

The following Undergraduate courses in Theology will be offered in FALL 2003. They are listed under these headings:

COURSES THAT SATISFY UNIVERSITY REQUIREMENTS:

FIRST THEOLOGY REQUIREMENT

SECOND THEOLOGY REQUIREMENT

COURSES FOR MAJORS

(also suitable as collegiate electives; these courses do not satisfy either University requirements)

CENTER FOR SOCIAL CONCERNS OFFERINGS

FIRST THEOLOGY REQUIREMENT

THEO 100/180G/200 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 200/01	FOUNDATIONS OF THEOLOGY: BIBLICAL/HISTORICAL	
	MICHAEL FOLEY	11:00-12:15 TH
THEO 200/02	FOUNDATIONS OF THEOLOGY: BIBLICAL/HISTORICAL	
		8:30-9:20 MWF
THEO 200/03	FOUNDATIONS OF THEOLOGY: BIBLICAL/HISTORICAL	
	ROBIN DARLING YOUNG	9:30-10:45 TH
THEO 200/04	FOUNDATIONS OF THEOLOGY: BIBLICAL/HISTORICAL	
	EUGENE GORSKI	11:00-12:15 TH

Christians are called not simply "to know about" Jesus, but rather "to know" him. This knowing of Jesus is gained from an ever deepening personal relationship with him, a relationship that results in the ongoing transformation of one's life.

One of the goals of this course is to develop our knowing of Jesus. We will achieve this goal by learning to understand and appreciate some of the "portraits" of Jesus.

Course Description

Students of this course will learn to understand and appreciate the various faith portraits of Jesus painted by

WILLIAM MATTISON**5:00-6:15 TH**

What is the good life? The answer to this question, subject of reflection for millennia, depends on how one understands the world, and the human person's place in the world. Catholic beliefs about God, creation, the human person, and Jesus Christ are the source of the Catholic vision of the good life. The purpose of this course is to explore different answers to the question of the good life, from both outside and within the Catholic tradition. Students will critically engage Biblical, theological, and philosophical texts, from before time of Christ to the present, which address the question of the good life. Students will be expected describe and charitably evaluate these various responses, with an eye toward enhancing their own response to the question of the good life. After this historical survey, the final third of the course will examine a few contested ethical issues in order to understand how competing visions of the good life play out in varying positions on difficult moral issues.

**THEO 220A,B,C EN/GENDERING CHRISTIANITY
MARY ROSE D'ANGELO**

3:30-4:45 TH

This course is an introduction to feminist and gender-based approaches to spiritual and theological traditions in the Christian west. Beginning from the pastoral and practical issues raised by gender assignments in the context of religious experience it addresses major topics of theological thinking (such as sin, salvation, images of God, Christology) relating historical development and contemporary rereadings in light of gender and sexuality. The approach will be both critical (i. e. analytic) and constructive; the primary focus will be on Christian and post-Christian theological and literary texts, but some attention will be given to other religious perspectives.

**THEO 222A,B,C ONE JESUS AND HIS MANY PORTRAITS
JOHN MEIER**

11:00-12:15 TH

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 focus of the class lectures will be 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). Other New Testament portraits of Jesus, especially those found in the four Gospels of Mark, Matthew, Luke, and John (A.D. 70-100), are covered by the 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 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 227A,B,C CHURCH AND WORSHIP
MICHAEL DRISCOLL**

12:30-1:45 TH

An analysis of the Church as a community of believers and a social institution, and a study of Church liturgy and sacraments. This course will center around three key areas, namely: 1. ANTHROPOLOGY: As human persons, why do we feel the need to express ourselves and our relationship to God through ritual activity? 2. THEOLOGY: What are the Christological and ecclesiological underpinnings for the sacraments? 3. HISTORY: What is the historical development of each of the seven sacraments? What has remained constant in spite of historical mutations?

