

UNDERGRADUATE COURSE DESCRIPTIONS SPRING 2010

THEO 10001, 13183, 20001 FOUNDATIONS OF THEOLOGY: BIBLICAL/HISTORICAL **GENERAL DESCRIPTION**

This course, prerequisite to all other courses in Theology, offers a critical study of the Bible and the early Catholic traditions. Following an introduction to the Old and New Testament, students follow major post biblical developments in Christian life and worship (e.g. liturgy, theology, doctrine, asceticism), emphasizing the first five centuries. Several short papers, reading assignments and a final examination are required.

THEO 20001/01	FOUNDATIONS OF THEOLOGY: BIBLICAL/HISTORICAL JOHN HALL	9:35-10:25 MWF
THEO 20001/02	FOUNDATIONS OF THEOLOGY: BIBLICAL/HISTORICAL ANSELMA DOLCICH-ASHLEY	12:30-1:45 TR
THEO 20001/03	FOUNDATIONS OF THEOLOGY: BIBLICAL/HISTORICAL DANIEL I. SMITH	11:45-12:35 MWF
THEO 20001/10	FOUNDATIONS OF THEOLOGY: BIBLICAL/HISTORICAL ANSELMA DOLCICH-ASHLEY	2:00-3:15 TR
THEO 20001/11	FOUNDATIONS OF THEOLOGY: BIBLICAL/HISTORICAL BRAD GREGORY	3:00-4:15 MWF
THEO 20001/12	FOUNDATIONS OF THEOLOGY: BIBLICAL/HISTORICAL DAVID GEORGE	12:30-1:45 TR

SECOND THEOLOGY REQUIREMENT

Prerequisite

Three 3 credits of Theology (10001, 13183, 20001, or 20002)

THEO 20103

ONE JESUS AND HIS MANY PORTRAITS

JOHN MEIER

9:30-10:45 TR

This course explores the many different faith-portraits of Jesus painted by the various books of the New Testament, in other words, the many ways in which and the many emphases with which the story of Jesus is told by different New Testament authors. The class lectures will focus on the formulas of faith composed prior to Paul (A.D. 30-50), the story of Jesus underlying Paul's epistles (A.D. 50-58) and the epistles written later in Paul's name (A.D. 70-90). The various ways in which the story of Jesus is told by the four Gospels of Mark, Matthew, Luke, and John (A.D. 70-100) and by other key books of the New Testament will be covered by assigned readings. The course will combine a lecture format with discussions, readings, and reflections on the readings. Requirements: (1) to read section by section Frank Matera's New Testament Christology (Louisville: Westminster/John Knox, 1999) and to take short index-card quizzes on the assigned sections; (2) to take a final examination on the class lectures delivered throughout the semester.

THEO 20109 HOW TO READ SCRIPTURE: THE SEARCH FOR MEANING FROM PAGE TO PERSON

JOHN WESLEY FOREMAN

12:30-1:45 TR

All theological inquiry shares the conviction that God speaks to us through Sacred Scripture, but we as inquirers are often uncertain how to listen for his voice through the medium of text. We might agree that we should not read the Scriptures in the same way we read a textbook, a newspaper article, or a novel, but our academic study of theology may lead us to reductive modes of reading. Too often, we find ourselves scanning only for key points, questions likely to appear on the exam, or items relevant to our current research. This course aims to counter our reductive reading tendencies through both practical and historical explorations. For the practical component, students will be asked to experiment with various ways of reading Sacred Scripture (such as memorization, liturgical proclamation, repetitive recitation, lectio divina, etc.) and reflect on the presuppositions, purposes, efficacy, and consequences of these techniques. Our historical investigations, focused on the way in which Christians (and some of their non-Christian contemporaries) used sacred (or authoritative) literature in late antiquity, will be put to the service of exploring more general questions about reading. For example, does it matter where, when, and with whom we read? Which attributes are necessary in a qualified reader, and what makes one reading better than another? How can we apply texts written in the past to situations facing us in the present? What constitutes competence in or mastery of a text?

Assessment will be based on regular response papers and a longer final paper in which students will combine descriptions of their own experiences with the evidence and arguments of earlier witnesses to propose a way in which an unconventional method of reading might be incorporated into modern undergraduate theological education.

