Theology Undergraduate Courses Fall 2016

100-001 Introduction to Christian Theology MWF 9:20-10:10 (4354) Little
100-002 Introduction to Christian Theology MWF 10:25-11:15 (4355) Little
100-003 Introduction to Christian Theology Mon 4:15-6:45 (4356) Little

**Course Description:** What does it mean to be human? What does it mean to live a good life? How does one know what to believe? Is there more to life than the sensible world? Is there an ultimate ground for our desires? Like many religions and philosophies, Christianity struggles with these questions, but does so uniquely through faith that God has been revealed in the gospel of Christ as handed down through Scripture, practice, and tradition. Christian theology reflects on the story of Christ via critical investigation in order to consider how to live out intellectually and spiritually this revelation in the contemporary world. This course will begin with the story itself as found in Scripture, and then consider thematically how Christ’s life has been variously understood throughout history. We will cover central theological beliefs and concepts as well as read major thinkers of the tradition. In addition, we will also consider how Christianity has been practiced and expressed through ritual, ethics, and cultural artifacts, such as story and art. Students will be expected to have completed the readings before class, participate in discussions (both in-class and on Sakai), write personal reflections, and take in-class exams and reading quizzes.

100-004 Introduction to Christian Theology TTh 1:00-2:15 (4357) O’Connell
100-005 Introduction to Christian Theology TTh 8:30-9:45 (4358) O’Connell
100-006 Introduction to Christian Theology TTh 10:00-11:15 (4359) O’Connell

This course is one of two foundational core courses in the Theology Department. Both foundational core courses (Intro to Christian Theology and Intro to Religious Studies) will always incorporate the study of scripture, belief and practices, and the historical and social context of religion. The purpose this course is to introduce students to the fundamental questions, sources, and content of the Christian theological tradition, with special attention to Catholic Christianity, and its significance for Christian faith and life in the world today. It will develop a foundation of theological discourse and will introduce the relationship of Christian Theology to the study of other religions or to the study of religion generally, thus ensuring foundational continuity between the two courses on the first-tier level. This will constitute a proper and adequate foundation for any of the second-tier courses. It has no prerequisites.
100-007 Introduction to Christian Theology TTh 1:00-2:15 (4360) Dickinson
Giving an account of one’s faith is at the same time to give an account of oneself—an act that is as relevant for theology as for any aspect of one’s life. It is an auto/biographical act that demonstrates one’s particular life and context as something essential to the shaping of one’s theological views. Throughout the history of theology, the role of auto/biography has indeed played a significant role in shaping the contours of its tradition. Through the study of ancient and contemporary Christian autobiographical writings, read alongside James Martin’s The Jesuit Guide to (Almost) Everything, this course will examine the role that auto/biography plays in understanding the role (or possibility) of theology within a person’s life of faith—taking the student’s own autobiography into account as well. As such, this course seeks to teach theology through the lives of those who make up the life and traditions of faith (primarily in a Christian context) and, alongside such study, to assist students with the development of their own personal, theological narratives.

100-009 Introduction to Christian Theology MWF 9:20-10:10 (4362) Svebakken
100-020 Introduction to Christian Theology MWF 1:40-2:30 (4426) Svebakken
100-024 Introduction to Christian Theology MWF 10:25-11:15 (5565) Svebakken
100-026 Introduction to Christian Theology MWF 2:45-3:35 (5566) Svebakken
This course surveys major topics in Christian theology using Alister McGrath’s Theology: The Basics (3d ed.; Wiley-Blackwell, 2012) as a guide. Preliminary considerations will include defining "theology," surveying major periods in the history of Christian theology, and identifying major sources of theology (e.g., the Bible). Focus then shifts to a survey of topics following McGrath’s outline of chapters: Faith, God, Creation, Jesus, Salvation, Spirit, Trinity, Church, Sacraments, and Heaven. In connection with each topic, students will read relevant excerpts from the Bible and supplemental readings available through Sakai. Students will also consider these topics in connection with three works of literature: Augustine's Confessions, Shusaku Endo's Silence, and C.S. Lewis's Great Divorce. Consideration will also be given to contemporary debates regarding religion and science, in particular the question of human origins.

