

Undergraduate Courses: Fall 2004

I. Courses that Satisfy University Requirements:

- A. First Theology Requirement
- B. Second Theology Requirement

II. Courses for Majors

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

III. Other Courses for Majors and Electives

(these courses do not satisfy University requirements)

IV. Know Your Catholic Faith Series

(these courses do not satisfy University requirements)

Check Irishlink for time changes and other information.

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 Testaments, 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	TH 11:00-12:15
THEO 200/02	Foundations of Theology: Biblical/Historical	MWF 8:30-9:20
THEO 200/03	Foundations of Theology: Biblical/Historical	TH 9:30-10:45
THEO 200/04	Foundations of Theology: Biblical/Historical	MWF 11:00-12:15
THEO 200/05	Foundations of Theology: Biblical/Historical	MWF 9:30-10:45
THEO 200/06	Foundations of Theology: Biblical/Historical	MWF 3:00-3:50

THEO 200/07 Foundations of Theology: Biblical/Historical

MWF 11:45-12:35

SECOND THEOLOGY REQUIREMENT

Prerequisite - Foundations of Theology

Prerequisite - 3 Credits of Theology (100/180G/200)

THEO 222ABC The One Jesus and His Many Portraits
John Meier

TH 9:30-10:45

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 227ABC Church and Worship
Michael Driscoll

TH 2:00-3:15

An analysis of the Church as a community of believers and a social institution, and a study of the Church's 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 the historical mutations?

THEO 228ABC U.S. Latino Spirituality
XL ILS 288ABC Dan Groody

TH 11:00-12:15

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 229E The Veneration of the Saints, Especially the Mother of God, in the

History of Christianity
Robin Darling Young

TH 12:30-1:45

Debated as to its origins and controversial among some early modern and contemporary Christians, the long and complex tradition of devotion to the saints still flourishes in Catholicism and Orthodoxy. This course considers the beginnings of devotion to the saints in ancient Christianity, the origins of the cult of the Virgin Mary, and local and transnational devotions in ancient and medieval Christianity and Byzantium. Shrines, pilgrimages, and relics with their associated commerce will receive attention, as will the reaction against such devotion in the sixteenth century West. The course will also examine selected modern scholarly examinations of sainthood and cultus, as well as the contemporary ambivalence about traditional devotions (especially to the Mother of God), the relationship of devotion to the saints to the developing theological themes of the person of Christ and the church as communion of saints, and the appearance and canonization of new saints in western and eastern Christianity.

THEO 231 Catholicism
Richard McBrien

TH 9:30-10:45

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).

There are six discussion sessions during the semester which meet every other week on Thursday afternoons and Fridays, at a time and place to be announced. Attendance at these discussion-group sessions is required for all. Classes are shortened by 25 minutes each during the weeks that the discussion groups meet.

THEO 240 Jesus and Salvation
Mary Catherine Hilkert

TH 11:00-12:15

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 christological doctrine (Part II); and selected contemporary perspectives and questions (Part III). Course requirements include required reading and regular class participation, mid-term and final examinations, three reflection papers, and one panel presentation.

THEO 243 Theology of Marriage
Paulinus Odozor

TH 2:00-3:15

This course seeks to introduce participants to the principal elements in the Catholic Tradition on marriage by examining the sources of this tradition in sacred scripture, the work of ancient Christian writers, the official teachings of the Church and recent theological reflection. The method employed in the course is thus historical, scriptural, and thematic. The readings selected for this course are intended to expose students to contemporary discussion in moral theology apropos of these issues, and provide them with the necessary theological tools to critically evaluate a wide variety of ethical positions dealing with marriage in the Catholic tradition.

THEO 251EFG Relationships & Sexuality and Christian Traditions
Mark Poorman SUN 7:00-9:30 PM

This course is an introduction to the traditions and methods of Christian ethics and Roman Catholic moral theology, especially as they are applied to human sexuality and sexual ethics. Following a brief introduction to current cultural contexts for considering human sexuality, we will compare several theoretical bases for sexual morality. We will also consider methods and theories of Christian sexual ethics. Finally, we will turn our attention to a number of contemporary issues, including marriage, extra-marital sexuality, contraception, assisted reproduction, and homosexuality.