**THEO 20205 CHRISTIAN HOPE: CONFRONTING LAST THINGS
 BRIAN DALEY 1:30-2:45 MW**

As individuals see a lasting value in our historical choices and loves, because Jesus is risen and because he promises us a share in his resurrection and his life. Christian hope can only be expressed in images, since what it refers to still lies in the realm of promise; yet the Christian believer can live from that hope now, can love in the freedom it affords, because the Holy Spirit has been given us by the risen Lord as "a foretaste of things to come" (Eph. 1. 14). Through faith enlivened by the Spirit, we find in our present reality signs of a life without end that is, in a mysterious way, already ours. This course will study the details of this Christian hope for the future in its origins, development, and implications. It will study "the last things"--death, judgment, purgation, heaven and hell-in both their individual and their social dimensions, as Christian theology has traditionally conceived them; and it will try to articulate an understanding of these objects of hope as they might best be integrated today into Christian thought and practice. In addition, it will consider the ways that a Christian sense of the finality of salvation colors and influences all the other aspects of the intelligent reflection on faith we call theology.

**THEO 20206 U.S. LATINO SPIRITUALITY
 DANIEL GROODY & VIRGIL ELIZONDO 11:00-12:15 TR**

U.S. Latino Spirituality is one of the youngest spiritualities among the great spiritual traditions of humanity. The course will explore the indigenous, African and European origins of U.S. Latino Spirituality through the devotions, practices, feasts and rituals of the people.

**THEO 20245 MARY IN THE CATHOLIC TRADITION
 NEIL ROY 11:00-12:15 TR**

A study of the Blessed Virgin Mary, Mother of God, as her figure and role in the history of salvation emerge in Scripture and the Tradition of the Church. An examination of the Church's understanding of Mary as expressed in sacred and historical text, theological reflection, liturgical expression, iconographic representation, magisterial pronouncement, and the life of devotion. The course will also consider the relationship of Mariology to other branches of theology, such as protology, christology, soteriology, ecclesiology, and eschatology, as well as the impact of the *cultus* of the Virgin Mary on western art, music, and literature.

**THEO 20404 SACRAMENTS/SACRAMENTAL THEOLOGY 3:30-4:45 TR
 JULIA SCHNEIDER**

The Seven Sacraments are central to the life of the Church. The purpose of this course is to introduce students to theological understandings of the Sacraments in general. However, because the Sacraments are given and received in specific contexts, we will explore the theology of each

bodily life and the dignity of human choice. We will explore these tensions as they arise in particular issues including cloning and stem cell research, withdrawal of life support, assisted suicide, drug research in the developing world, and access to health care.

THEO 20642/01	WAR, PEACE, AND CONSCIENCE MICHAEL BAXTER	1:30-2:45 MW
THEO 26042/02	WAR, PEACE, AND CONSCIENCE MICHAEL BAXTER	3:00-4:15 MW

This course examines Christian thought on the nature of peace and the morality of war from the early church to the present. It does so in three parts. The first part is historical, focusing on the church's founding commitment to peacemaking (often referred to as "Christian pacifism") and then tracing the emergence and development of two main variants of, or departures from, this original commitment, the crusades and the just war tradition. It also focuses on the invention of international law and the challenges to Christian thought on the morality of war that arose with the formation of the modern nation-state. The second part traces the difficulties of applying pacifism and just-war theory to the waging of war in modern times, focusing on the way war was waged by the United States during the Civil War, the (so-called) Indian Wars, the Great War (World War I), the "Good War" (World War II), the Cold War, the Vietnam War, and in the face of nuclear war. Special emphasis will be placed on the conflicts between traditional just war theory and modern realism and on the role of conscience in the face of modern warfare. The third part of this course concentrates on issues of peacemaking and the morality of war as they emerged in the First Gulf War, the War on Terror, and the Iraq War.

THEO 20645/01	JUSTICE/HUMAN RIGHTS CATHOLIC SOCIAL THOUGHT JAMES HELMER	3:30-4:45 TR
THEO 20645/02	JUSTICE/HUMAN RIGHTS CATHOLIC SOCIAL THOUGHT JAMES HELMER	5:00-6:15 TR

The modern encyclical tradition of Catholic Social Thought contains a wealth of reflection on the theory and practice of economic and social justice. This second course in theology will explore this tradition and will pay particular attention to the numerous and complex ways in which the ideas of justice and human rights have been construed in various official magisterial and theological documents. Through the lenses of justice and human rights, we will engage in close, careful readings of the official documents that constitute the Catholic Social Tradition. To gain a broader understanding of the tradition, we will explore themes such as natural law, the common good, and the dignity of the human person. A central focus of our inquiry will concern the ways in which the Catholic tradition attempts to reconcile individual rights with the promotion of the common good, and of political community. We will also explore the relationship of natural law to human rights. Throughout the course, we will examine several practical questions that arise in conjunction with a consideration of the meanings of justice and of human rights.