100-010 Introduction to Christian Theology MWF 1:40-2:30 (4363) Gormely
The sources of Christian religious tradition. A selection will be made from the following topics: revelation, inspiration, sacred scripture, Christ and God, authority and the Church, the nature of religious affiliation, its logic, its method and its purpose.

Outcome: Students will be able to demonstrate understanding of the tasks of Christian theology in its efforts to understand the human situation from the perspective of faith, various challenges to theology in the contemporary world, and will focus on one or more current theological issues.
The history of theology consists of much more than mere concepts and museum pieces. Rather it was, and is, created and developed through the lives, consideration, care, love, suffering, and struggles of innumerable human persons who comprise what is understood as the Christian ‘tradition.’ More so than other genres, the memoir or auto/biography serves to present, as a text, this personal aspect of living and engaging with extant traditions; it shows the intrinsic role of one’s unique life and situation in shaping one’s understanding (here theological understanding). As such, this course will delve into spiritual auto/biography in order to elucidate the meaning of Christian ‘faith seeking understanding.’ The role of theology, and the engagement with theological concepts, within a person’s life of faith will be approached through the study of several significant Christian autobiographies and memoirs, including Augustine’s Confessions, Teresa of Avila’s Life as well more contemporary memoirs by Henri Nouwen, Dorothy Day, and Mary Karr. Throughout the course, for the sake of integrating what is presented for the sake of understanding, the students will be asked to take account of their own ‘spiritual’ autobiographies. This course, thus, looks to teach theology through the lives of those who make up the Christian tradition while simultaneously assisting students with the development of their own personal, theological narratives.

This course introduces the study of Christian theology in a contemporary context, specifically focusing on theological movements for social justice in Christianity. The course will revolve around the following central questions: What does it mean to have a faith that does justice? Are acts of justice necessary for one to have faith, especially in the Christian tradition? Students will examine the Catholic Social Tradition as a vital response to issues of poverty, oppression, inequality and prejudice within social structures and reflect on the connections between our own innate poverty, community, and ministry to others. Topics will include Biblical Justice, Foundations of Catholic Social Thought, Racism, Worker’s Rights, Immigration and Globalization, Incarceration, Environmental Issues and Sexual Ethics. In this course, students will consider these contemporary issues as well as historical movements for social justice in an effort to find their own understanding of a faith that does justice.

This course introduces students to various ways of thinking about Christian theology. Students will first gain an understanding of the study of theology as an academic disciple by learning about the historical roots and traditional sources of the Christian theological tradition. An examination of theology as Christian doctrine will follow, where the course will focus on the development of major Christian concepts, including: the doctrine of God, Jesus, the Trinity, sin, grace, and salvation. The third unit of the course will address the central aspects of mystical theology and consider the significance of personal encounters with God by reading spiritual autobiographies of modern day mystics. The final unit presents major strands of thought in contemporary theology, including moral, liberation, political, feminist, and queer theologies. There are no pre-requisites to this course.
100-017 Introduction to Christian Theology MWF 11:30-12:20(4423) Haddad
The sources of Christian religious tradition. A selection will be made from the following topics: revelation, inspiration, sacred scripture, Christ and God, authority and the Church, the nature of religious affiliation, its logic, its method and its purpose.
Outcome: Students will be able to demonstrate understanding of the tasks of Christian theology in its efforts to understand the human situation from the perspective of faith, various challenges to theology in the contemporary world, and will focus on one or more current theological issues