The format of the course will be lecture and discussion. We will employ a number of cases and scenarios to prompt discussion and to exemplify methods and theories. Requirements include attendance at all class sessions, careful reading of the assigned texts, significant contributions in discussions, a five-page reflection paper, mid term and final exams, and a ten-page researched essay on an issue related to Christian sexual ethics. There may also be several one-page, ungraded essays assigned to promote thought and discussion on specific topics or questions.

THEO 263E Rich, Poor, and War
Todd Whitmore TH 5:00-6:15

This course examines the interrelationships between economic injustice and violence. It begins by investigating the gap between rich and poor both in the U.S. and worldwide. We also look at the history of Christian thought on wealth and poverty. We then address the ways in which economic disparity intersects with the problem of violence in both domestic (violence against women) and political realms (war and revolution). Next, we canvass Christian thought on the use of violence. This raises the question of whether Christianity itself contributes more to violence or to peace. Finally, we pose the question of whether forgiveness for violence is advisable or feasible.

THEO 265 Coporate Conscience
Leon Mertensotto TH 12:30-1:45

This course is a reflection on the Christian moral meaning of corporate action and purpose within business organizations. It deals with an analysis of the relation between Christian values and corporation policy in order to raise the consciousness of policy-

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 280B Catholic, Orthodox, Protestant: A Theological Comparison
David Fagerberg TH 12:30-1:45

This course is an introduction to the fundamentals of Catholic doctrine, but it will accomplish this end by examining Catholicism in contrast to Eastern Orthodoxy and Protestantism. The purpose of making such a comparison is twofold: first, to discern what is distinctive to the Roman Catholic tradition via critical comparison and contrast; second, to advance ecumenical understanding by making students aware of the issues that originally separated these Christian bodies, and what progress toward unity has been made. The course will begin with teachings held in common by the three traditions (nature of God, creation, Christology, atonement) and then move on to issues over which divisions have occurred (sin and the nature of human beings, the Trinity, scripture and tradition, sacraments and worship practices, and the papacy). Since a religious tradition is more than its confessions alone, we will also pay some attention to different cultural manifestations, such as art, music, architecture, and ritual.

THEO 281ABC War, Law, and Ethics
Margaret Pfeil TH 12:30-1:45

This course is designed to explore ethical and legal considerations related to war and the use of force. Beginning with a historical overview of Christian thinking on war and peace, we will develop an account of various ethical positions on the use of force, including views rooted in the just war tradition and in pacifism. We will also consider the ethical implications of related issues, e.g., sanctions, war crimes, humanitarian intervention, and terrorism. This course will be crosslisted under IIPS.

THEO 282E In One Body Through the Cross: An Introduction to Ecumenical
Theology
Christopher Wells MWF 9:35-10:25

How has historic Christianity understood the relationship between membership in the church and Christian unity? And how have Christians in the West understood the unity of the church and her sacraments in the wake of 16th Century divisions, schisms, and the like? In what relevant sense, for instance, is the church 'one', as confessed in the Nicene Creed? This course examines Scripture and the history of Christian thought on the matter of the church as a baptismal and eucharistic community. Special emphasis is placed on the achievements of the ecumenical movement in the 20th Century, and on contemporary proposals and problems related to Christian unity and difference, communion, and

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.

THEO 293ABC Regarding the Islamic Challenge to Christianity
Gabriel Reynolds

MWF 11:45-12:35

While many Christians have described Islam as a Christian heresy, many Muslims consider Christianity to be an Islamic heresy. Jesus, they maintain, was a Muslim prophet. Like Adam and Abraham before him, like Muhammad after him, he was sent to preach Islam. In this view Islam is the natural religion -- eternal, universal and unchanging. Other religions, including Christianity, arose only when people went astray. Therefore Muslims have long challenged the legitimacy of Christian doctrines which differ from Islam, including the Trinity, the Incarnation, the Cross, the New Covenant and the Church. In this course we will examine Islamic writings, from the Qur'an to contemporary texts, in which these doctrines are challenged. We will then examine the history of Christian responses to these challenges and consider, as theologians, how Christians might approach them today.