THEO 20647/01	GOD AND MAMMON MARY HIRSCHFIELD	12:30-1:45 TR
THEO 20647/02	GOD AND MAMMON	

Since its emergence in the early modern period, capitalism has produced a material prosperity that had hitherto never been imagined, and now plays a dominant role in our society. Markets seem to be able to channel the self-interested actions of individuals toward the socially beneficial result of widespread prosperity. But that leads to something of a paradox. Capitalism emerged in the Christian culture of Europe, yet its power for creating growth rests on the self-interested material strivings of individuals which seems to be at odds with Christian wariness of greed and materialism. If Christ has warned us that we cannot serve both God and mammon, how are we to understand the success of mammon in a Christian culture?

In this course, we will focus on the theological responses to capitalism when it first began to evolve from the medieval economy. After a short unit reviewing Biblical and Patristic teachings on economics, we will take up the medieval economy, and medieval theology about the economy with a particular emphasis on the thought of Thomas Aquinas. We will then trace the co-evolution of capitalism and theology up to the beginnings of the Industrial Revolution which ushered in a period of sustained economic growth which is unprecedented in human history. Along the way we will consider the thought of Martin Luther, John Calvin, John Locke, Bishop Butler, and Adam Smith. We will ask how these writers understood the relationship between material wealth and human happiness, the relationship between our duty to care for ourselves and our duty to care for others, and the relationship between earthly concerns about the economy and theological concern about God. The historical survey should provide us with tools for thinking about the place of economics in our lives from a Christian standpoint, and so we will conclude with an assessment of some modern Christian reflection on the economy.

THEO 20649/01

CHRISTIAN ETHICS, TECHNOLOGY & WAR

DEONNA NEAL

3:00-4:15 MW

THEO 20649/02

CHRISTIAN ETHICS, TECHNOLOGY & WAR

DEONNA NEAL

4:30-5:45 MW

This course examines the theological resources which can be brought to bear on the ethical issues surrounding the use of emerging weapons technologies in war. Some of the emerging technologies that will be considered are Unmanned Aerial Vehicles (UAVs), robots with artificial intelligence, surveillance technologies, and the use of neuroscience technologies to enhance and/or alter the psychological, physical and emotional capabilities of the soldier on the battlefield.

The course will begin by introducing students to the Christian just war tradition as a way of demonstrating how theology, law, ethics and war can be related. The course will then undertake a very brief overview of the history of weapons development in war and the Church's reaction to some of them (e.g. the crossbow, nuclear weapons).

The course will then move on to examine particular emerging technologies. Students will be asked to consider how the specific technologies impact: 1) the moral agency of individual soldiers in relation to the operation of the technology itself; 2) the relationship of soldiers to

fellow allied soldiers as well as enemy combatants; 3) the relationship of individual soldiers to military, social, and political institutions; 4) the relationship of the military to other social institutions, most notably political and economic institutions; and 5) the environment. Students will be asked to consider how the just war tradition may or may not be an adequate framework with regard to thinking through the ethical issues surrounding emerging weapons technologies.

The course will conclude by asking students to consider what type of moral responsibility is required by non-military agencies or individuals with regard to their cooperation in the research, development, and funding of these weapons systems (e.g. banks, engineers, civilian corporations, lawyers, the church, the academy, etc.) Students will undertake a major group project and presentation at the end of the course in which the students will present a case study on the moral and ethical implications of a particular weapons system using the resources and material provided to them throughout the course.

**THEO 20650/0/02 THEOLOGY, CULTURE AND HUMAN RIGHTS
JAMES HELMER**

A significant development in modern Roman Catholic Social Teaching is the endorsement of the doctrine of universal human rights. This course explores the tensions and challenges that arise, both within and outside the Christian theological tradition, in articulating, promoting, and defending the discourse and practice of human rights within a globalized setting that is religiously, ethically, and culturally pluralistic. The first part of the course will be devoted to thematic issues such as the meaning of the Church and its mission, the diversity of religious and cultural practices and traditions, and the idea of a universal morality or natural law. The second part of the course will consider several practical issues that arise in relation to the practice of certain human rights, among these the issue of religious freedom, the rights of women and children, and the rights of ethno-cultural minorities.

**THEO 20822 WHAT CATHOLICS BELIEVE
EUGENE GORSKI 11:00-12:15PM TR**

A theological exploration of the basic content and practice of the Catholic faith. The focus is on the fundamentals that form the foundation of Catholicism and against which everything else is explained or judged.

