THEO 203-001: Social Justice and Injustice
Tuesday and Thursday 1:00-2:15pm                        Dr. Sandra Sullivan-Dunbar

This course will look at various ways of understanding social justice and its failure, social injustice. We will study several approaches to justice: biblical justice, Catholic social thought and ideas of the “common good”; liberationist approaches to justice (including feminist, black liberationist/womanist, Latino/a and mujerista approaches), and some philosophical approaches. We will ask how these various understandings of justice might speak to contemporary social issues, possibly to include immigration, structural racism, sexism, economic inequality, criminal justice policy and mass incarceration, and the justice implications of climate change.

THEO 204-001: Religion Ethics and Eco Crisis
Monday 4:15-6:45 pm                                      Dr. Michael J. Schuck

THEO 231-001: Hebrew Bible/Old Testament
Tuesday and Thursday 10:00-11:15 am                      Dr. Thomas Wetzel

At its heart, the Hebrew Bible (known to Jews as the Tanakh and to Christians as the Old Testament) is a love story. It is a story of the pained, painful, and ultimately redemptive love shared between God and his people Israel. It is a story of a love at times so broken that God and Israel cannot even speak, yet it is also a love so powerful that it may be able to restore the world. It is a story of unending, everlasting love, love enough to make all things new. In this course, we will read this story in its many parts, using historical methods to recover ancient (and at times, conflicting) meanings and so trace the development of Israel’s understanding of this love and the unique place Israel holds for God and for the world even yet today.

THEO 231-002: Hebrew Bible/Old Testament
Tuesday and Thursday 1:00-2:15 pm                        Dr. Thomas Wetzel

See above for course description.
This course provides a historical, literary, and theological overview of the Hebrew Scriptures using modern critical methods of interpretation. Major areas of exploration will include creation, patriarchal narratives, exodus, covenant, law, conquest, the period of the judges, the nature and history of kingship in Israel and Judah, prophecy and apocalyptic thought. The focus will be principally on gaining an informed understanding of the theology of the biblical text, but this will be done against the literary, historical, and social background of ancient Israel and Judah and other civilizations of the ancient Near East. We will also talk about how the Hebrew Bible has been interpreted in different time periods. This is a writing intensive course and will also discuss the aspects of good writing culminating in the production of a final research essay.

### THEO 231-003 Hebrew Bible/Old Testament

**Tuesday and Thursday 2:30-3:45 pm**  
Dr. Teresa Calpino

### THEO 232-001: New Testament

**Monday/Wednesday/Friday 12:35-1:25 pm**  
Mr. Wesley E. Dingman

### THEO 232-002: New Testament

**Wednesday 7:00-9:30 pm**  
Mr. Felipe de Jesus Legarreta-Castillo

This course will introduce the students to a comprehensive and critical reading of the books of the New Testament (NT) applying the Historical Critical Method(s) (Source, Form, and Redaction criticism). We will analyze the NT by blocks, according to its canonical order and tentative historical development: Synoptic Gospels and Acts, Johannine Tradition, Pauline Tradition, Hebrews, The Catholic Epistles, and Revelation. After a brief introduction about date and location for each book, we will provide a general structure for each book, and then we will focus on some representative passages that may reveal the theological perspective and system of values of their authors and social and ethical significance and implications for our times.
COURSE DESCRIPTION: *What does the Bible really say?* The course will begin with a review of the formation of the New Testament, and then briefly provide an overview of the Mediterranean world that contextualizes the New Testament. The remainder of the course addresses the individual “books” that comprise the New Testament in chronological order. By focusing on method (how to interpret the text) and cultural context (how the original audience would have understood the text) we can have vibrant discussion about the meaning and application of the text both in the ancient world and for the modern reader.

This course is designed for the student who is unacquainted with the New Testament. The course includes lecture, but will also use a seminar style to discuss the text and the different possible interpretations. Therefore, it is vital that students come prepared to discuss the text and the readings each class period. Since this is a Writing Intensive section, we will also focus on the process and mechanics of good writing and apply this learning in a final research paper.

THEO 232-02W: New Testament
Tuesday and Thursday 1:00-2:15 pm
Dr. Teresa Calpino

See above for course description.

THEO 265-001: Sacraments & Christian Imagin.
Monday/Wednesday/Friday 1:40-2:30 pm
Fr. John Murphy SJ
How does Christian Theology inform how Christians act in the world? This is the central question that we will seek to answer throughout this course. Examining the intersection between theoretical and practical theology, we will explore the Church’s engagement in the world at large, both in global cultures and political movements. The first part of each unit will focus on the sources of Christian doctrine, Biblical and Traditional, with an emphasis on Catholic teaching since Vatican II. In the second part of each unit, we will turn our attention to the lived reality of these teachings in a variety of historical and geographical contexts. This course satisfies the Tier II Theology CORE requirement.