COURSES FOR MAJORS

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

THEO 307A/507A Elementary Hebrew
Alison Schofield

MWF 10:40-11:30

THEO 308 Intro to Christian Latin
Call# 4805 Daniel Sheerin

MT HF 8:30-9:20

Introduction to Christian Latin Texts (= Medieval Latin I) has two goals: to improve the student's all-around facility in dealing with Latin texts and to introduce the student to the varieties of Christian Latin texts and basic resources that aid in their study. Exposure to texts will be provided through common readings which will advance in the course of the semester from the less to the more demanding and will include Latin versions of Scripture, exegesis, homiletic, texts dealing with religious life, formal theological texts, and Christian Latin poetry. Philological study of these texts will be supplemented by regular exercises in Latin composition. (Medieval Latin II, a survey of Medieval Latin texts, will follow this course in the spring term.)

THEO 341
Call# 6921

Learning Our Faiths, Sharing Our Faiths
David Burrell, C.S.C
Dates: Aug. 30, Sept. 6, 13, 20, 27, Oct. 4

M 7:00-9:05pm

One of the major questions that individuals and religious communities face today is how to encounter and engage with others from different faith traditions. Learning Our Faiths/Sharing Our Faiths will be a venue for Notre Dame students from diverse religious backgrounds to share knowledge, experience, and wisdom from our different faith traditions. We hope that encounter with others' beliefs will also in addition help us to learn more about our own faiths. The sessions will be focused on discussing virtues and themes that are shared across the traditions of Buddhism, Hinduism, Christianity (both Catholicism and Protestantism), Judaism, and Islam. Guest speakers include Professors Michael Signer and Asma Afsaruddin.

THEO 395 01 Christian Theological Traditions
Lawrence Cunningham

MWF 10:40-11:35

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 focuses 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 Theological Traditions
Joseph Wawrykow

MWF 9:35-10:25

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 focuses 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 401 012 Hebrew Scriptures TH 11:00-12:15
Eugene Ulrich TH 12:30-1:45

This course provides an overview and critical study of the Hebrew Scriptures in their literary, historical, and theological contexts. One main focus will be on reading and gaining an informed understanding of 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. A second focus will be on writing an exegesis paper. 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.

Readings: The Catholic Study Bible (NAB); J. Mays (ed.), HarperCollins Bible Commentary; D. Harrington, Interpreting the Old Testament; N. Gottwald, The Hebrew Bible: A Socio-Literary Introduction; J. Walsh, The Mighty from Their Thrones; B. Childs, Introduction to the Old Testament as Scripture.

THEO 404 Prophetic Literature MW 11:45-1:00
Hindy Najman

THEO 405A/508A Introduction to Rabbinic Literature MW 3:00-4:15
Hindy Najman

THEO 423A Christian Spirituality and Transforming History TH 2:00-3:15
Gustavo Gutierrez & Matthew Ashley

This course will look at the relationships between embracing an authentic Christian spirituality and working to transform society and history. We start from the observation that while "spirituality" is currently very popular in the United States, it is often extremely individualistic and presented as a haven or oasis in which to escape a harsh world. The thesis of this course is that this is an impoverishment or distortion of authentic Christian spirituality. To investigate this we will begin by looking at how spirituality is presented in the Bible, with particular attention to its relationship to conversion and evangelization, as expressed in and through people's involvement in their particular cultures and histories. Then we look at certain important figures in the development of a spirituality that is transformative of history, including (among others) Bartolome de las Casas and Henri Nouwen. Finally, we look at recent texts from the magisterium, beginning with texts of Vatican II and proceeding through select papal writings ("Pacem in Terris", "Evangelii Nuntiandi"), and concluding with an analysis of John Paul II's insistence on the transformation of history as an integral part of a "new evangelization" of culture.