The aim of this course is not simply to educate students about Catholicism. Rather, it intends to facilitate their personal appropriation of the Catholic tradition: that is, to challenge and help them reason critically for themselves about the meaning and practical implications of their faith.

Some of the questions students will ponder concern God, Jesus Christ, the Church, Christian spirituality and moral behavior. But since we raise these questions in an attempt to come to terms with the meaning of our own lives, we *begin* with the question of our own human existence: Who am I or who are we? The course is based on the conviction that all theological questions start with us as the ones who pose the questions in the first place.

While the approach taken will be one that appeals immediately to critical reason rather than to conversion of the mind and heart, the aim ultimately is to help students discern, respond to, and

be transformed by the presence of God in their lives, and to work for the continuing renewal of the world in light of this discernment of God.

**THEO 20825/01 WORLD RELIGIONS & CATHOLICISM IN DIALOGUE
EUGENE GORSKI 12:30-1:45 PM TR**

A theological exploration of Hinduism, Buddhism, Taoism, Judaism, Islam and the relationship of Christianity to those religions. The goal of this exploration is specifically: 1. to set forth the essential characteristics of the world's great religions; 2. to disengage the essential differences between Christianity and the other world religions; 3. to identify the distinctiveness of Catholicism within the family of Christian traditions; 4. to examine historically and systematically the Christian theological appraisal of other world religions. The ultimate goal of this course is to enable the students to gain a deeper understanding of Christianity by "passing over" into and experiencing as well as appraising the different major religious traditions of the world. To enhance the learning experience, the course will make abundant use of films. The students are required to attend class regularly and punctually. Indeed, strong emphasis is placed on the requirement to attend class faithfully. Students are allowed but one single absence during the semester.

**THEO 20825/02 WORLD RELIGIONS & CATHOLICISM IN DIALOGUE
EUGENE GORSKI 11:45-1:00 PM MW**

A theological exploration of Hinduism, Buddhism, Taoism, Judaism, Islam and the relationship of Christianity to those religions. The goal of this exploration is specifically: 1. to set forth the essential characteristics of the world's great religions; 2. to disengage the essential differences between Christianity and the other world religions; 3. to identify the distinctiveness of Catholicism within the family of Christian traditions; 4. to examine historically and systematically the Christian theological appraisal of other world religions. The ultimate goal of this course is to enable the students to gain a deeper understanding of Christianity by "passing over" into and experiencing as well as appraising the different major religious traditions of the world. To enhance the learning experience, the course will make abundant use of films. The students are required to attend class regularly and punctually. Indeed, strong emphasis is placed on the requirement to attend class faithfully. Students are allowed but one single absence during the semester.

**THEO 20828 CHRISTIANITY AND WORLD RELIGIONS
BRADLEY MALKOVSKY 8:30-9:20 MWF**

The purpose of this course is to introduce the student to the basic teachings and spiritualities of Hinduism, Buddhism, and Islam. We will approach these religions both historically and theologically, seeking to determine where they converge and differ from Christianity on such perennial issues as death, meaning, the nature of the ultimate Mystery, the overcoming of suffering, etc. We will also examine some traditional and contemporary Catholic and Protestant approaches to religious pluralism. Our own search to know how the truth and experience of other faiths is related to Christian faith will be guided by the insights of important Catholic contemplatives who have entered deeply in the spirituality of other traditions. By course end we

ought to have a greater understanding of what is essential to Christian faith and practice as well as a greater appreciation of the spiritual paths of others. Short papers, midterm, and final exams.

THEO 20835 CHURCH IN THE WORLD 3:00-4:15 MW
KRISTIN COLBERG

This course explores the nature and mission of the church with particular attention to how these are shaped by its engagement with the world. It looks at the church's on-going efforts to proclaim and preserve the good news of Jesus Christ while communicating it effectively in an ever-changing and increasingly diverse world. To this end, the class is divided into three units: Unit One surveys significant historical events which have helped form the Christian community's identity and the way it conveys its message, Unit Two studies the documents of Vatican II as a recent and essential expression of the church's mission and self-understanding and Unit Three examines the church's position on several contemporary issues such as interreligious dialogue, economic justice, birth control and scientific/technological developments as a way of considering current efforts to proclaim the gospel and speak meaningfully to a contemporary audience. This class includes weekly response papers, two tests, a final exam and a class presentation or paper.