100-018 Introduction to Christian Theology MWF 11:30-12:20 (4424) Kim Oh
This course is one of two foundational core courses in the Theology Department. Students will be introduced to the study of scripture, belief and practices, and the historical and social context of religion. The purpose of this course is to introduce students to the fundamental questions, sources, and content of the Christian theological tradition, with special attention to Catholic Christianity, and its significance for Christian faith, life, and practices in the modern world. This course will include 7 topics as Christian Theology in general, the Doctrine of God, the Person of Christ, Church, Moral Issues, Social Issues, and Christianity and Religious Pluralism. This course will provide the basis for an understanding of the foundational questions in Christian Theology on the first-tier level and constitute a proper and adequate foundation for any of the second-tier courses. It has no prerequisites.
Required Texts:
4. A Bible. (New Revised Standard Version (NRSV) with the Apocrypha)
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100-019 Introduction to Christian Theology MWF 1:40-2:30 (4425)
The history of theology consists of much more than mere concepts and museum pieces. Rather it was, and is, created and developed through the lives, consideration, care, love, suffering, and struggles of innumerable human persons who comprise what is understood as the Christian ‘tradition.’ More so than other genres, the memoir or auto/biography serves to present, as a text, this personal aspect of living and engaging with extant traditions; it shows the intrinsic role of one’s unique life and situation in shaping one’s understanding (here theological understanding). As such, this course will delve into spiritual auto/biography in order to elucidate the meaning of Christian ‘faith seeking understanding.’ The role of theology, and the engagement with theological concepts, within a person’s life of faith will be approached through the study of several significant Christian autobiographies and memoirs, including Augustine’s Confessions, Teresa of Avila’s Life as well more contemporary memoirs by Henri Nouwen, Dorothy Day, and Mary Karr. Throughout the course, for the sake of integrating what is presented for the sake of understanding, the students will be asked to take account of their own ‘spiritual’ autobiographies. This course, thus, looks to teach theology through the lives of those who make up the Christian tradition while simultaneously assisting students with the development of their own personal, theological narratives.

100-021 Introduction to Christian Theology TTH 2:30-3:45 (5054) Skinner
The sources of Christian religious tradition. A selection will be made from the following topics: revelation, inspiration, sacred scripture, Christ and God, authority and the Church, the nature of religious affiliation, its logic, its method and its purpose.
Outcome: Students will be able to demonstrate understanding of the tasks of Christian theology in its efforts to understand the human situation from the perspective of faith, various challenges to theology in the contemporary world, and will focus on one or more current theological issues.

100-022 Introduction to Christian Theology MWF 11:30-12:20 (5055) Wetzel
The purpose of this course is to introduce students to the Christian theological tradition; it will encourage careful attention to the foundational texts, beliefs, and practices of Christianity. We will examine how Christian theology has been shaped historically by both the scriptures and the Greek philosophical tradition. Theology is about God and all things in relation to God; it looks at the universe and at human experience and asks ‘Why?’ In addition to this question, we will ask ‘what is religion?’ What are its characteristic features and why do they matter? To what extent does Christianity share features with other religions and to what extent is it unique? The course has no prerequisites. Assessment will include weekly quizzes, written reflections, a midterm project, and a final exam.

100-025 Introduction to Christian Theology TTH 2:30-3:45 (5558) Calpino
107-001 Introduction to Religious Studies MWF 8:15-9:05 (4365) Tripp
107-002 Introduction to Religious Studies MWF 9:20-10:10 (4366) Tripp
This course seeks to accomplish two goals: 1) to introduce students to current, scholarly methods and theories for understanding religious beliefs and behaviors, and 2) to introduce students to various religious traditions through an examination of certain themes, concepts, and behaviors common to multiple traditions. These goals are in turn related to two tensions that the course seeks to maintain: first, to not only examine how religions influence their members, but also how members shape and alter their religions; second, to examine commonalities in various traditions that allow us to characterize each as specifically ‘religious’ traditions while respecting and acknowledging their diversity.

107-003 Introduction to Religious Studies MWF 11:30-12:20 (4367) Hankins
They will be exposed to contemporary theories of religious belief and practice, including sociological and philosophical theories, as well as primary source encounters with religious texts. This class will especially focus around the question of fundamentalism, both in its American Christian versions and in other forms across the globe. Students will leave the course being able to meaningfully discuss the idea of fundamentalism and critically evaluate its applications. This capacity will be measured through quizzes, short papers, and daily writing.

107-004 Introduction to Religious Studies TTh 10:00-11:15 (4368) Zhao
107-008 Introduction to Religious Studies Th 4:15-6:45 (4372) Zhao
It explores religion as a significant part of human existence. We open the course with the questions of why it is important to study religion and how the study of religion has been conducted under classic and contemporary theories and methods. After that, we devote the main portion of our course to investigate a wide array of important topics to help students analyze and interpret religion and its intersection with contemporary issues.