Requirements: Two papers and a class presentation.

THEO 436A Modern Catholic Theologian

The course focuses on three of the major contributions made by John Henry Newman to modern religious thought. (1) Newman's contribution to religious epistemology, especially the question whether it is rational or irrational to believe. *A Grammar of Assent* is our central text, although a number of Newman's much early Oxford sermons will also come in for discussion. (2) Newman's contribution to our understanding of the genesis, nature and function of doctrine. Our main text here is the famous *Essay on Development* which, arguably, is the single-most important text on tradition written in the nineteenth century. (3) Newman's view of Christ. Unlike his treatment of religious epistemology and his view of the development of doctrine, Newman does not have a single authoritative treatment of Christ. His reflections are scattered throughout, especially in the voluminous sermons and in his historical works. We will read samples of both to discern the main drift of Newman's concerns and his conclusions. As an introduction to Newman, his intellectual development and his period, as well as a classic in its own right the course opens with Newman's celebrated *Apologia Pro Vita Sua*. Required Texts: *Apologia Pro Vita Sua*, *A Grammar of Assent*, *An Essay on the Development of Doctrine*. Also, a course packet with sections from *Sermons on the Theory of Religious Belief*, *The Arians of the Fourth Century* and *Plain and Parochial Sermons*.

Requirements: Class Attendance and Participation, Midterm paper, Final Paper.

THEO 437A Miracles
 John Cavadini

MWF 8:30-9:20

What is a miracle? Can miracles happen? What is their significance? The course will approach these questions using a variety of paradigms, including philosophical, theological, and sociological. We will consider a variety of texts and issues, including the Bible, classical exegeses of biblical miracle stories (in Origen, Augustine, and Gregory the Great) as well their counterparts in modern scholarship, philosophical debates about the status of the miraculous, and recent studies of communities where miraculous events are alleged to have occurred. We will also consider the canonical process for the investigation of alleged miracles, as well as literary treatments of the theme. We will ask, finally, What is the religious significance of wonder?

THEO 441/528 Jews and Christians through History
 Michael Signer

TH 3:30-4:45

In the closing days of the II Vatican Council *Nostra Aetate* (Declaration on non-Christian Religions) reversed the negative attitude of the Catholic Church toward Judaism and the Jewish people. This remarkable change promoted "dialogue" with Jews, and suggested positive changes in the way Judaism was presented in Liturgy and Catechesis. Reactions from the Jewish communities were diverse: from rejection to welcoming. This course will explore a number of issues which emerge from the history of Christian thought and theology: How did a negative image of Judaism develop within Christianity? In what ways were these unfavorable teachings contribute toward violence against the

Jews? What is the relationship between Christian anti-Jewish teachings and Anti-Semitism? Is there any correspondence to Christian hostility within Judaism? In what ways have Jewish authors reacted to Christian tradition?

We shall also analyze recent theological writings by Jews and Christians about the changed nature of their relationship: How can Jews and Christians develop religious responses to modernity? In what senses can a study of Judaism by Christians, or Christianity by Jews, help either community to understand itself better? How can Christians and Jews develop a theology of "the other" which is not triumphalist but empathic?

THEO 442E Christian Ethics & Contemporary Culture
Jerry McKenny

MW 1:30-2:45

Christian ethics is committed to the claim that God is the ultimate ground and source of ethics. In the cultures of the modern West this claim has been repeatedly challenged. Two of the major challenges hold that by virtue of its theocentrism Christian ethics is inimical to rational morality or is implicated in cruelty, suffering and evil. This course addresses these two challenges through the reading of biblical texts with classical and modern commentaries, Aquinas, Scotus, Kant, Nietzsche, Dostoyevsky, Levinas, Jonas, Barth, John Paul II and others.