THEO 20836 GOD, HUMAN BEINGS AND SALVATION 3:30-4:45 TR
SHAWN COLBERG

At the heart of Christian faith lies the conviction that sinful human beings are redeemed and saved through Jesus Christ who introduces them into a new and grace-filled relationship with God. While such a belief is universal to all Christians, the specific way in which redemption and salvation is understood has assumed varied expressions throughout the history of Christian thought. This course will explore Christian attempts to understand human salvation with particular focus on the notion of "justification" – the movement of a person from a state of sin into a state of grace. Central to this exploration will be the study of how God and human beings both play meaningful roles in the process of justification and the movement toward eternal life. As they relate to this central theme, the course will also explore topics including Christ's role as savior, faith, grace, merit, sin, free will, and predestination. Surveying justification from a historical perspective, the course will offer students the opportunity to compare and evaluate diverse viewpoints using skills and vocabulary acquired during the semester.

THEO 20841/01 THE REDEMPTIVE WORK OF CHRIST 8:30-9:20 MWF
ANDREW ROSATO

THEO 20841/02 THE REDEMPTIVE WORK OF CHRIST 9:35-10:25 MWF
ANDREW ROSATO

This is a course in soteriology. Soteriology is the branch of theology that studies the Christian understanding of salvation. The precise aspect of soteriology that will concern us is the connection between Christ's death and the salvation of man from sin. We will examine the different understandings of Christ's redemptive death found in the Church Fathers, medieval theologians, Reformation theologians, and twentieth-century Catholic and Protestant theologians.

THEO 20843/01 THE CHURCH AND EMPIRE

THEO 20843/02 **STEVEN BATTIN**
THE CHURCH AND EMPIRE
STEVEN BATTIN

11:45-1:00 MW

1:30-2:45 MW

The formation of Christians' communal identity, theological imagination, and social practices have always been worked out—whether implicitly or explicitly—in relation to empire. This course explores this complex theological and historical relationship between Church and empire with particular attention to the ways Christian communities have attempted to resist the onslaught of pre-modern and modern imperialism in order to preserve the integrity of various aspects of the gospel of Christ. In the process of this exploration we will attempt, as a class, to discern some general characteristics of a counter-imperial Catholic ethos or spirituality by paying close attention to the ways the Church has compromised, negotiated, or resisted empire concerning images of Jesus, the effects of baptism, the scope of Christ's Eucharistic presence, and the legitimate modes of evangelization at the Church's disposal.

THEO 20846 **CHRISTOLOGY: IMAGES OF CHRIST**
JOHN THIEDE

3:00-4:30 MW

This course will survey the different images or faces of the person of Jesus Christ. The course will begin by looking at the person of Jesus from the Biblical perspective, examining especially the Synoptic and Johannine portrayal of the person of Jesus. Next, we will examine the image of Jesus the Martyr, looking at how Christ was seen during the time of the martyrs. Next, we will examine the image of Jesus from the perspective of the Desert Fathers and contrast it with Augustine and some of the "Widow" or early monastic women's communities. Then, a medieval portrait of Jesus will be examined, looking at Bonaventure's image of the Tree of Life, and some of Aquinas' writings. Perspectives from late medieval Spain will also be examined, utilizing Luis de Leon's mystical Names of Christ, Teresa of Avila, and Ignatius of Loyola's Spiritual Exercises. Finally, we will examine modern images of Christ, using Karl Rahner, Liberation theologians such as Gustavo Gutierrez and Jon Sobrino, and those who put Christ in dialog with other religions and post-modernity such as Jacques Dupuis and Roger Haight.

Grading will be based upon two short exams over the course of the semester, a reflection paper, a research paper, and a final exam. On-line quizzes may also be utilized at the discretion of the professor. Class participation will also be expected and form part of the final grade.

THEO 20847 **CHRISTIANITY AND THE CHALLENGE OF BUDDHISM**
ROBERT GIMELLO

11:45-1:00 MW

In 1997 Cardinal Ratzinger, now Pope Benedict XVI, made the controversial suggestion that in the future Buddhism, rather than Marxism, would be the principal challenge to the Church. He has also, of course, often and fully endorsed the declaration of the Second Vatican Council (*Nostra Aetate*) that the Church "rejects nothing that is true and holy" in other religions, including Buddhism. Against the background of these two judgments — which may seem, but really are not, mutually contradictory — this course will consider:

- The fundamental differences between Christianity and Buddhism, both in matters of doctrine and in matters of spiritual and moral practice.
- The reasons why — despite, or perhaps because of, those differences — Buddhism today attracts increasing interest in cultures once shaped chiefly by Christianity.

