

## Sub-Catalog of Course Descriptions Spring 2010

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**Christian Theology: An Introduction****THL 1050-001****THL 1050-002****THL 1050-007****Dr. Michael A. McElwee****MWF 8:30 – 9:20 am****MWF 9:30 – 10:20 am****MWF 10:30 – 11:20 am**

This course is an Introduction to Christian Theology. It proceeds, in general, by looking at God, Jesus, and the Church. As an introductory course, what we are after are the basics for University-level theology. On the other hand, the basics present quite a challenge. First, theology itself is a complex endeavor. Theology could be defined in simple terms as “reflection upon the Word of God”. However, to understand the basics of that brief definition would be to understand its implications: that there is a God; that this God “speaks”; that we can “hear” and interpret this speech; that we can reflect upon the Divine, etc. Second, if we add the fact that the course is Christian Theology, and not theology in general, a whole new set of questions appears concerning Jesus of Nazareth and the unique Christian doctrine of the Incarnation: Who was Jesus? What is the background of Jesus? What is the New Testament? What does the church believe about Jesus? Third, it is the church that does Christian Theology, and the church has its own history, scripture, traditions, teachings, and mission. Moreover, theology is always done in interaction with the contemporary world. Thus, understanding some of the details of scripture, the tradition, the development of Christianity, and its interaction with culture are the major work of this course. If we were to ask what were the basics of Christianity, they would be Christianity’s primary answers to questions such as the following: Who is God? Who is Jesus? Who (or what) is the Church? Knowing the terms of the answers, what Christians have said are the answers, and that there is a history and depth to the answers would be a beginning, an introduction.

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**Christian Theology: An Introduction****THL 1050-003****THL 1050-009****Dr. Gregory Grimes****MWF 9:30 – 10:20 am****MWF 11:30 – 12:20 pm**

This course seeks to examine the way in which the heart of Jesus’ ministry, proclamation of the reign of God, has relevance to today’s cultural context. With a properly historical examination of gospel sources, we will attempt a lively rendering of what Jesus meant by the reign of God, how he sought to reorient people toward this vision of God’s intentions for humanity, and how this message was demonstrated in his own life. Since the course takes contemporary contextual concerns as its point of departure, in particular the issues of consumer culture and commodification, much thought will be given to how Jesus’ message, and likewise the thought of several great Christian thinkers, offer ways of thinking that bear surprising relevance for today’s cultural concerns. In terms of genre, the course readings span from Biblical and theological texts, to pieces on contemporary culture and philosophy, as well as classic works of literature.

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**Christian Theology: An Introduction****THL 1050-004****Prof. Joanna Scholz****MWF 9:30 – 10:20 am**

Life is a mystery and it is often difficult to understand ourselves, our beliefs, our relationships, our world. This course invites and challenges students to do theology, that is, to think critically and reflect on the ultimate mystery, the mystery of God—revealed through the word, in Scriptures, and through the Word, in the person of Jesus Christ. Throughout their study of the Hebrew Scriptures and Christian Testament, students will uncover images of God—who God is and what God does. They will study the writings of philosophers and theologians on the existence of God, as well as explore the writings of philosophers who deny God’s existence. Students will be asked to further develop their own images of God, reflecting on how the Scriptures, tradition, and their own

experiences mold their images. This course will also explore these issues: How did Christian doctrine develop in the early Church? What are the similarities and differences among Christian Churches? Why is there evil in the world? How does a Christian live a moral Life? A survey course by nature, it is hoped that students, by exploring these topics, may be able to decide what areas of theology they wish to pursue in future courses. Course Requirements: Active participation in all class sessions, which will include evidence of having completed the assigned readings, 10 one page written assignments, three tests and a final exam.

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**Christian Theology: An Introduction**  
**THL 1050-005**

**Dr. Ernest Sherretta**  
**MWF 9:30 – 10:20 am**

An introductory course that examines the intellectual discipline of Christian biblical, historical, systematic and moral theology and the two major concepts central to it: Revelation, the self-disclosure of God and Faith, the response to revelation.

Students will study the written documents found in the Bible, how they were formed, how they were selected, what they mean to the original authors and audience, what they might mean for today's believers and how they demonstrate God's communication to humanity. Students will learn how Christian faith developed in various periods of history after the biblical era (Patristic, Medieval, Reformation and Modern) and which movements contributed to the development of the authentic Christian Tradition and which did not. Students will study the basic formulations of Christian belief (dogmas or doctrines) and how they relate to one another. Such topics as Trinity, Christology, Anthropology and Ecclesiology are considered. Students will focus on the values that come from the Christian teachings and try to determine the behaviors that are consistent with these values. Both individual and social dimensions are covered as well as the spiritual, liturgical and political aspects of those dimensions. Students will appreciate the ability to be critically reflective about the major themes that permeate the Christian Tradition, the dilemmas that arise in their own world view and that of their contemporary society.

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**Christian Theology: An Introduction**  
**THL 1050-006**

**Fr. Allan Fitzgerald, O.S.A.**  
**MWF 10:30 – 11:20 am**

The developments of a relatively recent past have altered human perceptions in profound and far-reaching ways. If theology is a reflection on the past and present experience of God, Christian theology calls for an appreciation of Christian tradition within a meaningful participation in society and world. It accepts the challenge of thinking about Jesus Christ and his continuing impact on history in a way that is open to and interested in dialogue. It must not be seen as a mere gathering of information nor as knowledge about static truths. Something of that dynamic can perhaps be seen in the following exchange: One person asks: "Do you believe that yours is the true faith?" The other responds: "Yes. But I hope that you also believe that yours is the true faith ... because that will allow us to talk to one another." This course will seek to think critically about Christian tradition, Christian texts and Christian experience, seeking to identify thinking and values that are both human and christian, both traditional and modern, both believable and challenging.

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**Christian Theology: An Introduction**  
**THL 1050-008**

**Prof. Joseph C. Collins**  
**MWF 11:30 – 12:20 pm**

Theology is faith expressed by asking questions. As St. Anselm puts it, theology is "faith seeking understanding," wrestling with questions such as: Who am I and where did I come from? What is the meaning of life? Does God exist? What does the Bible have to say to me? As an academic discipline, theology seeks to answer these questions by applying reason systematically to interpret the data of scripture, traditions, and our own experiences, integrating them within the broader field of

human knowledge to develop a comprehensive worldview. What distinguishes Christian theology is the focus of its reflections: the person of Jesus of Nazareth, believed to be the Christ, the Son of God, who reveals Truth to us.

This course is designed to introduce students to some of the data and methods employed by Christian theology through critical reading of primary sources, study of the historical background of these texts, and classroom discussions. Students are then expected to draw upon this material in order to begin to answer the central question of Christian theology: Who is Jesus of Nazareth, and what does he have to do with us now?

