Upper Division

For permission to enter any upper level Theology course, please email 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. (Please note that none of the following are CORE Theology courses.) Upper Division all of these courses are held at the Lake Shore Campus.

303-001 Pentateuch   TTr 11:30-12:45 Dr. Robert DiVito (5428) combined with Theo 405. Course Description. In this course students will explore the composition, thematic development, and theologies of the first five books of the Bible—the Torah, or Pentateuch. Together these books comprise the most revered part of the Hebrew Bible, the foundational story of the Christian Old Testament. After reviewing the traditional documentary hypothesis and recent challenges to it, the course will proceed to a close reading and literary-critical analysis of significant portions of the Pentateuch and its dominant theological themes.

Two goals inform the approach taken in class. These are: (1) to develop a habit of close and precise reading, such that one can grasp in its main lines the original message of the Pentateuch and the impact it had; and (2) to encourage class members to articulate in a contemporary idiom what these scriptures have to “say” today and what theological questions emerge from the text. To achieve these goals, throughout the course emphasis will be on developing basic exegetical skills and learning what is involved in a critical reading of the text. In addition, class time each week will be dedicated to an explicit consideration of the material’s theological significance. Required Texts for Purchase (Tentative): Norman Habel, Literary Criticism of the Old Testament. Fortress Press: Philadelphia, 1971. Gene M. Tucker, Form Criticism of the Old Testament. Fortress Press: Philadelphia, 1971.

Course Requirements: 1.) In addition to the required texts (above), assigned readings each week from the Pentateuch as well as from journals and other secondary sources designed to supplement the reading of the Bible. A copy of the latter will generally be made available on Sakai. 2) Occasional, short written assignments to be done in preparation for class. These are no more than a half page in length and are based on the reading of a text to be treated in class. 3) Depending on class numbers, two students each week will guide the class in one 15-20 minute discussion focused on the theological implications of what is being read. Typically, student “guides” make available prior to the class a brief summary (no more than 1 page) of at least some of the principal points made the previous week and develop from this 1 or 2 questions for class discussion. 4) An exegetical paper, following the prescribed format (10 pages). Through the course of the semester a written digest of the work done on one of the exegetical tasks that make up the final exegesis is presented to the instructor for critique. 5) A mid-term and final examination. Approximate weight given to the course requirements: (1) Leading of discussion, written assignments, and participation in the course (15%); (2) exegetical paper (30%); and (3) midterm and final examination (25% and 30%).
317-001 History of Christian Thought: Ancient to Medieval  MWF  12:35-1:25  
Dr. Dennis Martin (5430)  
A survey of patristic and medieval Christian culture (ca. AD 100-1500) employing actual texts by Christian writers (including both formal, doctrinal, dogmatic theology and spiritual and devotional writings) as its main focus. The course will seek to integrate these writings into the medieval Christian worldview, with an emphasis on the interface between classical culture and Christian culture, literature and theology, institution and charisma. Requirements: (1) reading; (2) a term paper on a theological topic that integrates the foundational treatment in Peter Lombard’s theology textbook from the 1100s with the various authors read during the semester; (3) two exams.  
**Required Textbooks:**  