THEO 267-001: Jesus Christ

Tuesday and Thursday 1:00-2:15 pm

Dr. Christopher W. Skinner
THEO 267-01W: Jesus Christ

Tuesday and Thursday 11:30-12:45 pm  
Fr. Peter Bernardi SJ

Course Description: This writing intensive course pivots around two fundamental questions: Who is Jesus Christ? & What does it mean to be human? Jesus of Nazareth, a Galilean Jew who was crucified in a remote corner of the Roman Empire nearly 2,000 years ago, is considered one of the world’s greatest teachers and the founder of the oldest institution in history. More books and films have been produced about Jesus than any other historical person. Christian faith professes Jesus to be the “Christ”, the divine Son of God and the universal Savior. As revealed in the Bible and safeguarded by the Church, Christian faith believes that Christ died “for our sins” and was raised up for our justification. The doctrine of the "Incarnation," holds that God’s divine Word became human in Jesus of Nazareth. "Only in the mystery of the incarnate Word does the mystery of our being human take on light... Through Christ and in Christ, the riddles of sorrow and death grow meaningful. Apart from His Gospel, they overwhelm us." [Vatican II] This course will reflect on these two fundamental “mysteries” and their inter-relationship, namely, “the mystery of being human” and “the mystery of the incarnate Word.” Students will study what can be ascertained about Jesus of Nazareth by historical methods and study the meaning of the Christian beliefs about Jesus [e.g., the Nicene Creed professes that Jesus is "God from God, true God from true God, begotten not made"]). These beliefs will be compared with other spiritual traditions such as Judaism, Islam, and Buddhism.
"In Him we live and move and have our being" (Acts 17:28). In 1890 Afro-Caribbean scholar Edward Blyden adds, "If we live and move and have our being in Him, God also lives and moves and has His being in us," suggesting that each culture, race, and ethnic group reflects an image of the divine that no one else can duplicate. This course explores the revelatory manner in which the divine comes to unique presence and expression among African peoples throughout human history. It will examine:

- the religious experiences and faith traditions of Africa's ancient Nile valley civilizations, long recognized as cradling the world's spiritual and philosophical wisdom and as influencing the formative development of Judaism, Christianity, and Islam;
- the religious experiences and faith traditions of indigenous Africans before and after European colonialism;
- the religious experiences and faith traditions of African descended peoples in the Americas, especially in the United States, during their centuries long liberation struggle to resist, counter, and overcome slavery, legalized segregation, and all other past and current forms of white supremacist ideology and abuse.

The primary sources include the literary works of indigenous African and African descended religious writers, leaders, and theologians and various texts from the writings of the ancient Egyptians and early African Christians. The course also employs a combination of secondary sources and audio-visual materials.

Texts: The textbook of readings will be available on line in Sakai.
Roman Catholicism is a vast and sprawling body of believers that yet somehow manages to present a unified face within the world. We will focus in this course on both the Church’s official ‘institutional’ face, but also its more informal, embodied nature as lived out in the lives of the over 1.2 billion Catholics among us globally today. This course is designed broadly to introduce students to the life of the Catholic Church, including its history, worship and liturgy, pilgrimage and devotional practices, the sacraments, the communion of saints, the papacy, its beliefs and teachings, various religious communities, monastic traditions, cultural dimensions (including holidays and festivals), customary practices and various social positions.

THEO 279-002: Roman Catholicism
Tuesday and Thursday 1:00-2:30 pm  
Dr. Colby Dickinson

See above for course description.
Course Description: The term “Catholic” means “universal.” The “Catholic Church” is the oldest institution in world history. What is special about the Catholic faith and the Catholic Church? What is its understanding of sin, grace, and salvation? Why make an act of faith in what cannot be scientifically proven? How do Catholics interpret the Bible? Do Catholics ‘worship’ Mary? Why does the Catholic Church have a “pope”? What does the term “Roman” add to “Catholic”? What is the meaning of the central Catholic worship ritual, the “Mass,” and why do Catholics believe that Jesus Christ is really present under the forms of bread and wine? Why do some Catholic men and women choose to live a life of consecrated celibacy [isn’t that ‘abnormal’]? What is a “saint” and how does one become one? What does the Church teach about war & peace, the economy, marriage and divorce, and sexuality? What does the Church teach about the “last things”: final judgment, purgatory, heaven and hell? At the heart of the Catholic faith is a transformative relationship with the person of Jesus Christ who is “the way, the truth and the life.” (John 14:6) Why not keep Jesus and skip the Church?

“Theo 279-003: Roman Catholicism
Monday/Wednesday/Friday 1:40-2:30 pm Fr. Peter Bernardi SJ

“Not all of us can do great things. But we can do small things with great love.”

