of the seminarian's project and inviting them to promote the presentations.

Evaluation and Grading:

Each presentation will be 20% of the student's final grade so that the project, as a whole, will account for 40% of a student's final grade.

Keys to a Successful Project:

Perhaps paradoxically, the first key to a successful project is that the student ought to approach it with the mindset that it is not a class project at all, but an actual parish presentation that he is giving as a part of his pastoral formation. All of the criteria by which the instructor will grade and critique the presentation will be guided by and rooted in the question: "How well will this project work as an actual parish

presentation?" Guided by this assumption, the instructor will be looking for the following characteristics in each presentation:

1. The information given ought to be accurate (scientifically and theologically) and of sufficient depth so as to be fruitful for a diverse audience.
2. The presentation also ought to be accessible, keeping in mind that the audience will likely consist of a majority of non-specialists.
3. The presentation clearly ought to be geared towards oral delivery, i.e., to be heard rather than read. For instance, no part of the presentation should rely on an explanatory footnote in order for it to be understood.
4. The audio/visual components ought to serve the presentations accessibility and aid the intended audiences comprehension (e.g., as illustrations or examples of key ideas/facts). The audio/visual components ought not to be mere filler.
5. Presentations 1 and 2 ought to function as a mutually illuminating whole. There should be a clear continuity between the two such that they could be given (if the need ever arose) as two parts of one presentation.

Due Dates:

Each group's complete presentation is due on **DEC. 8**

Homework: Each student is expected to come to class with the selections read in their entirety so as to be prepared to participate in the class discussion.

Methods of Instruction: Lecture and discussion

Grading Standards/Scale:

Point system summary:

Presentation *40 points*

Midterm *30 points*

Final *30 points*

TOTAL points *100*

Grading Scale:

A = 93 to 100 points

B = 85 to 92 point

C = 77 to 84 points

D = 70 to 76 points

F = 0 to 69 points

Class Attendance Policy:

It is expected that all seminarians will be present for all classes.

All foreseen absences are to be reported personally to the instructor. This is a matter of fundamental courtesy and gentlemanly respect expected of seminarians.

When it is not possible to do so beforehand, the student is responsible for informing the instructor of his reason for absence before the next period the class meets. No later than the class meeting immediately following the absence, the student must present the instructor an absence form. It is the seminarian's responsibility to turn in the absence form; it is not the instructor's responsibility to seek out the seminarian for the absence form. Failure to hand in absence forms is a matter for disciplinary attention. Forms are available in the Academic Dean's office.

Also, absences are to be communicated to the Dean of Students. Absences due to a prolonged sickness are to be certified by a doctor's note.

A seminarian requesting to be excused from class must first seek permission from his instructors. Then he must obtain permission of the President-Rector or Dean of Students to be away from campus. Permission to be absent from the community activities from the President-Rector or Dean of Students does not excuse a seminarian from academic obligations. He remains responsible for reading and written assignments, class work, deadlines, tests or quizzes, and material covered in class.

When a student has missed two classes of a course he is liable to disciplinary action

Academic Honesty:

The Seminary College is a community dedicated to learning and research, both of which include the transmission of knowledge. In striving to learn, we are often dependent on what others have achieved and thus become indebted to them. Courtesy, gratitude and justice require that we make public our reliance on and use of the ideas and writings of others.

Plagiarism is an attempt to claim ideas or writings that originate with others as one's own. This is not mitigated by paraphrase or even by extensive rewriting. Whenever ideas or words have been borrowed, the student must give credit; in formal papers, this is normally done by citing the source in an accepted form. The same principle of honesty applies to information available through modern technologies such as computer or information networks; sources must be accurately credited.

Cheating, on tests or quizzes, can take the form of copying from another's paper or by making use of materials - whether printed or in the form of student notes - not permitted by the instructor. It must be assumed that *all* the work turned in by a student is the student's own work.

Procedures: A student who is guilty of cheating or plagiarism is subject to disciplinary action. See the St. Joseph Seminarian Handbook for further information.

[This statement is indebted to that of the University of Dallas as published in the University Bulletin. Permission to use it was obtained from the office of the University's Vice-Provost.]

Disability Accommodation:

In order to receive accommodations, each semester, students with disabilities must self-identify to the Academic Dean, providing current documentation from an appropriately licensed professional on official stationery regarding the nature and extent of the disability and the recommended accommodation(s). Documentation must be current, must address the specific diagnosis, identify the test used in making the diagnosis, and provide test scores where appropriate. All documentation must be presented prior to the beginning of classes in any given semester. The Academic Dean will communicate suggested recommendations to concerned faculty.