107-005 Introduction to Religious Studies TTh 11:30-12:45 (4369) Nicholson
This course introduces students to the academic study of religion. It examines several broad topics in the study of religion, including sacred narratives; religious ritual and its functions; religious doctrine and belief; the challenge of modernity to traditional religious belief and practice; and the response of non-Western traditions to the experience of European colonialism. The course examines these dimensions of religion as they are exemplified in three specific traditions, Buddhism, Hinduism, and Christianity.
107-006  Introduction to Religious Studies MWF 12:35-1:25 (4373) Liston
This course is one of two foundational courses offered by the Theology Department. Intro to Religious Studies will always incorporate the study of scripture, belief and practices, and the historical and social context of religion. This course introduces the field of Religious Studies by looking at topics and themes such as doctrine, ritual, scripture, mysticism, pilgrimage, and myth across two or more religions, including Catholic Christianity, while also introducing methodological approaches to the comparative study of religion. This course will consist of an examination of the nature and function of religion in human life, and an exploration of the common patterns underlying the variety of religious experiences and expressions. Human religiosity is extremely diverse, yet within this diversity there are patterns which can be explored and interpreted. In this course we will examine the human dynamic to create meaning, structure, and value in life. Our definition of religion will necessarily be broad and the investigation will focus on both the personal and social aspects of the religions under question. This course will probe different religions in order to understand the nature and function of religion in human life. We will focus on the monotheistic traditions first in comparison to eastern religions as well as Indigenous practices. The course is structured around common themes of religious studies, but with a constant eye to the actual lived experiences of people in those traditions.

Ethics classes

185-001 Introduction to Christian Ethics MWF 12:35-1:25 (5123) Kim Oh
Introduction to Christian Ethics is a core course that explores the major sources, methods, and insights of Christian social and theological ethics. Particular attention is given to Roman Catholic thought. The course will concentrate on the foundational sources in Christian ethics and examine the moral significance of major theological themes and affirmations. It will show how these foundational sources and themes guide ethical understanding concretely by examining one or more pressing issues of the day (e.g. ecology, immigration, poverty, medical ethics, sexual ethics, marriage and family, love and justice, among others).

185-002 Introduction to Christian Ethics W 4:15-6:45 (4375) Love
185-003 Introduction to Christian Ethics TTh 8:30-9:45 (4374) Okoro
185-004 Introduction to Christian Ethics  TTh  11:30-12:45 (4377) Rajendra
This course is a core course that explores the major sources, methods, and insights of Christian social and theological ethics. Particular attention is given to Roman Catholic social thought. The course will concentrate on the foundational sources in Christian ethics and examine the moral significance of major theological themes and affirmations. It will show how these foundational sources and themes guide ethical understanding concretely by examining food systems and allied ethical issues (including poverty, ecology, labor, immigration, and business). Throughout, students are invited to bring their own religious tradition into conversation with the theological and ethical issues addressed in the course. This course will expose students to some of the central themes and affirmations of the Christian tradition, such as understandings of the God-human relationship, the nature of the human person, creation, sin and salvation. We will see how various theological commitments contribute to Christian ethical reasoning about contemporary moral problems in their personal and social dimensions. The course will ask students to think about what constitutes an ethical problem. Students will learn basic ethical concepts and theories, such as deontological and teleological approaches, natural law, and virtue theories. This course contains an active learning component in which students will have to take part in one food or gardening related experiment, then write up their experiences in groups.

185-005 Introduction to Christian Ethics TTh 2:30-3:45 (4378) K. Ross
This course introduces students to the Christian ethical tradition. Through the study of various ethical and theological philosophies and methodologies, students will develop the critical skills necessary to understand the various levels of moral responsibility and ways to respond to moral problems. In this way, students are challenged to examine their own decision-making progress throughout their lives. In this course students are invited to explore the way that Christian Ethics has been applied to modern-day moral issues such as war, capital punishment, euthanasia, poverty, sexuality, health-care issues, and economic issues.

