

DOCTORAL LEVEL COURSE DESCRIPTIONS

Spring 2006

Theo 83004 Advanced Hebrew

Call # 26842 P. Beaulieu TR 3:30-4:45 (3)

The goal of the course is to ensure that students master all essential aspects of the grammar and reach proficiency in reading. The course will be devoted mostly to reading substantial sections from Jeremiah.

Theo 83102 Hebrew Bible Seminar: Daniel

Call # 25258 P. Beaulieu F 12:50-3:50 (3)

Emphasis will be primarily on the Aramaic portions of Daniel and investigate the various traditions which form the background of Chapters 2 to 7.

Theo 83111 New Testament Seminar: Hellenistic Religions and Acts

CRN # 23853 D. Aune T 12:30-3:15 (3)

This seminar will focus on the problem of understanding those aspects of the Acts of the Apostles that can only be properly understood in the light of Hellenistic religious beliefs, myths, rituals and behaviors. The first part of the course will provide an intensive orientation to various aspects of Greek, Roman and Hellenistic religions. The second part will center on a close reading of the Greek texts of Acts using Joseph Fitzmyer's commentary on Acts as a major resource. The third part of the seminar will focus on the presentation and discussion of student projects, each of which will be a paper in draft form on one of the eleven passages in Acts in which Hellenistic religions play an important role. The instructor hopes to edit and publish a volume on Hellenistic Religions and Acts in which revised and polished forms of each of these papers will be included.

Theo 83204 Early Christianity Seminar: John Chrysostom and Friends: The Social World of Late Antiquity

CRN# 20336 B.Leyerle R 9:30-12:15 (3)

John Chrysostom preached and wrote tirelessly for his congregations in Antioch and Constantinople from the end of the fourth to the beginning of the fifth century. This body of sermons and occasional tracts provides us with an unsurpassed window onto the lives and concerns of late antique Christian men and women. These social issues - as well as the church's efforts to address them - will form the focus of this course. Other roughly contemporary authors (i.e. "friends") will be consulted to extend and enrich our discussion. We will explore issues of civic life, urban poverty, marriage and sexuality,

the education of children, monasticism, patronage, sickness, Jewish-Christian relations, rhetoric, and church matters. Throughout the course, we will consider the role of theory in the work of history.

Theo 83206 Guadalupe: Faith, Theology, and Tradition

CRN# 25259 Elizondo/Matovina W 12:50-3:50 (3)

Our Lady of Guadalupe has been at the heart of Mexican and Mexican American faith and identity for nearly five centuries; within Roman Catholicism she is officially acclaimed as the patroness of the Americas. This seminar explores the origins and development of the Guadalupe tradition; the *Nican mophua*, which millions of devotees acclaim as the foundational narrative of that tradition; and theological writings about Guadalupe from Miguel Sánchez's *Imagen de la Virgen María, Madre de Dios de Guadalupe* (1648) down to the present day.

Theo 83207 Historical Theology Seminar: Ecclesiology in the Middle Ages

CRN# 25260 T. Prügl. M 12:50-3:50 (3)

Unlike the Trinity, christology, or sacramentology ecclesiology did not form a distinct area of academic teaching in medieval theology. It was not until the 15th century that the tractate "De ecclesia" emerged to become one of the most important areas of theology in modern times. Nevertheless, the Church was an

object of theological investigation prior to the 1500s, and usually these investigations reflect the political controversies of the day. One major obstacle of medieval theologians to provide a coherent doctrine on the Church was the tension between a mere eschatological concept of church as "corpus Christi mysticum" and an understanding of the Church as a concrete spatio-temporal reality with a hierarchical organization. Accordingly, descriptions of the Church fluctuated, emphasizing either the visible constitution of the Church, its hierarchy and power, or the sacramental view of the Church as the vessel of the Holy Spirit and the communal aspect

of salvation and grace. After briefly looking at the Gregorian reform in the 11th and 12th centuries, the major part of the course will focus on the ecclesiological ideas of the 14th and 15th centuries, when the Great Western Schism (1378-1414) and the heresies of John Wycliffe and Jan Hus challenged traditional understandings of the Church. The Conciliar Movement in the wake of the Councils of Constance (1414-1418) and Basel (1431-1449)

and the reactions to it produced more ecclesiological literature than any period before that time. Linking the debates on the Church in the earlier and the later Middle Ages, the course will also pay attention to the ecclesiology of Thomas Aquinas as a representative of high scholastic thought. -- Students are required to write one formal research paper and to prepare background reports as well as in class presentations on selected

texts. Many texts discussed in this course are not available in translation. Therefore a basic reading knowledge of Latin is expected.

Theo 83403 Medieval Liturgies

CRN# 25264 M.Driscoll T 12:30-3:15 (3)

The purpose of this seminar is to examine the various sacramental rites in the Middle Ages, especially the Eucharistic liturgy, and to attempt to reconstruct them within the context of liturgical enactment, architectural space, artistic and musical decoration, etc. The seminar must necessarily deal with liturgical texts, but this is only a first step for understanding the broader dimensions of the liturgy. Architectural, artistic and musical components will be taken into consideration. Numerous commentaries on the liturgy are also an important source for garnering the medieval understanding of the liturgy, especially in its allegorical interpretation. A tangential but key element for the understanding is the devotional and spiritual practices that grew up alongside the official liturgy. Therefore, some attention will be given to these dimensions, including liturgical drama.