Behavioral Expectations:

In an effort to aid the seminarian in the day-to-day living of his celibate life and to be clear regarding behavioral expectations on the part of the Seminary Formation Program, the seminarian “must understand that although he is not yet a priest, he is a public person and is seen by many as a representative and spokesperson for Christ and the Church.” (p. 10 Seminarian Handbook) To this end, the seminarian, as well as the administrators, faculty, and staff, are to maintain a respectful behavior in relating to others and to be aware that they are also subject to the policies of the Archdiocese of New Orleans *On the Abuse and Neglect of Minors* and the *Principles of Ethics and Integrity in Ministry: Code of Ethics*, both of which are in the Appendix of the Seminarian Handbook.

(This part of the syllabus addresses the Core Competencies for all students at St. Joseph Seminary College. This is a required part of every syllabus. All courses require reading as a competency. It is up to the Instructor of the course to decide which other competencies apply.)

The Louisiana Board of Regents has established Statewide General Education Requirements which are found in Board of Regents Academic Affairs Policy 2.16; Statewide General Education Requirements. The goals of the Statewide General Education Requirements are that the undergraduate completer shall attain appropriate competencies in the following areas: oral and written communication, reading, abstract reasoning and critical thinking, mathematics, the scientific method, informational applications, cultural diversity, and the fine and performing arts. St. Joseph Seminary College provides a common general education core curriculum which...

1. Assures proficiency in basic English skills so that students are able to communicate effectively in both writing and speech.
2. Assures proficiency in mathematics so that students are able to understand and use numerical data appropriate to their chosen career field.
3. Develops scientific literacy and an understanding of the scientific method.
4. Fosters those habits necessary to learn independently.
5. Exposes students to the history and nature of the fine and performing arts.
6. Develops an awareness of the great ideas, issues, and questions of world cultures.

All baccalaureate degrees include minimum general education requirements. General education requirements for the Bachelor of Arts in Philosophy and the Liberal Arts are listed below. General Education requirements for the Bachelor of Arts in Philosophy and Theological Studies are described in paragraph two of “Special Admission Information and Other Notices” on page 33.

English composition.....	6 hours	Mathematics.....	3 hours
Fine Arts.....	3 hours	Natural Science.....	6 hours
History.....	6 hours	Philosophy.....	9 hours
Foreign Language.....	6 hours	Psychology.....	3 hours
Literature.....	3 hours	Theology.....	6 hours

Course Schedule:

Week 1	Aug. 23 Aug. 25	PART I: Guest Lecturer (via Skype): Don Frohlich on Basic Terms/Concepts Guest Lecturer (via Skype) : Don Frohlich on Evolutionary Theory
Week 2	Aug. 30 Sept. 1	Evolutionary Theory II History of Life I
Week 3	Sept. 6 Sept. 8	History of Life II Evolution as Explanatory Theory of History of Life
Week 4	Sept. 13 Sept. 15	Guest Lecturer: Don Frohlich on Evolution as Explanatory Theory of History of Life PART II: Human Evolution in the Framework of Evolutionary Theory
Week 5	Sept. 20 Sept. 22	Hominid Sequence I Hominid Sequence II
Week 6	Sept. 27 Sept. 29	Paleontological Evidence Guest Lecturer: Nicanor Austriaco on the Genetics of Human Origins
Week 7	Oct. 4 Oct. 6	The “Human Revolution”: What Makes Us <i>Homo sapiens sapiens</i> . Guest Lecturer: Matt Rossano on Psychology and the “Human Revolution”
Week 8	Oct. 11 Oct. 13	Film: “The Cave of Forgotten Dreams” MID TERM EXAM
Week 9	Oct. 18 Oct. 20	PART III: Philosophy of Nature, Philosophical Psychology and Empirical Science Philosophy of Nature and Causality
Week 10	Oct. 25 Oct. 27	What is a Soul? (Man and the Animals I) What is a Body? (Man and the Animals II)
Week 11	Nov. 1 Nov. 3	Emergent Probability Evolution and Thomistic Realism
Week 12	Nov. 8 Nov. 10	Consciousness, Intentionality and Evolution PART IV: Theology and It’s Relation to Science and Philosophy
Week 13	Nov. 15 Nov. 17	Biblical Inspiration/Inerrancy and Interpreting Genesis The Meaning of <i>Imago Dei</i> I
Week 14	Nov. 22 Nov. 24	Divine Providence: Causality, Contingency and Necessity The Human Person as Microcosm (<i>Imago Dei</i> II)
Week 15	Nov. 29 Dec. 1	The Human Person as <i>Raison d’être</i> of the Cosmos Evolution, Resurrection, and Eschatology
Week 16	Dec. 8 Dec. 10	Final Review; PROJECT DUE FINAL EXAM