THEO 228A,B,C U.S. LATINO SPIRITUALITY
DANIEL GROODY/VIRGLIO ELIZONDO 9:30-10:45 TH

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 230A,B,C THE CHURCH WE BELIEVE IN
THOMAS PRÜGL 1:55-2:45 MWF

From the New Testament on, the Christian community has turned repeatedly to the formulation and description of its identity, essence and constitutional elements. Specifying what is entailed in the claim of the creed—'I believe in the one, holy, catholic and apostolic Church'—has been especially necessary at certain crucial moments in the history of the Christian movement. Providing an introduction to the main themes and problems in ecclesiology (the doctrine about the Church), this course will examine the teachings of the Second Vatican Council on the Church as well as the development of ecclesiology in the New Testament, in Patristic and Medieval theologians. Special attention will be paid also to such matters as the constitution of the Church, the role of the papacy, infallibility, and, the universal versus local churches.

THEO 231 CATHOLICISM
RICHARD MCBRIEN 9:30-10:45 TH

A comprehensive exposition of Catholic theology from a historical, doctrinal, and ecumenical perspective. The course addresses the following questions: the interrelationships among faith, theology, and belief; the meaning of human existence (a multi-disciplinary exploration); the problem of God (revelation, religious pluralism, providence, the Trinity, etc.); Jesus Christ (New Testament data, doctrinal development, contemporary views, including a discussion of Jesus' self-consciousness, sexuality, and sinlessness); the Church (New Testament data, history, Vatican II, mission, sacraments, authority, ministry, Mariology, etc.); and Christian existence (ethics, spirituality, eschatology).

Required bi-weekly discussion sections will be held; class lectures will be shortened on those weeks.

THEO 236 LATINO THEOLOGY AND THE CHRISTIAN TRADITION
TIMOTHY MATOVINA 12:30-1:45 TH

This course examines the emergence and development of Latino religion and theology in the United States. In particular, the course will explore how U.S. Latina and Latino theologians have articulated the meaning and implications for Christian living of core theological topics such as Christology, evangelization, social justice, and liturgy

THEO 240A,B,C JESUS AND SALVATION
MARY CATHERINE HILKERT 9:30-10:45 TH

An exploration of the mystery of Jesus the Christ and the experience of salvation through examination of the life, ministry, death and resurrection of Jesus (Part I); the development of classic Christian doctrine (Part II); and selected contemporary perspectives and questions (Part III).

THEO 268A,B,C **A FAITH TO DIE FOR**
XL IIPS **MICHAEL BAXTER**

11:00-12:15 TH

An introduction to Catholic moral theology, with an accent on how Catholic belief and practice shapes the Church's understanding of the moral life. Aspects of Catholic belief and practice to be covered include baptism, penance, reading scripture, preaching, prayer, the Eucharist, martyrdom, religious life, marriage, and mission. In the context of these beliefs and practices, several leading themes in Catholic moral theology will be explored, e.g., sanctification, the eternal and natural law, and virtues and vices, and several moral issues will be examined, e.g., abortion, suicide, capital punishment, economic justice, and war and peace. This course explores an understanding of the moral life in terms of participation in the life, death, and resurrection of Christ, but at the same time, it avoids construals of the moral life that rest merely on pious exhortations ("Jesus says"), assertions of ecclesial authority ("The Church says"), or invocations of negative moral prohibitions ("Thou shalt not"). Thus "the faith" will be presented as a set of beliefs and practices that are disturbingly radical, demanding that Christians die to themselves, yet also deeply attractive, in that dying serves as a passageway to true life. As suggested by the title, a leading emphasis in the course is that only a faith worth dying for can forge a moral life that is truly worth living.

Readings include selections from scripture, liturgical texts, theological and moral treatises, encyclicals, and the documents of Vatican II, plus Augustine's *Confessions*; Cantalamessa's *The Eucharist: Our Sanctification*; Graham Greene's *The Power and the Glory*; short stories of Flannery O'Connor; Dorothy Day's *The Long Loneliness*; and Helen Prejean's *Dead Man Walking*. Evaluation is based on a mid-term, a final, several short papers, and interactive class participation.

THEO 274 **CATHOLIC SOCIAL THOUGHT: DISCIPLESHIP: LOVING**
ACTION FOR JUSTICE
ANDREA SHAPPELL

2:00-3:15 TH

This course is for students returning from Summer Service Internships or other service experiences who desire an extended opportunity for reflection and analysis. Some of the major themes to be discussed are: Christian compassion, discipleship and Catholic Social Teaching. The course culminates with a comprehensive research project on a theological question or issue which emerges from the summer and/or other service experiences and is explored with other academic disciplines. More information about the course format, the experiential learning method and the process of evaluation is explained in the Learning Agreement and Application Form which is available at the Center for Social Concerns. This course fulfills the second theology requirement.

