

**GRADUATE LEVEL COURSES SPRING 2016 (UPDATED 10/22/2015)**

Please arrange to see you advisor sooner rather than later. If you are living out town or in another country, feel free to consult your Section Coordinator/Academic Advisor via email.

Dr. John McCarthy is the Section Coordinator of the Constructive Theology specialization & The Integrative Studies in Ethics and Theology (Theology) (ISET T)

Dr. William French is the Section Coordinator of the Christian Ethics specialization (PhD) & The Integrative Studies in Ethics and Theology (Ethics) (ISET E)

Dr. Thomas Tobin, SJ is the Section Coordinator of the Biblical Area specialization (New Testament & Early Christianity, PhD) (NT)

Dr. Sandra Sullivan-Dunbar is the Academic Advisor for all Master's Level students in Theological Studies, Biblical Languages & Literature, Biblical Studies, Women and Gender Studies/Theology dual degree program and Christian Ethics. (TS, BLL, BS, and CE). He is also the Academic Advisor for all non-degree seeking students

Dr. Robert A. Di Vito is the Graduate Programs Director

All graduate students must be registered for some type of class each and every semester unless they are on an approved for Leave of Absence. Failure to maintain continuous registration can result in expulsion from the program. All graduate students, regardless of their status (that is in course work, comps stage or dissertation stage) must seek the advice and approval of their section coordinator, academic advisor and/or the director of their dissertation prior to attempting to see Mrs. Wolf for registration. Registration begins on or around for the Spring 2016 semester.

NORMALLY: For permission to enter any upper level Theology course, please email [theology@luc.edu](mailto:theology@luc.edu) with your full name, contact phone number, school ID and the list of classes you would like to have added. All students MUST see their DEPARTMENT adviser before sending this email.

**Graduate Level Courses all at LSC**

**420-001 Seminar: Miracles Tuesdays 4:15-6:45 Dr. Wendy Cotter, csj combined with undergraduate Theo 393 (5356) (New Testament course)** This course presents various methods of historical critical investigation necessary to propose the most probable interpretations of the stories of Jesus' miracles in the gospel sources. The stories of the miracles predate the gospels, of course, and they speak to their world. After a preliminary review of the history of miracle interpretation, and a presentation on the sociology of knowledge, the course then turns to the effort to contextualize something of the world to which the narrators spoke: the world of the Imperial period of the Roman Empire. We will begin with pre-gospel accounts found in Mark. There are two aspects to the accounts: the miracle, and the story which contextualizes the meaning of the miracle story. Each of these need our attention. The course will note the gods and heroes who already had a legend around their miracles, similar to those of Jesus. These help us to weigh the significance and to situate the parameters of meaning for the Jesus act of divine power. Here of course, we will include the miracles associated with Moses, Elijah and Elisha, but as they were seen through a first century lens, the only lens available to the first century Jewish population. The

second aspect of the story is the narrative, the encounter between Jesus and petitioners. Here the society, its rules, customs and expectations are necessary to note since by this means we are able to join the first century audience in their understanding of the story. The course will then turn to the ways in which the miracle stories were used by Mark, Matthew, Luke and John to further their particular Christologies. **Texts:** Bible; Burton Throckmorton. *Gospel Parallels*. Nashville: Nelson; Wendy Cotter. *Miracles in Greco-Roman Antiquity*. London: Routledge, 1999; various articles which will be scanned and placed on Sakai.

**424-001 The Synoptic Gospels : Matthew Mondays 11:30-2 Dr. Edmondo Lupieri combined with Theo 515. (5358) (This is a New Testament course and this section is for MA students) IPS445** This course will introduce students to the synoptic gospels (Matthew, Mark, and Luke), with a special focus on the gospel of Matthew. After a general introduction to the synoptic literature, including an examination of the synoptic problem, the course will read the gospel of Matthew “backwards,” examining, first, the ending, from the Passion narrative to Jesus’s resurrection appearances, second, important narrative features, including some miracle stories, parables, and the Sermon on the Mount, and finally the infancy narratives.