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**Christian Theology: An Introduction**  
**THL 1050-010**

**Prof. Darren Poley**  
**MW 3:00 – 4:15 pm**

You will be asked to participate in and contribute to a conversation on the topic of Christianity and what it says about itself and the world from a Catholic point of view. There are daily reading assignments with a quiz on the reading. There are periodic tests, a writing assignment using what you discover that requires doing Library research, and a final exam. Rather large topics specific to Christian systematic theology such as The Trinity and The Incarnation will be explored as well as practical discussions of things like the Church and sacraments. Effort will be made to encourage theological thinking about real things using the terms and concepts of Christian theology. Apprehension of God by means of theological analysis is the goal.

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**Christian Theology: An Introduction**  
**THL 1050-011**  
**THL 1050-012**  
**THL 1050-100**

**Prof. Edward Ruscil**  
**MW 3:00 – 4:15 pm**  
**MW 4:30 – 5:45 pm**  
**Wed 6:10 – 8:50 pm**

An introductory course that critically examines major topics within the Christian Tradition: Revelation & the Bible; an appreciation for myth and stories; contemporary issues on Jesus and the Gospels; the Creator God, creation and humanity; evil and sin; eschatology and the Holy Spirit. Predominantly theological in its approach, topics are presented through a general overview that incorporates biblical and historical perspectives. A primary objective is to assist students in becoming critically reflective of these major Christian topics and to recognize the need for continuing development within the tradition. Since theology emerges from a community of people that exist within particular historical and cultural contexts, the course focuses on the interaction between Christianity and its historical/cultural environment that shapes the Christian expression and understanding of its faith.

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**Christian Theology: An Introduction**  
**THL 1050-014**

**Dr. Darlene Weaver**  
**TR 11:30 – 12:45 pm**

As an introduction to theology, this course engages basic questions such as: Who is God and who does God's action in Jesus Christ show us to be? What does it mean to say that Christ redeems us in the face of so much evil? Is participation in the church a non-negotiable element of Christian faith? What is the character and shape of Christian moral life? Topics include God, creation, sin and redemption, Christian practices like worship and reconciliation and select ethical issues examined from a Christian perspective. Course materials will range from scripture to novels, contemporary theologians to films. Course will requirements will include several short papers and a final.

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**Christian Theology: An Introduction**  
**THL 1050-013**

**Fr. Joseph Farrell, O.S.A.**  
**TR 8:30 – 9:45 am**

This course offers the student the opportunity to participate in a critical exploration of Christian Theology. As an introductory course, groundwork will be established which will assist in the development of an understanding of what is meant by the terms *Christian* and *Theology*. Supported with scripture analysis, the student will be able to explore the beliefs, doctrines, implications, applications and practices proper to Christian faith throughout the centuries. As the course proceeds, particular attention will be placed on the development of Christian doctrine with regard to Evangelization, Trinity, Scripture, Sacraments, Christ, and Church.

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**Christian Theology: An Introduction**  
**THL 1050-015**

**Dr. Richard Lohkamp**  
**TR 2:30 – 3:45 pm**

A college course entitled *Christian Theology: An Introduction* obviously needs to discuss “theology” and what “theology” purports to do. Since it focuses on Christian theology, the course needs to consider the center of the Christian tradition, the person Jesus, and his significance because, in the Christian tradition, one’s idea of God is formed by what one derives from one’s consideration of Jesus.

As a college course, this course is not an exercise in catechesis or instruction in the Faith. It is presented as an examination of a topic, albeit partisan, since the instructor professes to be a believing Christian. As an examination of a topic, it is hoped that any student will benefit, whether Christian or of another faith or persuasion.

The goals of the course are:

- Examine the idea of “religious belief” and one’s own orientation toward religious belief.
- Take a fresh look at Jesus.
- Review some of the major factors that have formed the Christian tradition.

If these goals are successfully met, it is expected that the student will exit the course with a sense of what Christian theology is and what it is trying to do.

WebCT: Class schedule, assignments and readings are posted on Blackboard WebCT for each class. In addition to the following texts, readings posted on Blackboard WebCT include chapters from selected books and other items relevant to the current part of the course.

Texts:

*New American Bible with Revised New Testament and Revised Book of Psalms*. Paperback. Oxford University Press

*Jesus: A Gospel Portrait* by Donald Senior. Revised, Expanded, Paperback. Paulist Press

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**Christian Theology: An Introduction**  
**THL 1050-016**

**Prof. Donald Giannella**  
**TR 4:00 – 5:15 pm**

This course will focus on three important issues of Christian theology today: a. who is God and what is God’s relationship to Creation and Humanity; b. who is Jesus and what does Jesus reveal about God and about humans; c. how have the Christian believers interacted with and expressed their understanding and experience of God and Jesus across history.

These issues will be explored through the lens of Scripture and the writings of ancient, medieval and contemporary theologians. Coursework will include a reflection paper, two in-class exams, a Scripture study project done individually and in groups, and a Final term paper.

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**Christian Theology: An Introduction**  
**THL 1050-101**

**Dr. Gaile Pohlhaus**  
**Sat 8:30 – 12:00 pm**  
*Fast Forward, January 16 – February 27*

This course serves as the introductory course to all Theology and Religious Studies Courses. The course is a study of the main streams of Christian thought and a few brooks as well. We will concentrate on both the theologies of the master theologians as well as those of the ordinary Christian. I will not presume that you have an extensive background either in Christianity or in Western civilization. If you have already taken your Augustine and Culture Seminars this will be a great asset to you but it is not required. I DO presume that you read a newspaper or a news magazine at least once a week and also that you watch or listen to the daily news. We will identify Christian traditions that affect the dailiness of living. There will be weekly reading and written assignments. You will be required to do a paper on a Christian church denomination (not your own.) which will entail visiting a Sunday service and interviewing some members.

This is an interactive course. Attendance is mandatory. In the case of emergencies or unusual circumstances notify Dr. Pohlhaus as soon as you know you will be absent, or if absence is due to extreme illness or immediate emergency, notify Dr. Pohlhaus within 24 hours of missed class. All work is expected at the assigned time and date. Penalties will be incurred for lateness. This mandate refers to written work, assigned readings, and any other assignment. All discussion is to take place in a responsible, respectful, and polite manner. Discussion is encouraged in the class room. Academic integrity is essential and expected.

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**Christianity in History****THL 1051-001****THL 1051-002****Dr. Kathleen Holscher****MW 1:30 – 2:45 pm****MW 3:00 – 4:15 pm**

NOTE: THL 1051 is an Introductory Theology and does NOT fulfill an upper level requirement.

This course approaches the history of Christianity with an emphasis on culture. While the course will touch on the famous figures that have helped make Christianity what it is today (people like Augustine, Martin Luther, and of course, Jesus himself), and on the theology and ecclesiastical events that have shaped its structure, our focus will also extend to the communities of regular people that, over the last two millennia, have practiced Christianity as their religion. This vantage point allows us to understand Christianity not as a monolithic system of teachings, rules or beliefs, but rather as a complex and “living” religion. Our history will include people devoting themselves passionately to the teachings of the Church, and it will also include people finding new and original ways to understand and practice their faith. Some of these ways of being religious have been celebrated by the Church, some have been overlooked or ignored, and some have been condemned. The ongoing interplay between orthodoxy and heterodoxy (or heresy) is a central theme in this course. We will learn how tension between the two has shaped the history of Christianity, even as we also examine the analytical limits of these categories.