Theo 83406 Liturgical Theology

CRN # 25265 N. Mitchell W 12:50-3:50 (3)

This course introduces students to the classical texts of sacramental theology (Augustine and Thomas Aquinas) and assesses their modern (re-)interpretation in the work of both European (Louis-Marie Chauvet, Jean-Luc Marion) and American (David Power, Edward Kilmartin) scholars. The relation between sacramental and "liturgical" theology (as developed in Aidan Kavanagh's *On Liturgical Theology*) is also explored. Among the required texts are Chauvet's *Symbol and Sacrament*, portions of Marion's *God without Being*, and Power's *Sacrament: the Language of God's Giving*.

Theo 83616 Moral Theology Seminar: Modern Moral Thought

(Theo 653)

History of Modern Moral Thought: Natural Law and Moral Sense Theory

CRN # 25266 J. Herdt F 9:35-12:35 p.m. (3)

In the wake of sixteenth-century confessional strife, ethical reflection was typified by an attempt to prescind from theological controversies and to model ethics on scientific and mathematical theories. At the same time, thinkers worked from inherited understandings of the virtues, divine commandments, and natural law. In the first half of the semester, we will focus on the tradition of modern natural law in the seventeenth century, contrasting it with earlier natural law thinking and considering the reasons for its decline after Locke.

In the second half, we will turn to the eighteenth-century moral sense school, exploring the ways it sought to avoid problematic aspects of modern natural law theory, in particular its theological voluntarism and its elitism. We will conclude by considering Jonathan Edwards' appropriation and subversion of moral sense thought. Throughout, we will seek to delineate how the issues that emerged in this period set the terms for all subsequent moral thought, and reflect on the ways in which this period defined moral philosophy over against moral theology. Our primary contemporary interlocutor will be J.B. Schneewind, along with John Milbank, Bonnie Kent, G. Scott Davis, Alasdair MacIntyre, et al.

THEO 83617 Christian Ethics and the Concept of Morality

CRN# 26804 G. McKenny T 12:50-3:50 (3)

One of the most distinctive features of modern ethics is its concept of morality: the notion that moral laws are grounded in reason alone and bind us categorically, i.e., apart from our desires, inclinations, or interests. This course has two aims. The first aim is to show how this concept as Kant formulated it and the criticisms directed against it by Hegel and Nietzsche have shaped the modern moral landscape by (1) generating new ideas of responsibility, conscience, freedom, will, and moral reason; (2) provoking debates over the relation of religion and ethics, obligation and virtue, self-regard and other regard; and (3) producing new kinds of ethical inquiry (rationalistic, hermeneutical, critical). The second aim is to show how modern Christian ethics has struggled to orient itself in this landscape, unsure whether it is friendly or hostile territory. In addition to major works by Kant, Hegel, and Nietzsche, the course will include shorter selections from Elizabeth Anscombe, Karl Barth, John Hare, Stanley Hauerwas, Jean-Luc Marion, John Milbank, Jeffrey Stout, Bernard Williams and John Yoder.

Theo 83809 Systematic Seminar: Theological Anthropology

CRN# 25262 M.C. Hilkert W 9:35-12:35 (3)

(Theo 647)

Questions of theological anthropology lie at the heart of highly disputed theological, ecclesial, ethical, and political issues, yet the discipline itself is in question. This seminar will focus on diverse contemporary approaches to the field of (Christian) theological anthropology. The goal of this survey of selected Catholic, Protestant, and Orthodox theologians will be to identify the questions and resources within the tradition that are most in need of critical engagement and constructive development today.

Issues to be engaged include: 1) the nature/grace disputes in the Catholic tradition at the beginning of the 20th century and their ongoing influence; 2) the relationship between anthropology, christology, and trinitarian theology and the appropriate starting point for theological anthropology; 3) theological understandings of personhood and relationality; 4) contemporary reformulations of the doctrines of imago Dei, original sin, and grace; 5)

the impact of global human suffering and ecological devastation on Christian understandings of what it means to be human; 6) human differences, structural inequalities, and the possibility of human solidarity.

Theo 83813 Comparative Theology Seminar

CRN# 25263 B. Malkovsky M 12:50-3:50 (3)

The purpose of this seminar is to introduce students of systematic theology to recent developments in the theological dialogue between Christianity and other religions, and to deepen their theological understanding of God, christology, grace, eschatology and religious experience through the encounter with three specific faiths: Hinduism, Buddhism and Islam. This course presupposes no previous knowledge of other religions; it is designed to provide the student with a solid theological foundation for further scholarly research or for incorporation in the classroom. Required: oral presentation, class discussion, two analytical papers.

Theo 88401 Liturgical Studies Dissertation Seminar

CRN# 20768 T 4:00-5:15 (3)

(Theo 689)

The Dissertation Seminar is a non-credit compulsory course for Liturgy students, taken in the second semester of the second year. The purpose of the seminar is to assist students toward the formulation of a dissertation topic in collaboration with the liturgy faculty and students with a view to a timely submission of the topic.

THEO 87001 Special Studies *Permission required* (see Carolyn Gamble) V

THEO 98699 Resident Dissertation and Research V

(students not in coursework MUST register for 1 credit hour)

THEO 98700 Non-resident Dissertation and Research (1)