185-006 Introduction to Christian Ethics M 4:15-6:45 (4379) Capp
185-07W Introduction to Religious Studies TTh 10:00-11:15 (4376) Dr. Aana Vigen
is a core course that explores the major sources, methods, and insights of Christian social and theological ethics. Particular attention is given to Roman Catholic thought. The course will concentrate on the foundational sources in Christian ethics and examine the moral significance of major theological themes and affirmations. It will show how these foundational sources and themes guide ethical understanding concretely by examining one or more pressing issues of the day (e.g. ecology, immigration, poverty, medical ethics, policing, among others). Throughout, students are invited to bring their own religious tradition into conversation with the theological and ethical issues addressed in the course.

It will expose students to some of the central theological themes and affirmations of the Christian tradition, such as understandings of the God-human relationship, the nature of the human person, creation, sin, and salvation. We will see how various theological commitments contribute to Christian ethical reasoning about contemporary moral problems in their personal and social dimensions. The course will ask students to think about what constitutes an ethical problem. Students will learn basic ethical concepts and theories, such as deontological and teleological approaches, natural law, virtue, and liberation/social justice theories.

186-001 Introduction to Religious Ethics MWF 10:25-11:15 (4380) French
186-002 Introduction to Religious Ethics MWF 11:30-12:20 (4381) French
Advances in technology, industry, and military weapons confront us with unprecedented new abilities for degrading significant portions of the planetary biosphere or for altering long standing climate and temperature patterns. These capacities are new and are challenging many traditional religious and ethical assumptions about humanity and our relationship to the nonhuman world. We will examine Christian and Hindu traditions on war and peacemaking during the first section of the course. We will explore the history of Western thinking on pacifism, the just war theory and also crusader war. Likewise we will attend to the rise of modern warfare with its new powerful weapons systems that give rise to new moral challenges and issues in the conduct of war. In the second section of the course we will examine the status of the contemporary scientific debates about the gravity of various trends—and the cultural, societal, economic and political reasons behind the continuing slowness of America to engage these ecological threats in a serious manner. Scientific study is critical, however, so also it is important to examine also how cultural attitudes and value assumptions directly shape human behaviors and expectations. Religion is a powerful shaper of ideas and of human action and we will examine some of the resources that different religious traditions of the world offer for promoting efforts at peacemaking and ecological responsibility. We will look at various religious and philosophical traditions and see how they describe nature, how they evaluate nonhuman nature’s relationship to humanity, how they define “community” to include or exclude the nonhuman world, and how they relate or do not relate the “sacred” to the natural world.
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Classes for Transfer Students only

190-001 Loyola’s Ignatian Mission: Theology Thurs 4:15-6:45 (4456) Latham
190-003 Loyola’s Ignatian Mission: Theology Tues 4:15-6:45 (4458) Latham
This course introduces students to the identity, history, and mission of Loyola University rooted in the Ignatian-Jesuit Catholic heritage and traditions. We will explore how Jesuit education empowers and transforms individuals and the world through knowledge, faith, and service. We will study the Jesuit tradition and Loyola’s identity and mission in the light of diverse philosophical and religious traditions that have delved into the nature, meaning, and purpose of the human person, the processes of self-understanding and knowledge, and the ethical and social implications of the human experience.

This course is designed for transfer students to fulfill Theology core requirements.

190-004 Loyola’s Ignatian Mission: Theology Wed 4:15-6:45 (4459) Crowley-Buck

Core: Second Tier ....

231-001 Old Testament MWF 1:40-2:30 (4382) Wetzel

231-002 Old Testament Thursday 7:00-9:30 (4954) Miselbrook
Fighting, revenge, giants, monsters, chases, escapes, true-love, miracles…. This isn’t a tag-line for the latest block-buster movie. This is a glimpse of the subject matter contained in the ancient collection of documents known as the Old Testament (or the Hebrew Scriptures). This course examines the Old Testament (Hebrew Scriptures) as one of the most significant collections of literary works in human history. Special emphasis is placed on the texts, their historical and cultural backgrounds in the Ancient Near East, and the main themes and stories present in the texts. The course learning objectives are measured by class participation, weekly readings, weekly exams, and one term paper.
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232-01W New Testament    TTh  11:30-12:45 (4383) Calpino
232-02W New Testament    TTh  1:00-2:30 (4384) Calpino
This course is designed for the student who is unacquainted with the New Testament. The course is structured so that each class has preparatory readings and guiding questions stipulated in advance. These “Study Questions” will form the basis of the lecture and the class participation. Therefore students who chose this course must come to class prepared through the necessary assigned reading and preliminary responses to the “Study Questions.”