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**Christianity in History****THL 1051-003****THL 1051-004****Fr. Joseph A. Loya, O.S.A****TR 8:30 – 9:45 am****TR 10:00 – 11:15 am**

NOTE: THL 1051 is an Introductory Theology and does NOT fulfill an upper level requirement.

“Christianity is a religion for historians” is not too strong of a statement. Those who profess Jesus of Nazareth as God-Man take person, time, place and event – prime constituent elements of history - very seriously, indeed. This course emphasizes the narrative aspect of the discipline of History, and in doing so is designed to draw students into a deepened awareness and understanding of the story of how the faith of a small band of disciples grew into a major world religion.

The Christian story is unfolded according to the following major areas of study:

- I. The Infant Community Known as Church. (“The historical experience of the first several centuries of Christianity shaped subsequent Christianity in an extremely crucial manner. It was in this initial phase that the critical features were set; a vocabulary was created, options for

belief and practice were accepted or rejected....” - William Rusch, editor of *The Trinitarian Controversy*.)

- II. Christianity and Empire. (“Amputated in the fifth century of its entire Western half, the Empire survived for centuries, united by three elements generally considered constitutive of “Byzantine” civilization: Christian faith, Roman political tradition, and Greek language.” - John Meyendorff, *Rome, Constantinople, Moscow: Historical and Theological Studies*.)
- III. The Church Divided. (“Events in the Christian East and West proved, once again, that there could be no political victory without corresponding religious consequences, and no religious victory without political repercussions.” - H.J. Magoulias, *Byzantine Christianity: Emperor, Church and the West*.)
- IV. The Church(es) Reformed. (“Christianity became self-conscious and self-critical about its transmission of the Gospel to an unprecedented degree.” - Marianne Sawicki, *The Gospel in History*.)

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**Christianity in History****THL 1051-005****THL 1051-006****Fr. Daniel E. Doyle, O.S.A.****TR 1:00 – 2:15 pm****TR 2:30 – 3:45 pm**

NOTE: THL 1051 is an Introductory Theology and does NOT fulfill an upper level requirement.

This course is designed to introduce students to a systematic study of the development of Christian thought and trace its evolution throughout history. We will study the major themes of the Christian tradition from historical, scriptural and theological perspectives. The course will explore such themes as who is God, who is Jesus, and who are we in light of this revelation. We shall begin our investigation with a careful analysis of the diverse forms of Judaism in place in first century Palestine C.E. We shall review the role of worship in Jewish life, in particular the relationship between the Temple worship and the increasing importance of the synagogue. How did Jesus understand his role and mission? Did the first generation of Christians understand themselves as members of a new religion? Why did Gnosticism play such a critical role in defining important Christian beliefs? Who decided which books were inspired and should be considered “Gospel”? We will then study in detail the role of martyrdom, persecution and Constantine on the development of Christianity

Christians believe that Jesus is the definitive revelation of God in human history. This word is specially revealed in Sacred Scripture and in the Church’s efforts to probe and interpret that word in light of history and culture. We shall study the methods the Church has developed to understand and interpret Scripture and focus on the underlying cultural and intellectual movements which have shaped Christian doctrine. Christianity has encountered rigorous opposition and untold challenges over its history. How can Christianity adapt itself to a constantly changing world and still remain faithful to its traditions? We will emphasize the first millennium as the common heritage of all Christians. We will also study in detail the issues which led up to the tragic division of Christianity in the West studying in detail the influence that St. Augustine played in the thinking of the great reformers: Martin Luther, John Calvin and others. We will also look at the relationship between faith and science post Darwin. How can thoughtful believers make sense of creation, evil, suffering, miracles and prayer? We shall pay careful attention to the Church’s ongoing dialogue with the surrounding culture throughout history. Since language is dynamic and always developing, Church doctrine needs constantly to be re-interpreted in language and categories which speak to each human context and era.

**REQUIRED TEXTS:**

1. Catherine A. Cory and Michael J. Hollerich, *The Christian Theological Tradition, 3<sup>rd</sup> ed.* Upper Saddle River, NJ: Pearson/Prentice Hall, 2009 [ISBN 978-0-13-602831-1]
2. Bernard Prusak, *The Church Unfinished*, New York: Paulist Press, 2004 [ISBN 0-8091-4286]

3. Robert E. van Voorst. *Readings in Christianity*, 2<sup>nd</sup> ed. US: Wadsworth Thomson Learning, 2001. [ISBN 0-534-54662-5]
4. \**The Catholic Study Bible*, New York: Oxford University Press, 1990. N.B. [This Bible is the same Bible utilized in ACS.]
5. occasional electronic texts

### **Archaeology of the Bible**

**THL 2400-100**

*Fine Arts requirement*

**Dr. Judith Hadley**

**Mon 6:10 – 8:50 pm**

Objectives: (1) to acquaint students with the scientific contributions of archaeology in biblical study. (2) to give students an appreciation of the Bible and a greater understanding of the people and places depicted in the Bible, via the discoveries and work of archaeology.

Attendance Policy: Since many of the class lectures will be accompanied by slides and movies, student attendance at all scheduled classes is of utmost importance. Attendance will be duly recorded; unexcused absences may impair a student from attaining a good mark.

The science of archaeology has proven to be a valuable tool to aid us in our understanding of biblical times. As we learn more about the “land of the Bible,” our knowledge about the people and events which helped shape the Bible continues to grow. It is important to remember that the Bible was not created in a cultural vacuum. The men and women who contributed to the creation of the Bible as we know it today shared political, social, and religious view-points with the surrounding ancient Near Eastern peoples. The historical context in which these people lived is reflected in the pages of the Bible. However, since their lives and culture were different from our own, this historical context is best known to us through archaeological discoveries. In fact, nearly every time an ancient artifact is unearthed, we gain more knowledge of biblical times. Ancient archives give us a wealth of information concerning worship, social practices, political structures, and even the poetic and artistic tastes of the ancients. Smaller finds, such as domestic pottery, jewelry, weapons, and coins help to give us a picture of the daily life and living conditions of the people. Such an understanding would not be possible without the painstaking work of archaeology.

The course will focus on archaeological discoveries such as these which help to shed light on many of the events portrayed in the Bible. Using slides and movies to accompany the lectures, the course will begin with a brief explanation of archaeological methodology and history of excavations in the ancient Near East and the Holy Land. We will then continue on to examine discoveries which relate to the Bible, concentrating on the Old Testament, but including New Testament material as well. The student is reminded that, given the introductory nature of the course, it is not possible to examine any of these issues in much detail. Rather, it is hoped that the course will raise many questions and possibilities for future research and study.