Students will engage in a critical reading of gospel texts, trying to answer general questions such as authorship, narrative composition in antiquity, dating the gospel, and others. We will also seek to determine Matthew’s intention for the gospel and his intended recipients, consider the gospel’s relevance for today by examining cultural connections with current phenomena, and examine what, if anything, Matthew reveals about the so-called “historical Jesus.” **Texts:** TBA

**440-001 Seminar in Systematic Theology: Theology & Modernity TTr 10:00-11:15 Dr. Colby Dickinson combined with undergraduate Theo 331 (5349) (This is a Theology course)** The split between the sacred and the secular, whatever such things actually are in practice, has become a major division in our present society, with implications for politics, culture and religion. This course will take an in-depth look at what a ‘theology of secularization’ might look like in today’s world (primarily from, but not limited to, a Catholic perspective), and how critically analyzing such divisions might offer us a chance to rethink the traditional dualism between sacred/secular and begin to see more of the complexity that actually underlies such a facile division. This course will specifically delve into a reading of three texts: most prominently, a close reading of Charles Taylor’s monumental study, *A Secular Age*, but also Marcel Gauchet’s *The Disenchantment of the World: A Political History of Religion*, and, finally, Joseph Ratzinger (Pope Benedict XVI) and Jürgen Habermas’ dialogue, *The Dialectics of Secularization: On Reason and Religion*. This course is open to anyone willing to explore the dynamics and dimensions of secularization and sacralization in the late modern era in which we live. Please note that this course is also cross-listed with the Catholic Studies program. **Course texts:** Gauchet, Marcel, *The Disenchantment of the World: A Political History of Religion*, trans. Oscar Burge, Princeton: Princeton University Press, 1985, 272 pp. ISBN: 978-0691029375; Ratzinger, Joseph and Jürgen Habermas, *The Dialectics of Secularization: On Reason and Religion*, San Francisco: Ignatius

Press, 2006, 85 pp. ISBN: 978-1586171667; Taylor, Charles, *A Secular Age*, Cambridge, MA: Belknap, 2007, 776 pp. ISBN: 978-0674026766.

**460-001 Seminar in The History of Christian Theology: Reformation to Modernity Tuesdays 4:15-6:45 Dr. Mark McIntosh (5894) combined with undergraduate course Theo 318 - - - THEOLOGY** This term our history of Christian thought (Reformation to Modern) explores the mysteriously intertwining themes that come to define (and haunt) modernity: the crisis in human knowing and certainty, the boundary-breaking pursuit of human advancement, and the shifting meaning of the supernatural. We consider these motifs from Faustus to Frankenstein to the quest for Artificial Intelligence – as the backdrop for the evolving vision of theology within modernity. Readings will include selections from: Luther, *The Freedom of a Christian*, Teresa of Avila, *The Interior Castle*, Marlowe, *Doctor Faustus*, Shakespeare, *The Winter's Tale*, Milton, *Paradise Lost*, Pascal, *Pensées*, Bunyan, *Pilgrim's Progress*, Novalis, *Henry von Ofterdingen: A Romance*, Mary Shelley, *Frankenstein*, Simone Weil, *Waiting for God*, and Henri de Lubac, *The Mystery of the Supernatural*.

Requirements: class presentation, take-home midterm and final exams, 15pp max. (20pp max for grad students) research paper; additional requirement for graduate students: brief literature review as an element in the research paper process. **Required texts:** Luther, *The Freedom of a Christian* (selections posted to Sakai); Teresa of Avila, *The Interior Castle* (selections posted to Sakai); Marlowe, *Doctor Faustus*, edited by D. Wooton (Hackett: 9780872207295); Shakespeare, *The Winter's Tale* (any edition with informative notes); Milton, *Paradise Lost*, edited by D. S. Kasten (Hackett: 978-0872207332); Pascal, *Pensées*, translated by A. J. Krailsheimer (Penguin: 0140446451); Bunyan, *Pilgrim's Progress*, edited by W. R. Owens (Oxford: 0192803611); Novalis, *Henry von Ofterdingen: A Romance* (Dover: 9780486795775); Mary Shelley, *Frankenstein*, edited by M. K. Joseph (Oxford: 9780199537167); Simone Weil, *Waiting for God*, translated by E. Craufurd (Harper Perennial: 978-061718960); Henri de Lubac, *The Mystery of the Supernatural* (selections posted to Sakai).

