Course Description

A famous 20th Century theologian wrote that, “despite their orthodox confession of the Trinity, Christians are, in their practical life, almost mere ‘monotheists’.” By implication, this would mean that “in their practical life”, Christians are not typically in the habit of actually practicing Christianity, since the Christian faith is irreducibly Trinitarian. No study of the Trinity can be strictly removed from the life of faith, and the life of faith for the Christian is ordered to the Persons of the Trinity. This course therefore pursues the contours and the content of the Christian faith, tracing its developments over the centuries and examining how it is made manifest the Christian life of prayer, liturgy and sacrament, and charity. Since Jesus Christ is at once the revelation of God to man and of man to himself, Christological studies take a central role in our work. In sum, this course equips and challenges students to grapple with the mystery of St. Paul’s teaching that, for the Christian, your life is hidden with Christ in God (Col. 3:3).
Course Objectives

1. To apprehend the irreducible Trinitarian shape of the Christian faith.
2. To become literate in the grammatical and theological discipline of Trinitarian orthodoxy alongside a familiarity with heretical trespasses.
3. To demonstrate knowledge of the historical and theological development of the Trinitarian doctrine in relation to Scripture, liturgy, prayer, and conciliar disputes.
4. To develop abilities to communicate, teach, and proclaim the Trinity in theological, faith formation, and/or artistic forums.

Course Policies

- **Attendance and Participation**: Students are expected to attend all class sessions, especially due to the intensive nature of this course. The class meets daily for 2 hours and 40 minutes, including a break in the middle of class. A student who is unable to attend a scheduled class meeting (in whole or in part) should notify the instructor in advance, whenever possible.

- **Technology in Class**: Stay focused. Laptops, tablets, mobile phones, and other electronic devices are strongly discouraged in the classroom (including before and after when class is in session). As a graduate level course, this is not an absolute policy, but unless this abstention clearly hinders your own learning, you are requested to refrain from using such devices. If the use of such devices is indeed unavoidable for you, please use the device only for course related matters, which is not expected to necessitate the browsing of Pinterest, Twitter, or ESPN. For some rationale behind this (quasi-)policy, see [http://bit.ly/focusedclassroom](http://bit.ly/focusedclassroom).

Grading

The grade **A** is reserved for what is considered to be exceptional work on the graduate level; an **A-**/ **B**+ means that work is at a level of solid and high quality, a level above what is necessary to complete successfully the requirements for the course; a **B** is good solid work, the average and minimum required (and expected of graduate students) for the successful completion of a graduate-level course; a **B-**/*C**+ is a passing grade for graduate-level study meaning that an assignment was completed but in need of improvement and/or further development or clarification; and a **C**, although a passing grade, indicates some serious problems.

Required Texts

The following texts must be procured
St. Bonaventure, *The Journey of the Mind to God* [ISBN: 978-0872202009; other editions are ok]

The remaining “required” texts are (or will be) available on Sakai [S], course e-reserves [ER] through the Hesburgh Library [http://library.nd.edu/courses](http://library.nd.edu/courses), or elsewhere online, as indicated in the “Course Schedule”. If possible, texts should be printed out and brought to class on relevant days with your annotations.

* Additional texts are “recommended,” as detailed below in “Course Schedule”
Course Requirements

1. **Class Attendance and Participation (5%)**
   The maximum benefit of this course comes from diligent and consistent preparation from all members, leading to focused, attentive participation throughout each of the class sessions. Alongside lectures, the combination of focused, informed questions and contributions to class discussions will enrich our study, whether in full class settings or in smaller discussion groups. (This grade assumes unfailing attendance—special circumstances notwithstanding.)

2. **Online Journal (20%)**
   Each student will keep an online reading journal on Sakai in which substantive observations and questions drawn from the texts are posited. An “observation” may include identifying the thesis of the text, brief outlines of the text’s structure, and highlighting key points. “Observations” are not interpretations of the text (i.e., your opinion or feelings about the text). For each text, students must record and submit two observations (each observation may be as brief as a couple lines), plus one follow-up question on the text. Articulating these observations and questions prior to class will help focus each student’s thoughts before the lecture and discussion relating to the text. Including page numbers (or section numbers, as appropriate) for reference is important and required. These journal entries should be submitted no later than 2:00pm of each class day, though the earlier the better so others (including the instructor) may benefit from reading your entries. Here is an example of what an entry might look like:

   *Text Author, Text Title, Class Date.*
   1. Observation #1…
   2. Observation #2…
   Question drawn from text: (Question here)

   Students are entitled to two free “skip days” on the online journal for the course, because God is love.