### **Women in the Bible**

**THL 2420-001**

**THL 2420-002**

*Women's Studies, Diversity 2*

**Dr. Judith Hadley**

**MW 1:30 – 2:45 pm**

**MW 3:00 – 4:15 pm**

The purpose of this course is to introduce the student to various narratives about women in the biblical text, and to examine the different portrayals of women which emerge from these texts. In recent years, new systems of analysis have emerged in the field of biblical study, which complement “traditional” interpretations with new interpretations from various perspectives. Feminist scholars in particular are re-examining the biblical stories concerning women in an effort to come to a new understanding of the place of women in ancient society, as well as to discover new ways in which these texts can be relevant to today’s women and men of faith. Increasingly more and more texts are being read in such a way as to listen for a feminine voice within the text, or to allow the women in the narratives to speak with their own voices. Often this voice may be heard through its absence. For example, what can the silence and non-involvement of Sarah tell us in Genesis 22 when her husband Abraham nearly sacrifices her only son.

### **New Testament Spiritualities**

**Dr. Peter Spitaler**

The course introduces students to New Testament (NT) Spirituality studies by surveying elements of spirituality developed in NT texts, including prayer, worship, conflict, and practice. Course participants investigate select NT passages from historical critical, literary, theological, and social science perspectives to understand both the historical and contemporary significance of biblical spiritual reasoning and deliberate implications for contemporary spiritual practice.

**Christianity and the Modern World  
THL 2575-001**

**Dr. Ernest Sherretta  
MWF 10:30 – 11:20 am**

Christianity from 1648 to the present; emphasis on the impact of the Enlightenment from science, philosophy, psychology, socio-political theories, and criticism.

Course goals:

At the end of the course, the student will be able: 1. To identify and describe the significant impact of the Enlightenment, the Protestant Reformation and the socio-political events on Christianity, 2. To discuss the influence of philosophy, psychology, and science on Christian thinking and doctrines, and 3. to appreciate and describe the ongoing growth of Christianity from the 17<sup>th</sup> century to the present.

**Religion in America  
THL 2590-001  
THL 2590-002**

**Dr. Fayette B. Veverka  
TR 2:30 – 3:45 pm  
TR 4:00 – 5:15 pm**

Issues relating to the role of religion in American culture are everywhere in the news these days. On the political front, for example, while our constitution establishes a separation of church and state, candidates Obama and McCain appear for questioning by the foremost Evangelical pastor in America at one of its largest mega-churches, Saddleback and U.S. Catholic bishops have not hesitated to use their spiritual authority refused communion to public officials who support legalized abortion. And while there are no religious requirements for holding political office, the candidacies of now President Obama, rumored to be a Muslim, and Mitt Romney, a Mormon, i.e., a member of the Church of Jesus Christ of Latter Day Saints both faced suspicious publics who questioned their fundamental patriotism and fitness to serve in high office. And what about America’s relationship with the rest of the world? Does God “bless America” above all other nations? Is God really on “our” side in the Iraq and Afghanistan wars?

On the cultural front, debates about social justice, family values, and the relationship of religion and science raise important question about the role of faith in the public square. Does the state have the power to declare who can or cannot be married if marriage is fundamentally a religious institution? Stem cell research--is it the killing of a human life? Should it be banned, even if it has the potential for major medical breakthroughs in the treatment of debilitating diseases? Does the U.S. government have a moral obligation to ensure that all Americans have access to health care? How do we balance the protection of first and second amendment rights with the need to protect children from gun violence and inappropriate internet content, to ensure the safety of our elected leaders at public meetings, and to debate public issues with civility and courtesy. Is climate change or evolution scientific “facts” or simply theories that can be explained just as adequately by alternative religious interpretations?

And when we look at the state of contemporary religious life in America, we see a curious mixture of vitality as well as decline, continuity and change in the contours of religious life in America. While we see renewed enthusiasm for that “old time religion,” we also see many questioning the authority and relevance of institutions and leaders. In a nation where 95 percent of Americans claim to believe in God, the bestseller list this past year saw some four or five major

books by non-believers arguing that religious faith is dangerous and intellectually indefensible. Sex scandals involving not only political leaders of both parties, but church leaders themselves have put a spotlight on gaps between public religious rhetoric and private behavior. How are American Catholics who constitute approximately 25% of the U. S. population to respond to Pope Benedict XVI's encyclical letter reaffirming the Church's traditional teaching that Roman Catholicism is the only true faith and all other faiths are "defective" as Americans who treasure freedom of religion and see religious pluralism as a value? While many Protestant and Jewish communities have accepted women as ministers and rabbis, women are still denied ordination to the Roman Catholic priesthood. Will women's protests affect church policy? Or will Catholic women who feel called to ministry leave to serve in other Christian denominations? Will Episcopalians split over the ordination of gay clergy and bishops? And while evangelical fundamentalists were thoroughly discredited and relegated to the political and cultural margins by cultural elites after the infamous Scopes "monkey trial" over the teaching of evolution in the 1920's, they have emerged again as a major political and cultural force in America over the last twenty years.

How do we make sense of this panoply of issues, events and movements at this moment in our nation's history? If Americans are to handle these contentious issues with wisdom and insight, it is vital that we understand something of the enormous impact religion has had and continues to have on our nation's history, culture, politics and identity. Unfortunately, as most surveys confirm, Americans often have little knowledge about religion, even their own, much less that of their neighbors.

This course is designed to offer students a glimpse at the rich complexity of religious history of the United States with a particular emphasis on the relationship between religion and culture. We will examine how religion has influenced and informed America's understanding of itself as "one nation under God" as well as how religion has been shaped and influenced by its American cultural context. We will seek to understand religion not only in terms of formal theological doctrines and beliefs, but also in terms of what scholars call "lived religion," i.e. how people live and give expression to their faith through religious practices and material culture.

The course is organized in a roughly chronological structure and is necessarily selective in its coverage of this vast terrain.

Course Goals:

After completing the requirements for this course, students will be able to

1. Identify major persons, texts, trends, terms, and events in American religious history.
2. Analyze the impact of religion on developments in American history, society and politics.
3. Analyze the impact of American cultural values on the shape of religious traditions in the U.S.
4. Describe critical differences as well as commonalities among major religious traditions in the U.S.
5. Engage people from diverse religious tradition with greater understanding and respect.
6. Bring historical perspective and new ways of thinking about religion's social roles and claims to their engagement with contemporary religious issues in America life

Readings:

We will be using the following collections of primary and secondary sources selectively.

Hackett, David G. *Religion and American Culture: A Reader*. Routledge. ISBN 978 0415942737

Abbreviated as RAC in Calendar

Allitt, Patrick. (2000) *Major Problems in American Religious History*.

Houghton Mifflin. Paper ISBN: 0-395-96419-9 Abbreviated as MP in Calendar

Griffith, Marie R. (2008) *American Religions: A Documentary History*. Oxford. ISBN

9780195170450 Abbreviated as AR in Calendar

General description: Augustine, sinner and saint, never stopped asking questions, seeking after truth from his youth. A prominent and well-known person in the Emperor's city, Milan, and then in North Africa, he was always engaged in the issues that rose in the North African Church. The 5 million words that he left behind allow us to read him, to think about and talk about him, and about his faith and his legacy as well.

Goals: This course will spend a lot of time with Augustine's words, seeking to read them as well in relation to our own time. It will seek

1. To deepen awareness of Augustine, his time and his contribution to it
2. To reflect in a critical way on aspects -- both central and peripheral -- of his thought and experience
3. To see how his legacy can make a healthy difference in the world today

Requirements: The classroom experience will combine lecture and exchange/discussion. In addition to required readings there will be 2 writing projects. Midterm and final exams will be based on the reading materials and class lectures/discussions.