321-001 Beauty and the Eucharist  MWF  10:25-11:15  
Dr. Ann W. Astell, The Teilhard de Chardin Fellow in Catholic Studies. (5431)  
In its appearance in the host, the Eucharist, is small, plain, almost nondescript. And yet, as philosopher Simone Weil has observed, the Eucharistic host has become the generative center for countless works of art—not only tabernacles, churches, paintings, and altarpieces, but also musical compositions, poetry, and fiction. Above all, it has been the nourishment for lives of virtuous beauty, for mystics and saints in their encounters with Christ and their service to the poor. In this course we will take an interdisciplinary approach that seeks to understand the beauty of the Eucharist in philosophical and theological terms, but also through representative artworks (visual, musical, literary) inspired by the sacrament. **Required readings:** Leon Kass, *The Hungry Soul: Eating and the Perfection of Our Nature* (University of Chicago Press, 1999; available in paperback).  
332-001 God in Modern World: Triune Mystery  Mondays  4:15-6:45  Dr. Miguel Díaz, (5432) combined with Theo 437  (Theology course)
The doctrine of the Trinity has been characterized as a signpost for understanding who God is and who humans are called to become in the image of God. Numerous voices from a wide range of perspectives have underscored how the Christian confession about God is not about God’s life locked up in some ahistorical and abstract realm. Rather, Christian faith confesses a God who is for us and for our salvation. In light of contemporary conflicts and the global urgency to advance the common good, this doctrine has also become a vital resource to engage various forms of human oppression. Indeed, the doctrine of the Trinity offers a Christian vision for the just reconciliation of human differences deriving from cultural, socio-political, gender, sexual orientation, physical ability, and racial experiences. This course explores the emergence and theological development of the doctrine of the Trinity. The biblical foundations and theological contributions of central Christian voices that have informed the development of this doctrine from early Christianity to the modern period will guide our exploration. **Required Books:** Peter Phan, *The Cambridge Companion to the Trinity* (Cambridge: Cambridge Press, 2011). Catherine LaCugna, *God For Us: The Trinity and Christian Life* (New York: Harper Collins, 1991). Elizabeth Johnson, *Quest for the Living God: Mapping Frontiers in the Theology of God* (New York: Continuum, 2007).

345-001 Roman Catholic Social Thought  Tues  4:15-6:45 Dr. Michael Schuck (5434) combined with Theo 470 (Ethics course)
This course introduces and analyzes modern Roman Catholic social thought and explores its application to select issues in four spheres of social life: economic, political, cultural, and environmental. Catholic social thought includes moral statements issued by leaders of the Roman Catholic Church as well as messages communicated in grassroots social movements, writings of social ethicists, and the work of filmmakers, musicians, and artists. This course looks at examples of each. For application to concrete circumstances, the course will focus on social issues in the United States that relate to both its global position in the world and its domestic challenges. These include the economic issues of dystopian growth, unemployment, and poverty; the political issues of war, immigration, and democratic representation; the cultural issues of racism and discrimination; and the environmental issues of global climate change and water crisis. Class time will involve instructor lectures, student presentations, and student-led discussions. A final research paper will be required. **Course Texts:** Course readings for each week will be posted on the Sakai course site. It is recommended that students purchase the following books that will be available at the campus bookstore: Himes, K., ed. *Modern Catholic Social Teaching: Commentaries & Interpretations* (Georgetown University Press, 2005) AND O’Brien, D., et al. *Catholic Social Thought* (Orbis, 1992)
365-001 Women, Gender, and Embodiment in Islam  Thursday 4:15-6:45  
Dr. Marcia Hermansen (5436)  
This course will consider women and gender roles as articulated in normative Islamic religious and legal systems and as embodied during various historical periods in a range of Muslim societies. Specific sources to be considered include the Qur’an, Islamic legal texts, and biographies of women warriors, political leaders, religious scholars, and Sufi mystics. In addition to reading a number of the most important Muslim documents as well as academic studies in this field, we will consider anthropological and cultural materials, including films and short stories that disclose Muslim practices and concepts of femininity, masculinity, and gender relations.  
In terms of examining embodiment in Islam, attitudes toward the body including female and male sexuality, purity, dress, segregation and seclusion - will be viewed in comparative context. Finally, we will look at gendered elements of contemporary Islamic religious and political movements worldwide, including Islamic feminism, Islamist women, and Muslims in the West.  
Texts: TBA

378-001 Theology & Culture: Theologies of Religious Pluralism  TTr 2:30-3:45  
Dr. Hugh Nicholson (5437) combined with Theo 440  (Theology)  
This course critically examines various Christian theological responses to religious pluralism. It has a historical and a systematic component. In its historical component the course examines some of the defining moments in the history of Christian interreligious encounter, including the so-called "parting of the ways" between early Christianity and Judaism; the Christianization of the Americas in the sixteenth century; and the missiological encounter with Asian religions in the seventeenth through the nineteenth centuries. The systematic component of the course is devoted to a critical examination of the various theologies of religion (exclusivism, inclusivism, pluralism, and comparative theology). The guiding hypothesis of the course is that interreligious comparison is integral to Christian theological reflection to the extent that Christian identity is essentially relational.  
Texts: TBA