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 bulk of the course addresses the individual “books” that comprise the New Testament in chronological order. We begin with letters of Paul, move to the Synoptic Gospels (Matthew, Mark and Luke), then the Gospel of John, following this we will discuss the Acts of the Apostles, and conclude with the Pastoral Epistles and the Book of Revelation. This course focuses on each particular author’s intended meaning. It will also teach the major forms of “analyses” employed throughout the scholarly world, i.e.: source criticism, form criticism, and redaction criticism.

232-003 New Testament    TTh  2:30-3:45 (4385) Dingman

232-004 New Testament    TTh  10:00-11:15 (4386) Skinner

265-001 The Sacraments   MWF 1:40-2:30 (4388) Little
Why bother with communal rituals like the sacraments? Is not one’s personal, private relationship with God enough? As we will discover, the sacraments make the claim that the believer is part of a greater faith-community. Indeed, they are a source of both unity and conflict between the Christian churches, for they provoke a central question: how does one experience God through the rituals and liturgies of a community? This course will primarily study the historical development of the seven sacraments of Roman Catholicism; however, we will also discuss the sacramental theologies of other traditions. We will give particular attention to the Eucharist, which is often described as the “source and summit” of the Christian life, but has also been at the center of intense controversies. In addition, this course will engage in literary texts and films that manifest a “sacramental imagination” in order to demonstrate that how one understands the sacraments influences one’s theological imagination and relationship to others and the world. Students will be expected to have completed the readings before class, participate in discussions (both in-class and on Sakai), write short essays, and take in-class exams and reading quizzes.
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266-001 Church in the World    Mon 4:15-6:45 (4427) Love
The phrase “Church in the world” comes from the Second Vatican Council that renewed the understanding of the church as the messianic people of God (Lumen gentium, 9-12) that brings light to all, the whole human race (Lumen gentium, 1). It is now 50 years after the Vatican II document, Lumen gentium, and the Catholic Church finds at its center Pope Francis, who's idea of church is anchored within the concrete life of the People of God (Evangelii gaudium, 111-34). How is the Church doing in bring to light the renewal intended in the “Dogmatic Constitution on the Church”? In the 50 years since Vatican II, how does the Church encounter the global world? What impact, if any, does Pope Francis make on Church? What is Francis calling Church to become? This course will examine the real life issues facing the Catholic Church in Latin America, Asia, Europe, America, Africa, and the world at large. We will seek to answer the question, "What does the phrase “Church in the World” mean today, 50 years post Vatican II?"
Requirements include daily reading, weekly quizzes, a research group project that include a presentation and a paper, and three exams.

266-004 Church in the World    Tues 4:15-6:45 (4956) O’Connell

266-005 WTC Church in the World   MWF 12:35-1:25 (5061) Love

267-01W Jesus Christ   TTh 11:30-12:45 Dr. Peter Bernardi, SJ (4389)
Course Description and Goals: This course pivots around two fundamental questions: Who is Jesus Christ? and 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 Christ to be the divine Son of God and the universal Savior. Responding to the claim of God's Revelation, Christian faith believes that God’s divine Word became human in Jesus of Nazareth [the "Incarnation"]. "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.” [Second Vatican Council’s "Pastoral Constitution on the Church" sec. 22] This course will reflect on these two fundamental “mysteries” and their inter-relationship: “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 also study the meaning and rationale of the claims that Christian faith makes about Jesus [e.g. the Nicene Creed professes that Jesus is "God from God, true God from true God, begotten not made"]). These claims will be compared with the views of other spiritual traditions such as Islam, Buddhism, and Judaism.
267-003 Jesus Christ  Wed  7:00-9:30  (4460) Pardee
This course takes as its topic one of the most significant figures in history—Jesus Christ. The semester will be divided into four parts: Biblical Christology, Historical Christology, Modern Christology, and Christ in Culture. In Part One, we examine the earliest evidence about Jesus of Nazareth from the texts of the Christian communities of the 1st and 2nd centuries (both canonical and non-canonical) and other historical sources. These groups understood Jesus as miracle worker, healer, teacher, prophet, revolutionary, and messiah and called him Rabbi, Christ, Son of God, Lord, and Savior. In the Second Part of the semester we delve into the Christological debates of the 2nd to 5th centuries, when the church fathers attempted to define the nature of Christ and his relationship to God. In the Third Part of the semester we explore some modern conceptions of Jesus from various theological perspectives, particularly Liberation and Ecological Christologies. During the final weeks of the semester we look at the impact and relevance of Jesus in (western) cultural history, especially in artistic, literary, and filmic representations of Jesus.