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### **Controversy and Conflict among Early Christians**

**THL 2790-001**

*Writing enriched*

**Fr. Daniel Doyle, O.S.A.**

**TR 10:00 – 11:15 am**

Purpose: The aim of this course is to introduce students to the richness of theological thought found during the Church's first centuries. The immediate challenge facing the young Church was to define itself vis à vis its Jewish roots. The young community encountered hostility both from its Jewish "mother" and from the Roman culture where it represented a tiny minority. Yet by the end of the fourth century it became the official state religion. This early generation of Christians needed to learn how to interpret the Bible and adapt its message in very diverse cultural circumstances. They debated how Jesus could be both divine and human. They developed different structures for settling differences and promoting the church's unity. A foundation in patristic theology is essential to understanding Christian theology and doctrine. Most of the Church's outstanding theologians in this early period were in fact pastors: bishops and priests. The goal of this course is to expose the student of theology to the rich theological heritage of the patristic age as it struggled to interpret the Bible in the context of the Greek and Roman culture which prevailed in the early life of the Church. This course will study representative samples of the preaching, catechisms and correspondence of outstanding thinkers of the Christian community which the Church took pains to preserve. As an Augustinian university Villanova has a particular obligation to emphasize the precious heritage of the patristic age. The primary goal of this course is to deepen the student's appreciation and understanding of this tradition as mediated by the potentially interesting nature of correspondence and preaching. Thus the students will come to view sermons and letters as a rich *theological source*. Reading theological treatises is a difficult enterprise for many students who lack sufficient training in philosophy, history and ancient languages. Reading actual sermons and letters, however, is a fascinating enterprise because they afford us a glimpse into the very personal lives of these outstanding witnesses to the Christian faith who often faced trial, rejection and persecution. The goal of this course is to expose the student of theology to the rich theological heritage of the patristic age as it struggled to interpret the Bible in the context of the Greek and Roman culture which prevailed in the early life of the Church. This course will study representative samples of the preaching and correspondence of outstanding thinkers of the Christian community which the Church took pains to preserve.

Required Texts:

This course will rely primarily on a collection of sermons and letters which I will compile in English translation and make available to students electronically over the web on Blackboard Web CT. We will read texts from the following authors:

Clement of Rome, Ignatius of Antioch, Justin Martyr, Irenaeus, Origen, Cyprian, Athanasius of Alexandria, Cyril of Alexandria, Gregory of Nyssa, John Chrysostom, Ambrose, Jerome, Augustine, and Leo the Great.

The following texts must be purchased:

Bart D. Ehrman, *After the New Testament: A Reader in Early Christianity*, New York: Oxford University Press, 1999.

E. Glenn Hinson, *The Early Church*, Nashville: Abingdon Press, 1996.

Karl F. Morrison, Ed., *The Church in the Roman Empire, University of Chicago Readings in Western Civilization*, Chicago: University of Chicago Press, 1986.

Course Requirements:

Regular participation in all class sessions is expected. There will be two exams: a midterm and a final. In addition two papers will be assigned: a reflection paper and a more detailed, in-depth research paper.

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**Catholicism in the United States**  
**THL 2900-001**

**Dr. Kathleen Holscher**  
**MWF 11:30 – 12:20 pm**

Roman Catholicism is the largest Christian denomination in the United States. Compared with members of other religious communities, twenty-first century American Catholics are unusually affluent and well-connected. This hasn't always been the case however. This course will introduce students to the historical development of Roman Catholicism in the United States. Catholics have lived in the territory that makes up the present-day United States since the sixteenth century. Beginning in the mid-nineteenth century, the American Catholic population increased dramatically as successive waves of immigrants arrived from Europe and, later, the rest of the world. Over time, Catholics have developed special ways of living religious lives within the United States. They have turned to their faith to help with the challenges of being an immigrant (or the child or grandchild of immigrants). They have struggled to balance loyalty to their Church with loyalty to their nation. They have faced suspicion from Americans provoked by the strangeness of Catholic ritual, and worried that Catholicism was not democratic enough for American soil. By the mid-twentieth century, Catholics were finding new ways of combining their religious allegiances with the offerings of America's cultural landscape—from its movie theatres to its universities to its sports teams. Catholicism was shaping American culture in important ways, even as it was being changed in turn by its time in the United States. Through examining these and other themes, students in the course will gain a working knowledge of historical people, ideas and events-- factors that have made the American Church what it is today. They will come away understanding how an immigrant religion became a mainstay of American society.

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**Christian Anthropology**  
**THL 3100-001**

**Fr. Michael J. Scanlon, O.S.A.**  
**TR 11:30 – 12:45 pm**

The Christian understanding of human existence with focus on the classical themes of Creation, Original Sin, and Grace and with special attention to contemporary issues such as person and community, feminism, ecology, etc.

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**Roman Catholic Identity:**  
**Young Adult Development**  
**THL 3710-001**  
*Writing enriched*

**Dr. Beth Hassel, P.B.V.M.**  
**TR 4:00 – 5:15 pm**

*Roman Catholic Identity* is a course designed to assist students in the critical exploration of the Roman Catholic tradition in the light of personal experience and the adult identity issues which are a

part of the developmental stage of college students. The course seeks to aid the student through a study of the Tradition in the context of institutional belonging and identity, and, for this reason, it is ultimately a course in spirituality.

The course will situate the study of Catholic Theology within modern developmental theories of adult identity and faith development and will provide the opportunity for critical reflection on the questions and experiences of the students. The course will include significant class discussion and written reflection on Roman Catholic identity issues critical to the students. The course is writing enriched and open to Juniors and Seniors.

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**Spirit: God's Presence in the World**  
**THL 3790-001**

**Fr. Edmund Dobbin, O.S.A.**  
**MWF 10:30 – 11:20 am**

The history of the “spirit” imagery in the Old Testament and later Judaism, followed by an investigation of its pervasive and intensified presence in the New Testament writings. A general assessment of post NT pneumatology (theology of the Spirit) and Trinitarian theology. A sketch of a contemporary theology of the Spirit and its vital implications for spirituality, Church, historical and even cosmic process. This course will combine interactive lecture and discussion.

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**The Theology of Thomas Aquinas**  
**THL 3795-001**  
*Writing enriched*

**Fr. Francis J. Caponi, O.S.A.**  
**MWF 12:30 – 1:20 pm**

St. Thomas Aquinas (A.D. 1225-1274) is one of the towering figures of world culture, and arguably the greatest Christian thinker (perhaps St. Augustine beats him by a nose). His works include prayers and hymns, Biblical and philosophical commentaries, treatises on select theological topics (e.g., *On Truth*, *On Evil*, *On the Power of God*, *On Virtue*), and two systematic expositions of Christian belief - *Summa contra Gentiles* and *Summa Theologiae* - which serve as standards for all subsequent theology. To read his works, to enter his mind and see the world as he does, is one of the most challenging and exhilarating experiences theology offers.