**464-001 Religion & Politics in Christian History: God, Politics, and the Common Good Mondays 4:15-6:45 Dr. Miguel Diaz combined with Theo 546\* (5360) (This is a Theology course and this section is for MA students) Reign & Politics in Christ:** Politics involves the theory of human relations with respect to the “affairs of cities,” namely, structures of power, institutions, and legislative bodies used to organize the citizens of a given state. Theology has to do with faith-filled discourse about God and the way such discourse relates to and informs human behavior. Political theology can be defined as “the analysis and criticism of political arrangements (including cultural-psychological, social, and economic aspects) from the perspective of differing interpretations of God’s ways with the world” (William Cavanaugh and Peter Scott). This course explores the emergence and development of political theology, highlighting biblical and theological sources that have informed this development. Special attention will be given to the central voices that have shaped this theology, especially in the twentieth century. **Required Texts:** Phillips, Elizabeth. *Political Theology: A Guide for the Perplexed* (New York, T & T Clark, 2012).

Espín, Orlando. *Building Bridges. Doing Justice* (Maryknoll: Orbis Books, 2009).

**480-001 Seminar Ethics: Ethics, Theology & Ecology Thursday 4:15-6:45**

**Dr. William French** This section is combined with undergraduate Theo 344 (5351) (This is an Ethics class) Advances in technology, medicine, and industry, have allowed humanity's population and levels of production and consumption to grow at a rapid pace. Together these trends are putting a heavy impact on the ecosystems of the planet and promoting climate change. We will examine concerns about global warming, habitat destruction, and biodiversity loss. In addition we will survey some paths being suggested as responses to these emerging threats. These threats are also raising sharp challenges to many traditions in Christian theology and western ethics that concentrate such attention on God and the human that little attention has been trained on examining their relationships to the nonhuman world or for pondering our responsibilities to care for nature and future human and nonhuman generations.

We will examine some of the ways philosophical ethicists, environmentalists, Catholic and Protestant thinkers and thinkers of other religious traditions are responding to the ecological crisis and a number of ways they are rethinking the moral status of nonhuman world and reflecting on a host of concrete environmental concerns. **Reading List (tentative) :** Thomas Berry, *The Great Work*. New York: Bell Tower, 1999. Lester Brown, *Plan B 4.0 Mobilizing to Save Civilization*. New York: W. W. Norton, 2009. Elizabeth Johnson, *Ask the Beasts: Darwin and the God of Love* (London: Bloomsbury, 2014). Carolyn Merchant, *The Death of Nature: Women, Ecology and the Scientific Revolution* (San Francisco: HarperSanFrancisco, 1980). **Other Readings:** Pope Paul VI, *Humanae vitae* With links on Sakai. Pope Francis, *Laudato si': On Care for our Common Home* , 2015 Links on Sakai. Other selected readings posted on Sakai.

**480-002: Seminar: Gender and Ethics in Judaism and Christianity MWF 10:25-11:15**

**Dr. Devorah Schoenfeld (6360) combined with Theo 353**

The purpose of this course is for students to acquire the tools to examine how Jewish and Christian thinkers have struggled with questions around gender. We will also examine the variety of tools that Jewish and Christian ethical thinkers have used to connect and mediate between their religious texts and their ethical reasoning. We will look at the diversity of gender roles in Jewish and Christian communities. Finally, we will examine the challenges of feminist theology to Jewish and Christian theological thinking. Students will be expected to complete a substantial research paper. Required texts: Lois K Daly, *Feminist Theological Ethics*, Westminster John Knox Press, 1994; Rachel Adler, *Engendering Judaism*, Beacon Press, 1999.