THEO 448A/536 Theology After Darwin
Matthew Ashley

MW 11:45-1:00

Daniel Dennett, a philosopher at Tufts University, has argued that the modern theory of evolution has not only made it intellectually possible and satisfying to be an atheist, but mandatory. What is the history of this anti-theistic use of Darwin, and how have Christian theologians responded? This course offers an advanced survey of attempts by Christian theologians (both Protestant and Catholic) to come to grips with the challenges raised by the Darwinian revolution. We will begin with an overview of the role of the so-called argument from design in eighteenth and nineteenth century Christian theology. Then we will consider two paradigmatic late nineteenth-century reactions to Darwin: that of Charles Hodge (What is Darwinism?) and of John Zahm, C.S.C. (Evolution and Dogma). From there we will study the largely negative mood of the early twentieth century, with particular attention to the rise of creationism. We will conclude by looking at three influential contemporary responses to Darwin: the modified creationist attack on Darwinism represented by the so-called "intelligent design" argument; the use of Darwin to attack the coherence of Christian faith by figures such as Daniel Dennett and Richard Dawkins; and the argument by John Haught and Denis Edwards (building on Teilhard de Chardin) that the Darwinian revolution can in fact support and enrich Christian faith and theology. This course will build on the study of Darwin done in STV 469: the Darwinian Revolution. Students who have not had this course are welcome to take "Theology After Darwin," as long as they agree to do a modest amount of reading from The Cambridge Companion to Darwin (three or four chapters) prior to the beginning of the course in August.

THEO 451A Catholic Social Teaching
 Todd Whitmore

TH 2:00-3:15

This course will have three components: 1) The close reading of classic texts of the Catholic Social Tradition, particularly but not exclusively the papal and conciliar documents from Pope Leo XIII's *Rerum Novarum* to John Paul II's *Centesimus Annus*. Other texts will include source documents (e.g. writings by Thomas Aquinas and Augustine) and contemporary appropriations (e.g. writings by liberation theologians and neo-conservatives). Requirement: Short papers of critical analysis and responses, intensive class participation; 2) Immersion in professional context. Each student will find a placement in a location similar to that student's anticipated profession. The student is to observe, interview, and to the extent possible participate in the life of the setting. For instance, the students can observe a law or architectural firm or a medical practice. The director and the executive committee will develop a list of placements or the student can seek one out on her own, which must then be approved by the director. Requirement: keep an ongoing journal as a "pastoral ethnography" of the setting (an interpretation of the practice in the setting in the light of the Catholic Social Tradition); 3) Final project: each student is to articulate or construct a setting in his or her anticipated profession in the light of the Catholic Social Tradition (e.g. imagine and construct what a law firm/health clinic/ad agency would look like if practiced in light of the Catholic Social Tradition). The pedagogical goals and means of this course require that it be a seminar (no more than 15 students).

THEO 479/546 Hindu and Christian Interaction
 Bradley Malkovsky

MW 1:30-2:45

This course will provide a survey of the main events, human figures and theological models which have characterized Hindu-Christian interaction, especially since the beginning of the nineteenth century, a period which marks a turning-point in Hinduism's understanding of itself. We shall attempt to determine how each of the two religions has undergone transformation in its theology and spirituality, either through the enrichment or through the challenge which the other tradition has presented. Theologically we shall examine such issues as revelation and history, divine grace and human freedom, personhood of the Deity, Hindu and Christian views of Christ, theistic and non-dualistic metaphysics.

THEO 481E The Catholic Sacraments
 David Fagerberg

TH 3:30-4:45

Lumen Gentium says that in the Church "the life of Christ is poured into the believers who, through the sacraments, are united in a hidden and real way to Christ who suffered and was glorified" (7). This course will look at the seven sacraments of the Catholic Church as the means whereby Christians are mystically united to the life of Christ. Although we will use a historical framework to organize our material, the main focus of attention will be on the theological dimensions of each sacrament. This will give us the opportunity both to examine particular questions that conditioned the development of

THEO 340W

Know Your Catholic Faith: The Identity of Jesus

Gary Anderson

SEPT. 5, 12, 19, 26 OCT, 3, 10