We will begin with a consideration of some basic themes and ideas which influence St. Thomas' thinking: the nature of Christian theology, the relationship of faith and reason, the role metaphysics, and the natural knowledge of God. Then we will proceed to investigate Aquinas' thinking about the Trinity and the Incarnation; the life, death, and Resurrection of Jesus Christ; the theological virtues of faith, hope, and love; the Church and the sacraments; and eternal life, among others.

Aquinas' method involves constant questioning, a fair assessment of the strongest objections to his views, rigorous argument, and the use of pagan, Jewish, and Islamic sources. Taking his method as our model, students will be expected to engage in spirited discussion, thoughtful reflection, careful writing, and probing dialogue with non-Christian thinkers and ideas.

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**Contemporary Catholicism**  
**THL 3795-002**  
**THL 3795-003**

**Dr. Rodger Van Allen**  
**TR 8:30 – 9:45 am**  
**TR 10:00 – 11:15 am**

The Catholic Common Ground Initiative was launched by the late Joseph Cardinal Bernardin of Chicago on August 12, 1996. The inaugural statement, “Called to Be Catholic: Church in a Time of Peril” opens with the following paragraph:

*Will the Catholic Church in the United States enter the new millennium as a church of promise, augmented by the faith of rising generations and be able to be a leavening force in our culture? Or will it become a church on the defensive, torn by dissension and weakened in its core structures? The outcome, we believe, depends on whether American Catholicism can confront an array of challenges with honesty and imagination and whether the church can reverse the polarization that inhibits discussion and*

*cripples leadership. American Catholics must reconstitute the conditions for addressing our differences constructively – a common ground centered on faith in Jesus, marked by accountability to the living Catholic tradition, and ruled by a spirit of civility, dialogue, generosity, and broad and serious consultation.*

This course attempts to go forward in that spirit. It begins with an encounter with the dramatic last two years of Cardinal Bernardin's life which included his being hit with both a false accusation of sexual misconduct and an ultimately fatal bout with pancreatic cancer. We then meet in the last months of his life, the launching of the Catholic Common Ground Initiative, and we review the foundational documents for this, and the reactions the Initiative evoked. We then approach contemporary Catholicism with a careful review of the church emerging from Vatican II into the present and future. In the spirit of the Initiative, various controverted contemporary questions will be examined and will provide a basis for student research and dialogue.

Texts:

Joseph Bernardin and Oscar H. Lipscomb. *Catholic Common Ground Initiative: Foundational Documents*. New York: Crossroad, 1997.

Joseph Bernardin, *The Gift of Peace*. Chicago: Loyola University Press, 1997.

Dennis M. Doyle, *The Church Emerging from Vatican II: a Popular Approach to Contemporary Catholicism*. Mystic CT: Twenty-Third Publications, 2002.

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## **Ethics of Life and Death**

**THL 4200-100**

**Prof. John P. Groch**  
**Thursday 6:10 – 8:50 pm**

Course Description and Objectives: Students will examine contemporary medical-moral issues, especially as they impact on both the student's life and on society at large. Through critical reflection and informed discussion about these issues on both a theoretical and practical level, the student will develop a personal stance toward each issue. In addition to shaping informed and responsible personal conclusions, social policies will also be evaluated. Early in the course, students will acquire an understanding of key concepts necessary for analyzing issues clearly and comprehensively. Issues treated include abortion, treatment of handicapped infants, death and the dying process (including physician-assisted suicide), organ transplants, genetic engineering/reproductive technologies, and human experimentation. Special attention will be directed to holistic health care and the internal, natural capacity for self-healing.

In addition to attending class lectures, course work includes readings, class discussion, written examinations (2), paper(s), guest lecturers and a film viewing.

Required reading:

Panicola, Michael, et al.. *An Introduction to Health Care Ethics*. Winona, MN: St. Mary's Press, 2007.

Tolstoy, Leo. *The Death of Ivan Iyich*. New York: Bantam Books, any edition.

Albom, Mitch. *Tuesdays with Morrie*. New York: Doubleday, any edition.

Cousins, Norman. *Anatomy of an Illness*. New York: Bantam Books, any edition.

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## **Christian Marriage in the Modern World**

**THL 4400-001**

*Gender and Women's Studies, Writing enriched*

**Prof. Joanna Scholz**  
**MWF 10:30 – 11:20 am**

In this class we will discuss the nature of Christian Marriage as a sacrament. We will explore the meaning of sacraments in general and the sacrament of marriage in particular, incorporating study of the wedding liturgy. Marriage in the Bible as well as in the history of Christianity will be explored. Communication, commitment, spirituality, sexuality, family life, divorce and annulment are topics that will also be addressed and discussed. As a writing enriched course there will be plenty of opportunity for written reflection on the topics of study and discussion.

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**The Dilemma of Genocide****THL 4690-001***Peace and Justice***Dr. Timothy Horner****MWF 12:30 – 1:20 pm**

The recurrence, even increase, of genocide in the modern world stands as bleak reminder that technological advances do not translate into peaceful co-existence. This course looks at genocide through the lens of history, sociology, psychology, theology, political science, and neurobiology. Unless we learn the mechanics of how and when they arise, we will always be surprised by another outbreak. This course will look at a number of different genocides: Shoah, Rwandan, Armenian, Bosnian, North American, as well as the ongoing conflict in Darfur. Class projects will focus on other genocides not treated directly in the class. They will be a cooperatively written and researched. Multi-media will be encouraged and used in the course.

The emphasis of the course is an attempt to understand the perpetration of genocide, rather than the survival of it. To that end, the course will bring in disciplines such as evolutionary psychology and neurobiology to explore the larger questions of human nature and how genocide fits within the spectrum of human activity and especially how it fits within a religious/Christian world-view. There will be time given to understanding the role of the church in these genocides and how religion can be used both to oppose and facilitate genocides. The focus of the class is to explore problem of genocide in a context of interdisciplinary research and discussion.

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**Option for the Poor****THL 4690-002****THL 4690-003***Writing enriched, A&S Research, Peace and Justice***Dr. Suzanne Toton****TR 11:30 – 12:45 pm****TR 1:00 – 2:15 pm**

Students who have been exposed to the Catholic social tradition are well aware of the fact that the Gospel calls us to make a preferential option for the poor, but not necessarily what a preferential option for the poor might look like today. Many equate opting for the poor with community service, volunteering for a year or two after graduation, charity, or sacrificing comfortable lifestyles and dedicating their lives to the poor.

This course will trace the origin and development of “the preferential option for the poor,” as a principle of the Catholic social tradition. Drawing on case studies, we will examine how the “Option for the Poor” has and can continue to inform the mission and work of the church, its affiliated institutions and agencies, and individuals and collectives as they engage in the struggle to create a more just, compassionate, and peaceful social order. Through group research projects, students will explore opportunities to opt for the poor that reach beyond service and charity.

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**International Organizations  
and Social Justice****THL 4690-004***Peace and Justice***Prof. Margaret Kowalsky****TR 2:30 – 3:45 pm**

Theological reflection on international non-governmental organizations working to bring about lasting peace. To begin with philosophical and theological considerations of moral responsibility; then the history and current challenges of the international humanitarian aid system; finally case studies of specific organizations and global social problems.