Mother Teresa
Does the evolutionary account of human origins make belief in God obsolete? If not, how do people of faith, and Christians in particular, combine God and evolution in an intellectually satisfying way without undermining the foundations of their theological heritage? We'll consider these questions—and a range of others involving science, the Bible, and the meaning of human existence—in THEO 280: God, Evolution, and Human Origins. Phase one of the course introduces some of the essential ideas in science and theology needed to conduct phase two of the course: a detailed survey of major issues and positions within the contemporary discussion of God and evolution. Phase three of the course examines specific Christian doctrines (e.g., original sin) in light of some questions and challenges raised by the evolutionary account of human origins.

THEO 280-001: Theo & Intrdis Study:
Monday/Wednesday/Friday 9:20-10:10 am
Dr. Hans R Svebakken

Clashes of Christianity. Christian Theology is anything but a static phenomenon. It is a vibrant and ongoing conversation between the Christian tradition and the world—and often a contentious and complicated conversation between different Christian traditions. This course will survey and engage major turning points in the history of Christian thought through discussion and debate (including debates about free will and predestination, the doctrine of the trinity and the nature of Christ, and the relationship between the church and the state). We will read and evaluate the primary texts of Christians from the last 2,000 years, texts inspired by the journeys of Christians and churches to understand God, themselves, and the world. Throughout the semester, students will work in teams to enter the minds and hearts of classical Christian thinkers (both orthodox and heterodox), taking on and participating in great debates of Christian history to carry on that conversation and evaluate its significance for the church and the world today.
Hinduism—the religion practiced by the majority of people on the Indian subcontinent—is today a global phenomenon. It is a rich and cumulative tradition, with Vedic scriptures numbering among our oldest surviving human documents, containing some of the most ancient continuously practiced religious rituals of any in the world. This course considers the development of Hinduism over time, along with central aspects of the tradition such as classical literature, theology and forms of worship. We examine issues of contemporary relevance including religion and politics in the Indian Independence Movement, the global Indian diaspora, and Hindu religious communities in modern America. Along the way we look at the impact of Indian religion on various realms of modern popular culture, including yoga, cinema and the visual arts.

THEO 282-002: Hinduism

Wednesday 4:15-6:45 pm

See above for course description.
Marriage as a human institution has existed for a long time—so long that it belongs to the interesting category of “pre-history.” Its precise origins are lost to us; but, as the originating relationship that produces the family, marriage has always been understood as both a primary political unit and social cornerstone of human culture. The purpose of this course is to examine marriage as it exists today in light of both history and contemporary knowledge. Students will come to an understanding of contemporary Christian marriage and how it has evolved from antiquity through the late modern age. We will sort through a variety of interpretations of the meaning of marriage and, using critical reasoning, discern why and how these interpretations might contribute to current understandings of marriage—theologically, sociologically, and otherwise. Jesus’ first miracle was at a wedding; St. Paul interpreted marriage as a living symbol which displays and enacts the relationship between Christ and the Church. We are therefore called to examine marriage as a sacramental reality and an inroad to theological understanding. In addition, we will explore the anthropological role of marital vows (and the obligations of love that are expressed in these vows); we will delve into the mysteries of gender and communication. Finally, we will analyze the religious, cultural, and legal debates about marriage as they are developing in contemporary culture.

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<tr>
<td>THEO 293-001</td>
<td>Christian Marriage</td>
<td>Monday/Wednesday/Friday</td>
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<td>Dr. Michael Murphy</td>
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<td>THEO 295-002</td>
<td>Islam</td>
<td>Monday</td>
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<td>Dr. Azam Nizamuddin</td>
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<td>THEO 295-004</td>
<td>Islam</td>
<td>Monday/Wednesday/Friday</td>
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<td>Mr. Omer Mozaffar</td>
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<td>THEO 295-005</td>
<td>Islam</td>
<td>Monday/Wednesday/Friday</td>
<td>10:25-11:15 am</td>
<td>Mr. Omer Mozaffar</td>
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THEO 295-01W: Encounter Islam through Film and Literature

Tuesday and Thursday 11:30-12:45 pm                                      Dr. Marcia Hermansen

This course will use international feature films, stories, and poetry to present aspects of the Islamic religious tradition. Class materials will provide an introduction to Islam as well as more detailed and nuanced discussions of themes such as gender, Islamic movements, and diversity across Muslim cultures.

THEO 299-001: Religions of Asia

Monday/Wednesday/Friday 12:35-1:25 pm                                        Dr. Yarina Liston

This course will cover primarily Hinduism, Buddhism and Confucianism/Taoism. There will also be a small section on Indigenous traditions and Islam as well. We will be looking at the largest areas of Asia including India, China, Central and South East Asia. This will be a wonderful introduction to all of these traditions; their histories, philosophies and practices. We will also have an experiential component of each section - yoga, tai chi and meditation.

THEO 299-002: Religions of Asia

Monday/Wednesday/Friday 1:40-2:30 pm                                           Dr. Yarina Liston

See above for course description.

THEO 299-003: Religions of Asia

Thursday 4:15-6:45 pm                                                       Dr. Yarina Liston

See above for course description.