**515-001 Gospels in Early Christianity: Matthew Mondays 11:30-2:00 Dr. Edmondo Lupieri**

**this is a combined course with Theo 424 (5359) (This is the section for PhD's in New Testament)** This course will introduce students to the synoptic gospels (Matthew, Mark, and Luke), with a special focus on the gospel of Matthew. After a general introduction to the synoptic literature, including an examination of the synoptic problem, the course will read the gospel of Matthew "backwards," examining, first, the ending, from the Passion narrative to Jesus's

resurrection appearances, second, important narrative features, including some miracle stories, parables, and the Sermon on the Mount, and finally the infancy narratives.

Students will engage in a critical reading of gospel texts, trying to answer general questions such as authorship, narrative composition in antiquity, dating the gospel, and others. We will also seek to determine Matthew's intention for the gospel and his intended recipients, consider the gospel's relevance for today by examining cultural connections with current phenomena, and examine what, if anything, Matthew reveals about the so-called "historical Jesus." **Texts:** TBA

**546-001 Fundamental Theology—Culture & Theology: God, Politics and the Common Good Mondays 4:15-6:45 Dr. Miguel Diaz combined with Theo 464 (5361) (This is a Theology course and this is the section for PhD students in ISET) Reign & Politics in Christ:** Politics involves the theory of human relations with respect to the "affairs of cities," namely, structures of power, institutions, and legislative bodies used to organize the citizens of a given state. Theology has to do with faith-filled discourse about God and the way such discourse relates to and informs human behavior. Political theology can be defined as "the analysis and criticism of political arrangements (including cultural-psychological, social, and economic aspects) from the perspective of differing interpretations of God's ways with the world" (William Cavanaugh and Peter Scott). This course explores the emergence and development of political theology, highlighting biblical and theological sources that have informed this development. Special attention will be given to the central voices that have shaped this theology, especially in the twentieth century. **Required Texts:** Phillips, Elizabeth. *Political Theology: A Guide for the Perplexed* (New York, T & T Clark, 2012). Espín, Orlando. *Building Bridges. Doing Justice* (Maryknoll: Orbis Books, 2009).

**570-001 Foundational Issues in Christian Ethics: Methods of Christian Reasoning Fridays 11:30-2:00 Dr. Hille Haker (5362) (10) This is an ethics course and is usually reserved for PHD's HOWEVER, any MA student wanting to take this course should see and speak with Dr. Hille Haker for permission.** Ethical values and social or political norms are so dependent on the contexts of their emergence that moral pluralism has become the defining conceptual basis of 21<sup>st</sup> moral theory. But Christian and Catholic ethics insists on the necessity of the justification of truth claims entailed in moral prescriptions, and Christian theology insists that one must "always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have." (1 Petrus 3,15).

This course will introduce students to several types of ethical theory, both philosophical and theological. Throughout the course, we will explore how the ethical theories translate into methods of moral judgment, and how these are related to the methods of other disciplines, such as empirical analyses and explanations, experiential and social interpretations, or processes of legal judgments. **Required Readings:** Gewirth, A. (1978). Reason and morality. Chicago ; London, University of Chicago Press; Kant, Immanuel: Groundwork of the Metaphysics of Morals, Cambridge, CUP 1998; Korsgaard, C. M. (1996). The sources of normativity. Cambridge ; New York, Cambridge University Press; Mill, John Stuart: Utilitarianism (ed. George Sher, 2009, ebook available); Foot,

## Graduate Level Spring 2016

Philippa: Natural Goodness, Clarendon Press 2003; O'Neill, O. (1996). Towards justice and virtue: a constructive account of practical reasoning. Cambridge [Eng.] ; New York, Cambridge University Press (Concilium 46,3, 2010, ed. L. Cahill, H. Haker: Natural Law)