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**Heritage of Judaism****THL 5100-001***Diversity 1***Rabbi Alan Iser****MW 4:30 – 5:45 pm**

This course serves as an introduction to Judaism. The first half of the course is a survey of Jewish history from biblical to modern times. The second half of the course covers Jewish beliefs, holidays, life cycle rituals, worship and contemporary events.

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**Introduction to Islam****THL 5150-001****THL 5150-002***Arab and Islamic Studies, Diversity 3***Dr. Shams Inati****TR 10:00 – 11:15 am****TR 11:30 – 12:45 pm**

History and development, beliefs and rituals, sects and intellectual movements: Pre-Islamic Arabia, emergence of Islam, Muhammad as prophet and statesman, territorial expansion, religio-political factions, intellectual development, rituals and beliefs, sharia and its sources, legal schools, religious sects, philosophical trends, mystical orders, art, reasons for the decline, Islam today. Films and visits to mosques. This course fulfills requirement for diversity, Africana Studies, and concentration or minor in Arab/Islamic Studies.

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**Islamic Philosophy and Theology****THL 5170-001***Arab and Islamic Studies, Diversity 3***Dr. Shams Inati****TR 2:30 – 3:45 pm**

This course tells the story of the rise of rationalism and the crisis it underwent at the hands of Muslim theologians. The dialectical struggle between Islamic Philosophy and Theology will be examined, and the impact that each of these two tendencies had on the other will be portrayed. Among the issues that will be discussed are the following: the concept of happiness, the problem of evil, freedom and predestination, resurrection of bodies, reward and punishment, God's attributes and knowledge of particulars, eternity of the world, the philosophers attempt at reconciling philosophy and religion.

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**Mysticism, East and West****THL 5260-001***East Asian Studies, Diversity 3***Dr. Gustavo Benavides****TR 10:00 – 11:15 am**

Mysticism is generally understood as comprising the attempts to achieve an unmediated union with the divine or with the absolute; according to a widespread view, this merging takes place in a manner that transcends the constraints imposed by organized religion. The course will be devoted to the study of the ambiguous relationship between mystical and non-mystical forms of religion. During the first part of the semester we will discuss the theoretical problems involved in trying to determine the nature of the mystical experience and the mystical goal; we will also consider the social context of mystical movements. The second part of the course will apply these theoretical insights to texts from Christianity and Chinese religion, especially Daoism.

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**Religion in China and Japan****THL 5280-001***East Asian Studies, Diversity 3***Dr. Gustavo Benavides****TR 11:30 – 12:45 pm**

The course will be devoted to the examination of the main religious traditions of East Asia. We will study doctrinal developments, mystical practices, mythology, ritual activity, as well as popular religiosity. Particular attention will be paid to the interaction between religious traditions such as Confucianism, Daoism, Buddhism and Shinto and their changing social contexts; we will also consider the extent to which these traditions have become merged in the cultures of East Asia. The

course will end with an examination of the role played by religion in contemporary East Asian societies.

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**Religion and Literature**

**THL 5800-100**

*Writing enriched*

**Prof. John Groch**

**Sat 8:30 am – 12:00 pm**

*Fast Forward, March 6 to April 24*

This course defines religion in its broadest sense as a perspective or worldview that connects a person to reality at its core and provides a sense of meaning, purpose and value. It includes, but also extends beyond, the beliefs and moral perspectives of a number of religions, including Christianity, Judaism, Buddhism and Native American religion. By reading selected works of fiction and non-fiction, students will explore the great mysteries of life, such as love, self-sacrifice, suffering, death, sin and virtue, as embodied in the creative imagination of modern writers. This course will attempt to move students beyond reality-as-it-is, the routine and every day, and to envision reality-as-it-could-be (sometimes in stark contrast to what is), through reflective reading, study and engaging class discussion. That is the essential role of religion - to envision what should be and to “incarnate” the dream, to make that spiritual vision a historical reality. Besides reading six short works, students will write weekly essays, engage in on-line bulletin board discussion, and complete one final take-home exam.

*Required Reading:*

Wilder, Thornton. *The Bridge of San Luis Rey*.

Hesse, Hermann. *Siddhartha*.

Neihardt, John. *Black Elk Speaks*.

Dostoyevsky, Fyodor. *Notes From Underground*.

Wiesel, Elie. *Night*.

Mailer, Norman. *The Gospel According to the Son*.

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**Responses to the Holocaust**

**THL 5990-001**

**Rabbi Alan Iser**

**MW 3:00 – 4:15 pm**

This course starts with the historical background leading up to the Holocaust and attempts to understand the roots of Nazi ideology. We will then examine the basic events of the Holocaust and the reactions of the perpetrators, victims and bystanders. We will also view present day theological reactions to the Holocaust in Judaism and Christianity and artistic responses to the Holocaust in literature and film. The long shadow of the Holocaust on the United States, Europe and Israel will also be examined. Lastly, we will look at more recent instances of genocide and see what lessons the world has learned from the Holocaust. The course will utilize a variety of reading material, guest speakers, and documentary and feature films to understand this complex subject.

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**Jewish Christian Relations**

**THL 5990-002**

*Writing enriched, Diversity 1*

**Dr. Fayette Veverka**

**TR 1:00 – 2:15 pm**

For most of the past two thousand years, the relationship between Christians and Jews has been a stormy one. During the past two generations, these two peoples, however, have achieved an ever-greater understanding of one another and the prospect for the future is promising. This course will trace this long and contentious history of the relationship between these sibling faiths. We will also look at how Jews and Christians in recent years have begun to reevaluate their own traditions in light of their relationship with one another. The course is also designed to create a space for conversation and dialogue between Jewish and Christian students seeking to learn about each other's traditions of belief and practice. As they begin to see their own tradition through the eyes of the

other, students will not only gain a better understanding of the other tradition, but deepen their understanding of their own as well.

Books:

Catalano et al., ed. *Irreconcilable Differences?* (Westview Press, 2001)

Mary C. Boys, *Has God Only One Blessing? Judaism as a Source of Christian Self-Understanding*, (Paulist Press, 2000)

Frymer-Kensky et al. *Christianity in Jewish Terms*, Westview Press; Reprint edition (March 19, 2002)

Mary C. Boys [editor], *Seeing Judaism Anew: Christianity's Sacred Obligation*, Rowman & Littlefield Publishers, Inc. (April 28, 2005)

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**Resurrection and Eternal Life****Fr. Francis Caponi, O. S. A.****THL 6500-001****MW 1:30 – 2:45 pm***Writing intensive**Restricted to THL majors / minors**or with permission of Chair.*

“We believe in the resurrection of the body and life everlasting.” The final line of the Creed underscores the importance of Christian hope for a life beyond this world. But what do Christians believe about this life? In this course, we will address “the big questions”: What happened to Jesus on Easter morning? What is “the resurrection of the body,” and how do we understand it in light of modern science? Is everyone saved? How do Christian beliefs differ from those of other religions? What does it mean to say that Christ will come again? How do Christian beliefs about eternal life shape action now, for example, funeral rites, feast days (like All Souls Day), the celebration of the sacraments, and the Christian response to the evil and injustice of this world?