3. **Reflection paper/essay/homily/retreat talk/lesson plan (35%)**
   Depending on individual interests, students will prepare a written component that “translates” some of the theological material from the course into something that might be incorporated into their own work. Due via Sakai as Word doc or PDF (as appropriate) by 2:00pm on Monday, July 23.
   [Name document as follows: Last Name, First Name – Trinity Plan]

4. **Final Essay Exam (40%).**
   This exam is a synthetic, integrative essay written in response to a provided prompt. It will be written outside of class and submitted electronically via Sakai by 11:55pm on Friday, July 27.
   [Word files only, with document name as follows: Last Name, First Name – Trinity Final]
Course Schedule

Monday, July 9
A Matter of Love (Introduction)

REQUIRED READINGS

RECOMMENDED READINGS/ADDITIONAL RESOURCES
- *Catechism of the Catholic Church*, §§69–78

Tuesday, July 10
Worship and the Trinitarian Concentration of Christian Life

REQUIRED READINGS

RECOMMENDED READINGS/ADDITIONAL RESOURCES
- *Catechism of the Catholic Church*, §§305–314

Wednesday, July 11
Christian Prayer as Trinitarian

REQUIRED READINGS
- Francesca Aran Murphy, “The Trinity and Prayer” in *The Oxford Handbook of the Trinity*, 505–18
- St. Thomas Aquinas, *Summa Theologiae* II–II, question 83, article 2, available online at http://www.newadvent.org/summa/3083.htm#article2

RECOMMENDED READINGS/ADDITIONAL RESOURCES
- *Catechism of the Catholic Church*, §§2700–2724
Thursday, July 12
The Trinity in the Content, Form, and Canonicity of Scripture

REQUIRED READINGS
- C. Kavin Rowe, “The Trinity in the Letters of St Paul and Hebrews,” in *The Oxford Handbook of the Trinity*, 41–54

RECOMMENDED READINGS/ADDITIONAL RESOURCES
- *Catechism of the Catholic Church*, §§101–141

Friday, July 13
Trinitarian Stirrings in the Ante-Nicene Fathers

REQUIRED READINGS

RECOMMENDED READINGS/ADDITIONAL RESOURCES
- “Introduction” to Rusch, *The Trinitarian Controversy*, especially 1–17

Monday, July 16
Arius, Alexander, and the Trinity at Nicaea

REQUIRED READINGS
- Khaled Anatolios, chapter 2: “Development of Trinitarian Doctrine: A Model and Its Application” in *Retrieving Nicaea*, 33–53 and 79–86 (the remainder of the chapter is recommended but not required)
- “The Creed of the Synod of Nicaea” in Rusch, *The Trinitarian Controversy*, 41–42
RECOMMENDED READINGS/ADDITIONAL RESOURCES

Tuesday, July 17
**Athanasius: The Reception and Defense of Nicaean Orthodoxy**

REQUIRED READINGS

RECOMMENDED READINGS/ADDITIONAL RESOURCES
- *Catechism of the Catholic Church*, §§127–135

Wednesday, July 18
**The Cappadocians: Cementing Orthodoxy with the Unity of Persons in Distinction**

REQUIRED READINGS

RECOMMENDED READINGS/ADDITIONAL RESOURCES
- Rudi A. Te Velde, “The Divine Person(s): Trinity, Person, and Analogous Naming,” in *The Oxford Handbook of the Trinity*, 359–70
Sat, July 18

Required Readings

☐ Alan Torrance, Persons in Communion: Trinitarian Description and Human Participation (Edinburgh: T & T Clark, 1996)


Thursday, July 19

Augustine and the Trinitarian Coordinates

Required Readings


Recommended Readings/Additional Resources


Friday, July 20

Bonaventure: The Willingness to be Grasped by Love

Required Readings

☐ St. Bonaventure, Itinerarium Mentis in Deum [The Journey of the Mind to God], 1–39


Recommended Readings/Additional Resources

Monday, July 23
Communicating Truth: Practicum on Pedagogy and Homiletics
Special Guest: Prof. Todd Walatka, Asst Chair for Graduate Studies, Dept of Theology
* No Reading Assignment for This Day

Tuesday, July 24
Moving with Charity
**REQUIRED READING**
- Pope Benedict XVI, *Deus Caritas Est*, available in print or online

Wednesday, July 25
Expressing Beauty
**REQUIRED READINGS**

**RECOMMENDED READINGS/ADDITIONAL RESOURCES**

Thursday, July 26
Music and the Trinitarian Dimensions of Time and Space
**REQUIRED READINGS**
- Jeremy S. Begbie, “Theology through the Arts” (video), available at https://youtu.be/UlR3bOsoAdA

Friday, July 27
Final Exam due by 11:55pm via Sakai (no class meeting)
* Please save exam as Word doc with this title: Last Name, First Name – Trinity Final