- The beliefs and values which both Buddhism and Christianity can legitimately be said to share and the ways in which they can reasonably be expected to collaborate with one another. Our overriding purpose will be to explore the ways in which Christians, especially Catholic Christians, can, should, or must view and relate to Buddhism

THEO 20848

**NOTRE DAME FOOTBALL TO THE EASTER VIGIL:
RELIGIONS, RITUALS, AND THE BODY
LAWRENCE SULLIVAN**

2:00-3:15 TR

This course is grounded in a theology of incarnation, the body, and sacrament; and will look at the history of Christian theological considerations of such. In order to highlight the particularity of the Christian views and practices, it will also look at the ways in which some other religions have dealt with the same issues (rites, spectacles, religious athletic pageants in the ancient world and in indigenous societies, the evaluation of embodiment, the discipline and efficacy of bodily practice.

**COURSES FOR MAJORS (also suitable as collegiate
electives; these courses DO NOT satisfy either University
requirement**

**THEO 30018 VOCATION INITIATIVE
 JANICE POORMAN & STEVEN WARNER 2:00-3:15 TR**

**THEO 30214 CHINESE WAYS OF THOUGHT
 LIONEL JENSEN 11:00-12:15 TR**

LLEA 380 is a special topics class on the religion, philosophy, and intellectual history of China. Conventionally it is assumed that the religion and philosophy of the Chinese can be easily divided into three teachings: Daoism, Buddhism, and "Confucianism." Chinese Ways of Thought questions this easy doctrinal advisability by introducing the student to the worldview and life experience of Chinese as they have been drawn from local cultic traditions, worship and sacrifice to heroes, city gods, earth gods, water sprites, nature deities, and above all, the dead. China's grand philosophical legacy of Daoism, Buddhism, "Confucianism," and later "Neo-Confucianism" with which we have become familiar in the West derived from the particular historical contexts of local practice and it was also in such indigenous contexts that Islam and later Christianity took hold.

**THEO 30224 BUDDHISM IN CHINA
 ROBERT GIMELLO 3:00-4:15 MW**

Buddhism is the only one of the major religions traditionally regarded as Chinese that did not originate in China. China is arguably the Asian civilization in which Buddhism underwent its most extensive development and its most thoroughgoing transformations. This course is designed to be a thematic and historical overview of the development of Buddhist thought and practice in China with special emphasis on the process of mutual influence by which Buddhism, without ceasing to be Buddhist, became also a Chinese religion while China, without abandoning its indigenous religious heritage, became also a Buddhist culture. As such the course will serve a threefold purpose: it will introduce students to fundamental Buddhist beliefs and values as they took shape in China; it will acquaint them with essential elements of Chinese civilization attributable to Buddhism's presence; and it will provide an opportunity to study what may well be world history's most remarkable instance of successful cross-cultural religious communication. **STUDENTS WHO ARE INTERESTED IN THIS COURSE AND ARE NOT MAJORS SHOULD CONTACT THE DEPARTMENT OF THEOLOGY FO**

THEO 40108 NEW TESTAMENT INTRODUCTION

DAVID AUNE

12:30-1:45 TR

A survey course covering the major areas of study pertinent for the understanding and study of the literature of the canonical New Testament in its historical, social and literary contexts as well as its theological appropriation in the Christian church. The course will approach these Biblical books as *literary works* (learning the basics of genre, narrative, and redaction criticism), as *traditional works* (learning the basics of source, and form criticism), as *historical sources* for the historical Jesus, the earliest church, and the life of Paul (learning the basics of historical criticism), and as *theological works* (learning how the New Testament functions in the modern church by reading and reflecting on the significance of important church documents on the Bible. Since this is an intensive writing course, the requirements include one major research paper.

**THEO 40119 LABOR AND LEISURE
MICHAEL NOVICK**

1:30-2:45 MW

This course examines theological and philosophical perspectives on labor and leisure. Topics will include the conceptualization of labor in Ancient Near Eastern creation myths and in the book of Genesis; the Sabbath in the Bible and early Judaism; cultic and ritual action as divine labor; conceptions of labor and leisure in classical and medieval philosophy; creativity; craftsmanship; labor as a means of acquisition.