**592-001 First Year Seminar: Tragedy and Ambiguity in Theology and Ethics ISET PhD students only REQUIRED Wednesdays 11:30-2:00 Dr. Tisha Rajendra (5363) This is a required seminar of PhD students in the ISET.** This course reviews classic and contemporary works of theology and ethics in order to interrogate whether and how such works account for tragedy and moral ambiguity as manifested in political oppression, poverty, trauma, natural disasters and situations of moral complexity. Classic texts to be studied include Aristotle's Nicomachean Ethics and Augustine's Confessions. Twentieth-century and contemporary thinkers will include Karl Rahner and feminist ethicists Lisa Tessman and Jennifer Beste. The course will conclude with an examination of moral complexity in Japanese Catholic author, Shusaku Endo's novel *Silence*. **Book List:** Aristotle, *Nicomachean Ethics*, Translated and Edited by Roger Crisp, Cambridge University Press ISBN: 1107612233; Lisa Tessman, *Burdened Virtues: Virtue Ethics for Liberatory Struggles*, Oxford University Press ISBN: 0195179153; Augustine, *Confessions*, Translated Henry Chadwick, Oxford World Classics ISBN: 0199537828; Augustine, *City of God*, Henry Bettenson, trans, Penguin Classics 0140448942; Jennifer Beste, *God and the Victim: Traumatic Intrusions into Grace and Freedom*, Oxford University Press ISBN: 0195311094; Shusaku Endo, *Silence*, Taplinger Publishing Company ISBN: 0800871863

To register for one of the following "place" holders, various prior permissions should be granted prior to submitting the paper registration. I will be automatically registering those in this stage of "limbo" for the appropriate course.

**Theology 605 Master's Study (2239)** is designed for Master's level students who are in the final stages of their degree program and have not 'sat' for their Master's level Comprehensive exams. This course is designed for those students that are planning to sit for their exams in the applicable semester. It is expected that the student has submitted the appropriate petitions to the Graduate Programs Director and their Academic Advisor.

**Theology 610 Doctoral Study (2240)** is for PhD students, who have completed all of their coursework and are in the stage of taking their exams. This course is designed for those students that are planning to sit for their exams in the applicable semester. It is expected that the student has submitted the appropriate petitions to the Graduate Programs Director and the Section Coordinator. Please note that registration for Theology 605 and 610 are restricted to two semesters.

## Graduate Level Spring 2016

**Theology 600 Dissertation Supervision (2238)** is designed for PhD students in the various stages of their dissertation. This is the course that a PhD student will enroll in until their Oral Defense. Any student who has complete their PhD exams; was enrolled in the limit of the two semesters of Theology 610; is in proposal stage; writing their dissertation and or is a PhD candidate must be registered for this expensive course.


Other courses that may be of interest

**Greek II MWF 1:40 to 2:30 Dr. Thomas Keith**

**Greek 351 and 389 Fridays 4:15 to 6:45 Dr. Thomas Keith**

**Phil. 420-001 Dr. Ardis Collins Thursday, 10 am to 12:30 p.m. (5825) Hegel's Philosophy of Religion and the Question of Religious Diversity.** The course examines Hegel's philosophy of religion through a contemporary lens. In our time, academics in the fields of comparative religion, theology, and history, activists and community organizers involved in interfaith dialogue and cooperative social justice projects, participants in faith-based diplomacy have demonstrated the limits of Enlightenment liberalism for meeting the challenge of cultural pluralism. This challenge emerges primarily from the way culture is embedded in historical conditions that produce diverse traditions strengthened and solidified by persistence through time and circumstances, and that take root in the self-consciousness of the participants as an identity that is specific to who they are. The course will examine the way Hegel's dialectical procedure and his conception of religion embedded in history might provide a framework for addressing the question of religious diversity and its historical conditioning. This examination involves a close study of the way Hegel understood a variety of different religions, including those belonging to the history of the non-Western world. The course asks whether Hegel's procedure and religious concepts could be used to support a better theory for conceiving religious diversity than the one Hegel himself has given us.

### CIEP 414 - Instruc Meth-Diverse Population

Class	Section	Campus	Days & Times	Room	Instructor	Meeting Dates	Status
<a href="#">3327</a>	<a href="#">001-LEC Regular</a>	WTC	Th 7:00PM - 9:30PM	Corboy Law Center - Room 209	Jenna Mortensen	01/19/2016 - 05/07/2016	 Enroll