We will also address some of the “small questions”: Do pets make it into heaven? What’s the story with hell: dry heat or humidity? Was Dante right about Purgatory? and others.

This is an especially fascinating topic in theology, and students will be encouraged to engage the material with intellectual curiosity, imagination, and personal reflection.

*Texts:* Some of the reading will come from these works:

Pope Benedict XVI, *Saved in Hope*

Ratzinger, Joseph / Pope Benedict XVI, *Eschatology*, 2<sup>nd</sup> ed. (Washington: Catholic University of America Press, 1988)

Walls, Jerry L., *Heaven: The Logic of Eternal Joy* (Oxford: Oxford University Press, 2007)

Walls, Jerry L. *Hell: The Logic of Damnation* (Notre Dame: University of Notre Dame Press, 1992)

Wright, N.T., *The Resurrection of the Son of God* (Minneapolis: Fortress Press, 2003)

## GRADUATE COURSES Spring 2010

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**Gospel of Mark**  
**THL 8190-001**

**Dr. Paul Danove**  
**Monday 1:30 – 3:50 pm**

The course will introduce the methods of structuralist, reader response, narrative, and rhetorical criticism, apply these methods in the study of Mark, provide an exegetical survey of the Gospel of Mark, and give specific attention to the theological themes emphasized by the Evangelist. The Format will be lectures, exegesis of assigned texts, discussion of class readings, and paper discussions and presentations. Students will be expected to read the Gospel of Mark by the first class meeting, attend class, participate in all class discussions, and write four papers (30 pages total).

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**Ecclesiology**  
**THL 8210-001**

**Dr. Bernard P. Prusak**  
**Tuesday 5:20 – 7:40 pm**

This course will begin by analyzing how the community called Church came from Jesus, how it determined to proclaim him to the entire world, and how it initially created a diversity of ministerial patterns to implement that proclamation. It will trace the way historical developments have carried on from that origin, namely the evolution from the ministerial pluriformity, and unity in diversity, of the earliest churches to the structural fixity of a communion of churches united with their bishops, all in communion with the bishop of Rome. In that regard, it will compare the earlier theology of Church as communion with the medieval hierarchical emphasis. In examining the ways in which the Church has sought to embody the practice of the reign of God, the course will attend to contemporary concerns about the historical “*depositioning*” of the baptized and intensifying emphasis on centralized hierarchical authority and jurisdiction. It will study Vatican II’s juxtaposition of ecclesiologies and subsequent tensions in the post-Vatican II era, including the meaning and role of the local church and its bishop within the universal communion, and (heeding *Ut Unum Sint*’s call for reflection about the future role of the papacy) proposals for revisioning the unitive function of the papacy. The course will likewise consider the possibilities for new leadership patterns- including the role of women- and for dialogical responsibility in teaching and decision making. It will also give attention to the progress of ecumenical relations, dialogue with non-Christian religions, and ecclesial commitment to *praxis* for peace, justice, and ecological care for the earth. It will ask what the goals and function of Church should be within our pluralist world. How will the Church, as sacrament of God’s offer of self in relationship, best proclaim a spirituality that responds to humans’ search for meaning?

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**Christian Doctrine of God**  
**THL 8260-001**

**Fr. Michael J. Scanlon, O. S. A.**  
**Wednesday 1:30 – 3:50 pm**

A hermeneutical study of how God is named in biblical narratives, prophecies, laws, proverbs, hymns with special attention to the Tetragrammaton (Exodus 3:14); Jesus as the definitive Self-revelation of God; modern and postmodern approaches to the question of God; the current issue of “ontotheology;” the development of and current reflection on the doctrine of the Trinity.

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**Catholic Theological Ethics**  
**THL 8320-001**

**Dr. Mark Graham**  
**Wednesday 5:20 – 7:40 pm**

This course examines significant trends in recent Catholic moral theology. Topics and areas covered include the following: neo-Thomist manuals of moral theology; the Papal Birth Control

Commission and *Humanae Vitae*; Thomistic natural law theory and contemporary revisionism; Catholic environmentalism; Catholic moral theology and technology; Catholic ethic of agriculture; Catholic sexual ethics; the moral status of the embryo; *Economic Justice for All*; and Catholic act analysis.

Course requirements: one 20+ page term paper; weekly short papers and/or student presentations; approximately 75 pages of reading per week; and a 20 minute oral final examination.

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**Spirituality and Ethics**  
**THL 8390-001**

**Dr. Darlene Weaver**  
**Thursday 4:30 – 6:50 pm**

This course will examine the inter-relation of and difference between spirituality and ethics in Christian life and as academic disciplines. Christian morality finds roots in but is also transcended by spirituality. It therefore secures moral judgments regarding particular sorts of actions in a recognition of our sinful brokenness and redemption in Christ. The profligacy of God's forgiveness relativizes those very judgments, calling into question human tendencies to compare and rank moral failures. We will read primary texts from St. Benedict, St. Francis of Assisi, Teresa of Avila, and Thomas Merton. Secondary literature will explore the ecclesial shape of Christian spiritual and moral life, their fruition in social justice, and their role in select professions like counseling and health care.

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**Eastern Christianity**  
**THL 8430-001**

**Fr. Joseph Loya, O. S.A.**  
**Thursday 7:00 – 9:20 pm**

*"Humanity is indebted to the Christian East . . . By rediscovering the great cultural treasures of the Christian East, in a new dialogue of communion, we will also allow Christian witness to breathe at this level, with two "lungs," making our rightful contribution to humanity's future."* Pope John Paul II, September 1, 1996.

Foundational intentions of a sound ecumenical method in Christian History (as per Wengert and Brockwell) include the following: To lay open the full range of understandings of catholicity and apostolicity within Christian communions in a variety of social, political and cultural contexts; To inculcate respect for the high price communities have paid in remaining true to their understandings of what it is to be church; To become knowledgeable in the content and form a particular Tradition's distinctive iconography, spirituality, and liturgy; To assist communions to define their own voices within dialogue with others; To make the past alive and bring it to bear on contemporary challenges in inter-Christian relations. This methodology will be in play as students invest themselves in becoming active and responsible participants in studying Eastern (primarily, Byzantine) Christian history, monasticism, ecumenical experience and church life.

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**Texts in Context**  
**Credo: The Historical Formation**  
**of Christian Doctrine**  
**THL 8480-001**

**Dr. Kevin Hughes**  
**Monday 5:20 – 7:40 pm**

This course will study early Christianity and its central constellating issues, including: the formation of the Scriptural canon, the relationship of the gospel to Jewish and Greek culture and thought, the identity of Christ, the nature of the Trinity, and the institutional formation of the Church. These issues are vital both to historical understanding of the Church and to any subsequent theological reflection within the communion that professes faith in the creeds. They will be explored as an instance of historical theology, that is, as an opportunity to explore theological ideas in their historical context, in view of a deeper understanding of their truth and relevance. Part of the course, therefore, will focus on questions of theological method.