**THEO 40202 CHRISTIAN TRADITIONS II
CYRIL O'REGAN**

9:30-10:45 TR

**THEO 40226 CHRISTIANITY IN AFRICA
PAUL KOLLMAN**

11:45-1:00 MW

Few places on earth exhibit the dynamism of contemporary Christianity like Africa. Such dynamism creates new challenges and opportunities for the Catholic Church and other ecclesial bodies, and also shapes African life more generally. Through novels, historical studies, and present-day reflections from a variety of perspectives, this course will explore Christianity in Africa, beginning with the early Church but with heightened attention to the more recent growth of Christianity on the continent. It will also examine Christianity's interactions with Islam and forms of African ways of being religious that predated Christianity and Islam, many of which have ongoing vitality. Attention will also be paid to African Christian theology, carried out formally and informally, as well as the implications of the spread of African Christianity for world Christianity.

**THEO 40234 THOMAS AQUINAS AND THE PURSUIT OF WISDOM
JOSEPH WAWRYKOW**

3:00-4:15 MW

This course offers an orientation to the theology of Thomas Aquinas through his account of “wisdom”, which in Thomas refers to the contemplation of divine things and the ordering of all else in that light. The theme of “wisdom” threads its way through the entire range of Thomas’s theology, and attention to “wisdom” will make clear many of Thomas’s most important convictions—about the nature of the theological enterprise; the interrelated doctrines of God,

and, of Christ; and, the specific character of Christian discipleship. The course will proceed through a judicious mix of lecturing and close reading of assigned texts; in this latter regard, the *Summa theologiae* and the *Summa contra Gentiles* will enjoy a special prominence.

THEO 40238 TRANSFIGURATION IN FICTION OF CS LEWIS
DAVID FAGERBERG 3:30-4:45 TR

Theosis in the Fiction of C. S. Lewis. This course will look at a theme that runs throughout the works of C. S. Lewis: *theosis*. Christianity's ultimate end is the deification of a person. In Lewis' fiction there is a strong theme of the transfiguration of matter and the human being, and the moral/ascetical prerequisite leading up to it. This course will first use some secondary theological sources to unpack *theosis* in light of the Christian doctrines of creation, sin, Trinity, and Christology, and then it will turn to Lewis himself - first to his non-fiction (*Mere Christianity*, *Abolition of Man*, *Weight of Glory* essays), but our main time will be spent in his fiction (*Narnia*, *Screwtape Letters*, *Great Divorce*, *The Pilgrim's Regress*, *Til We Have Faces*).

THEO 40245 AUGUSTINE
BRIAN DALEY 12:30-1:45 TR

Augustine of Hippo was arguably the most influential theological thinker in the history of Western Christianity. A brilliant professional rhetorician and a profound student of Neoplatonic philosophy, Augustine brought his gifts and training to the service of the Church when he was baptized, after a long struggle of faith, in 387. Yet perhaps because of his gifts, he was always surrounded by controversy, and has remained so down to the present – appearing to many to be responsible for some of the main shortcomings of the Church's theology and practice, even as his writings largely set the agenda for later theological discussion in the West. In this course, we will read a representative sample of his major works - some of his early philosophical treatises, the *Confessions*, his *Homilies on I John* and on some of the Psalms, some of his controversial works on grace and human freedom, and parts of *On Christian Teaching*, *On the Trinity*, and *On the City of God*. Our goal will be to discover Augustine's characteristic blend of exegesis, pastoral concern, philosophical speculation and spirituality, and to let it challenge and nourish our own reflective faith.

THEO 40257 THREE 12TH CENTURY CISTERCIANS
ANN ASTELL 3:30-4:45 TR

Contemporaries of one another, Bernard of Clairvaux (1090-1153), William of St. Thierry (1085-1148), and Aelred of Rievaulx (1110-1167) each contributed with passion and genius to the great twelfth-century Cistercian reform of Benedictine spirituality. They did so in complementary ways, reflecting their unique temperaments, backgrounds, geographic surroundings, mystical experiences, and missions. In this course we will read the principle writings of each, comparing and contrasting their approaches to the central Cistercian themes of self-knowledge, charity, and reform (personal and communal). Emphasis will be placed on their common engagement with Augustinian theology and their novel insights into its richness as a mystical way.

THEO 40307

**SACRAMENTS
NEIL ROY**

2:00-3:15 TR

This course introduces students to the concept and nature of “sacrament” and to the historical, liturgical, and theological development of the seven sacraments. The sacraments are studied “in general” as well as “in particular.” Primary emphasis is given to the sacraments of initiation (baptism, confirmation/chrismation, and Eucharist), with due consideration of the sacraments of healing (penance, anointing of the sick) and of Church service/governance (matrimony, holy orders). Attention likewise is given to other rites with sacramental dimensions (religious profession, commendation of the dying, funeral and burial ceremonies, various blessings of persons, places, and things).