THEO 281A,B,C **WAR, LAW, ETHICS**

THEO 285E **CHRISTIAN LITURGY AND MUSIC**
CLARE JOHNSON

2:00-3:15 TH

Music has long played an important role in Christian liturgy as an artistic expression of the Church's prayer and theology. Part I of this course will survey the historical development of Christian liturgy and its theological interpretation from the New Testament period forward, focusing in particular on the role of music and theology of music in liturgy. Part II will concentrate on the use of music in liturgy today, studying various official Church documents on music from Vatican II forward (including: *Sacrosanctum Concilium*, *Musicam Sacram*, Music in

destruction. *Pierced by a Sword* places Armageddon, the ultimate showdown between good and evil, on the "God quad" of the University of Notre Dame! Reading these novels gives students the opportunity to apply what they have learned about the historical sweep of eschatology to a twentieth century context in an enjoyable way.

**THEO 290A,B,C 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.

Requirements: Short papers, midterm exam, and final exam.

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

THEO 307A/507A ELEMENTARY BIBLICAL HEBREW

**THEO 395/01 CHRISTIAN TRADITIONS
JOSEPH WAWRYKOW**

9:35-10:25 MWF

A survey of Christian theology from the end of the New Testament period to the eve of the Reformation. Through the close reading of primary texts, the course focusses on the Christology of such influential thinkers as Origen, Athanasius, Augustine, Anselm and Aquinas. How do these thinkers understand the person and work of Jesus Christ? What are the Christological problems that they tried to resolve? How do the different Christologies of these thinkers reflect their differing conceptions of the purpose and methods of 'theology'? Some attention will also be given to non-theological representations of Christ. How does the art of the early and medieval periods manifest changes in the understanding of the significance of Jesus? This course is obligatory for all first and second majors but is open to others who have completed the university requirements of theology and who wish to gain a greater fluency in the history of Christian thought.

**THEO 395/02 CHRISTIAN TRADITIONS
JOSEPH WAWRYKOW**

3:00-3:50 MWF

A survey of Christian theology from the end of the New Testament period to the eve of the Reformation. Through the close reading of primary texts, the course focusses on the Christology of such influential thinkers as Origen, Athanasius, Augustine, Anselm and Aquinas. How do these thinkers understand the

person and work of Jesus Christ? What are the Christological problems that they tried to resolve? How do the different Christologies of these thinkers reflect their differing conceptions of the purpose and methods of 'theology'? Some attention will also be given to non-theological representations of Christ. How does the art of the early and medieval periods manifest changes in the understanding of the significance of Jesus? This course is obligatory for all first and second majors but is open to others who have completed the university requirements of theology and who wish to gain a greater fluency in the history of Christian thought.

THEO 401**HEBREW SCRIPTURES****EUGENE ULRICH****11:00-12:15 TH**

This course provides an overview and critical study of the Hebrew Scriptures in their literary, historical, and theological contexts. The focus will be principally on reading and gaining an informed understanding the biblical text, but this will be done against the background of the history, literature, and religions of the magnificent civilizations in the ancient Near East. Further aspects include analysis and use of the tools of historical-critical scholarship; ancient mythology; the processes by which the Scriptures were composed; Old Testament theology; and contemporary theological issues. The course is designed to prepare students both for graduate biblical studies and for intelligent effectiveness in the contemporary church.

There will be one class presentation, one exegesis paper, a mid-term, and a final exam.

THEO 412**HISTORICAL JESUS****JOHN MEIER****3:30-4:45 TH**

The purpose of this course (a lecture course supplemented by readings and discussion) is to introduce the student to the major historical and exegetical problems involved in the quest for the historical Jesus, especially as pursued today in the so-called Third Quest. The course will move from initial definitions and concepts, through questions of sources and criteria, to consideration of major sayings and deeds of Jesus that may reasonably be considered historical. As time allows, major areas to be treated will include Jesus, relation to John the Baptist, Jesus, proclamation of the kingdom as future yet present, his realization of the kingdom through deeds of power (miracles) and table fellowship, the various levels or circles of followers (the crowds, the disciples, the Twelve), various competing groups (Pharisees, Sadducees), his teaching in relation to the Mosaic Law, the enigma (riddle-speech) of his parables, self-designation, final days, passion, and death. Obviously, it is more desirable that students be allowed time for discussion and questions than that all these topics be covered.