THEO 40405

**MARY AND THE SAINTS IN LITURGY, DOCTRINE & LIFE
MAX JOHNSON**

11:45-1:00 MW

This course explores the evolution and theology of Mary and the saints in their liturgical and doctrinal expressions in an attempt to discern, evaluate, and articulate their proper place within Christian liturgy, doctrine, and life today in relationship to the central mediatorial role of Christ. Issues of popular piety, "models of holiness," and ecumenical division, dialogue, convergence, the feminist critique, and liturgical renewal will also be examined.

THEO 40612

**CATHOLIC RADICALISM
MICHAEL BAXTER**

4:30-5:45 MW

This course traces the emergence and development of Catholic Radicalism in the United States from the early twentieth century to the present. Special attention will be placed on The Catholic Worker, but also on other agrarian, communitarian, and protest movements, such as the Central-Verein, Antigonish, The National Catholic Rural Life Movement, Marycrest, Pax Christi, Catholic Peace Fellowship, the Sanctuary Movement, and the Plowshares Movement. Readings include texts by and about Dorothy Day, Peter Maurin, Virgil Michel, Paul Hanley

THEO 40805

**CHRISTIAN ANTHROPOLOGY
M. CATHERINE HILKERT**

1:30-2:45 MW

This course will explore theological perspectives on how Christians understand human life in light of the life, death, and resurrection of Jesus. Part One will focus on Karl Rahner's theology of the incarnation as the key to understanding the mystery of being human in an evolutionary world. Questions to be considered include: How is human life related to the rest of creation? What does it mean to be a human person? In what sense can human life be called a sacrament? Do we have a vocation and destiny? What is the impact of the sin of the world on human freedom? What does it mean to be called to communion with God and with all of creation? Part Two will turn to the reality of suffering in its personal, interpersonal, social, and global dimensions. In a world of increasing violence, suffering, and ecological devastation, how are Christians called to re-imagine the symbols of creation in the image of God, original sin, grace, and hope for the future? Based on careful reading of required texts, students will develop a series of thesis statements that respond to the reading as well as articulate their own developing

Paper topics:

1. What are the differences between Augustine's perspective on politics and Aquinas's? Does this difference involve disagreement?
2. Is large-scale abstention from voting a threat to democracy? If so, why?
3. Does a contemporary democracy need a shared conception of its common good? If so, why? If not, why not?

THEO 40828 COMPARATIVE RELIGIOUS ETHICS: BUDDHISM/CHRISTIANITY
DAVID CLAIRMONT **3:00-4:15 MW**

Is religion necessary to live a moral life? If so, are all religions basically the same when it comes to the moral norms contained in them? If not, how do we account for the differences among religious values, norms and principles? How do religions justify their distinctive moral claims in the face of alternative proposals? Can we study the ethical thought of a religious tradition that is different from our own in a responsible manner and, if so, how should we proceed? This course will take up these and other related questions through an examination of classic and contemporary Christian and Buddhist texts in dialogue with recent theoretical options for the comparative study of religious ethics. We will begin with an assessment of the importance and distinctive quality of religious voices in moral debate and then look at some of the ways that contemporary scholars have approached the investigation and assessment of similarities and differences in moral world views. The middle portion of the course will focus on a careful reading of selected Christian and Buddhist texts that offer visions of the moral life. The course will end with a comparative consideration of certain Buddhist and Christian positions in ecological ethics.

THEO 40838 **MYSTERY OF GOD**
CYRIL O'REGAN **12:30-1:45 TR**

THEO 40840 **HOW TO BE AN/ATHEIST**
ERICK BUGYIS **2:00-3:15 TR**

Description: Much has been made in recent years of the so-called "new atheists." Books by Richard Dawkins, Christopher Hitchens and others in their misguidedly enthusiastic cohort have been celebrated and vilified by both atheists and theists. This course is designed to familiarize students with some of the most compelling critiques of Christian theism as well as the some of the most compelling responses to them (and even appropriations of them). The first half of the course concerns debates surrounding the nature of God and the relationship between faith and reason that began within Christianity and were taken up and transformed by philosophers in the 18th and 19th century. The second part of the course will look at the rich a/theological discussion that resulted from these philosophical revolutions and continues, Dawkins notwithstanding, today. In familiarizing themselves with this a/theological tradition, students will hopefully come to see that the question of the existence of God and its relation to religious belief is more complicated than the "new atheists" realize.

THEO 40842-01 **SHIISM AND CATHOLICISM**
RASOUL RASOULIPOU **3:00-4:15 MW**