THEO 422E**MEDIEVAL THEOLOGY: INTRODUCTION****THOMAS PRÜGL****3:00-4:15 MW****XLISTED THEO 522**

The Middle Ages brought about a broad spectrum of theological thought and literature. Both traditional and innovative medieval theologians eventually made theology a "science". Though exposing the faith to rational inquiry, medieval theology remained a thoroughly biblical endeavor. The Middle Ages also produced a great number of classics of Christian spirituality.

The course will focus on single theologians as well as on important controversies and theological ideas. Particular emphasis will be given to the leading figures of the 12th and the 13th century, such as Anselm of Canterbury, Peter Abelard, Bernhard of Clairvaux, Hugh of Saint Victor, Albert the Great, Bonaventure, Thomas Aquinas and Duns Scotus

AL NEIMAN**9:30-10:45 TH****XLISTED PHIL 267**

"For Jews and Christians beyond numbering, Abraham Joshua Heschel was a spiritual mentor who changed our lives in ways that we are still trying to understand." - The Reverend Richard John Neuhaus

"I feel that Rabbi Heschel is one of the persons who is relevant at all times, always standing with prophetic insights to guide us through these difficult days." - The Reverend Martin Luther King, Jr.

"He not only studied Torah but lived it: the roster of activists in almost every major campaign of Jewish or humanitarian concern has included his name." - Professor Steven J. Katz

This course will mainly be devoted to a study of the philosophical understanding of Judaism developed by Rabbi Abraham J. Heschel (1909-72). Heschel is best known as a progressive activist, member of the Clergy and teacher of seminarians at The Jewish Theological Seminary in New York. However, his philosophical work is of considerable importance in its own right. In order to demonstrate this, the course will be devoted to a careful examination of his classic work *God in Search of Man: A Philosophy of Judaism* (Farrar, Straus and Giroux: 23rd printing, 2000). If time permits, I'd like to examine at least one prominent attempt to translate Heschel's philosophy of religion into a "liberation philosophy" for the 21st century, e.g. the work of Cornel West in his *Prophecy/Deliverance! An Afro-American Revolutionary Christianity* (Westminster)

Requirements include semi-regular 250-300 word papers for individual (20 out of 28) classes as well as a 5-7 page take home final. This course cannot be completed without regular attendance, careful pre-class preparation and considerable self-motivation.

THEO 326**GOD, PHILOSOPHY AND UNIVERSITIES****ALASDAIR MACINTYRE****9:30-10:45 TH****XLISTED PHIL 326**

Enquiry and teaching in Catholic universities have aimed at understanding how the universe--physical, animal, human--is ordered to God. One task of philosophy in the Catholic tradition has been to show how the various secular disciplines both contribute to such understanding and remain incomplete without theology. How is this task to be carried out? We shall consider answers by three Catholic philosophers in different intellectual and cultural situations, Aquinas, Arnauld, and Newman in the hope of learning how to answer this question today.

Requirements: Three papers will be required. There will be no examination.

THEO 349**KIERKEGAARD****ALVEN NEIMAN****3:30-4:45 TH****XLISTED PHIL 418E**

This course will be devoted to a close reading of Kierkegaard's *Works Of Love*. Too often this collection of discourses is treated merely as "inspirational literature." Following the lead of some recent scholarship, I'd like to attempt to study it as a sustained attempt at a philosophical theology of love, especially of the commandment (from Leviticus) to "love thy neighbor as thyself." For Paul this was certainly one of the greatest of commandments. For authors such as Freud and Nietzsche (and great fictional characters such as Ivan Karamasov), it was an important sign of the absurdity and irrationality of Christianity. How am I to love myself (without being guilty of self-absorption or narcissism)? Who exactly counts as my neighbor?