272-001 Introduction to Judaism  W 4:15-6:45  (4391) Schoenfeld
272-002 Introduction to Judaism  Th 4:15-6:45  (5683) Schoenfeld
This course introduces Judaism as it is lived in the contemporary world, with a particular focus on contemporary America. We will see the different varieties of Judaism, some of the major debates on how to live a Jewish life, and some ways of thinking Jewishly about different ethical questions. This course is designed for people with no background in Judaism.

276-001 Black World Religions  Tues 4:15-6:45  (4392) Steenken
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.
278-002 Women & Religion: The body East and West   MWF 1:40-2:30 (5648) Liston
This course will investigate the idea of the human body in religious material focusing primarily on the female form as a site of contested values and ideals between the Monotheistic West and Hinduism and Buddhism in the East. The traditions of India, such as Hinduism and Buddhism, have a long historical discourse on the status of the body and its ethical implications in terms of salvation and transcendence, while the Western traditions including Judaism, Christianity, and Islam also have complex discourses surrounding the gendered body and the possibilities that the body can achieve within certain religious practices such as monasticism. The course will cover the role of religion in body practices primarily in the ancient period through the first millennium of the Common Era with an eye to gender, sexuality, physical improvement, health, and asceticism. We will also discuss the problems of the body and the integration of ideas for the production of new and synthesized thought continuing through the modern day. We will investigate clothing, hair, dietary restrictions, rituals, and rites of passage as well as a critique of modern feminist concerns regarding the body.

279-001 Roman Catholicism TTh 10:00-11:15 (4732) Dickinson
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.

279-002 Roman Catholicism MWF 1:40-2:30 (5707) Morgan
279-003 Roman Catholicism MWF 2:45-3:35 (5710) Morgan

Online and on campus (Hybrid)

282-001 Introduction to Hinduism TTh 10:00-11:15 Dr. Tracy Pintchman (4394)
282-002 Introduction to Hinduism TTh 1:00-2:15 Dr. Tracy Pintchman (5687)
This course provides an introduction to various dimensions of Hinduism. Materials covered will include a broad range of topics, such as Hindu concepts of the person, social structures, forms of ritual, philosophical and mystical impulses, myths and images associated with the major gods and goddesses of the Hindu pantheon, devotionalism, and sectarian divisions. We will trace the historical evolution of various branches of Hinduism, and we will be attentive to the religious and spiritual lives of both men and women, and of both high-caste and low-caste Hindus.
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293-001 Christian Marriage  MWF 9:20-10:10  (4395) Murphy
293-002 Christian Marriage  MWF 10:25-11:15 (4396) Murphy

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 inroads 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.

295-01W Introduction to Islam  TTh 11:30-12:45  (4397) Hermansen
295-04W Introduction to Islam  TTh  1:00-2:15 (4947) Hermansen

This course constitutes an introduction to the religion of Islam through the study of major religious ideas, movements, and figures prominent in the development of the tradition. The course will move through three major phases: basic teachings of Islam, the articulation of the classical tradition, and contemporary developments. Discussion of major issues such as unity and diversity within Islam, Islamic government, the role of women, Muslims in America, and Islamic movements in the contemporary world will also be featured.

295-002 Introduction to Islam  TTh 10:00-11:15 Mr. Omer Mozaffar (4659)
295-003 Introduction to Islam  TTh 2:30-3:45 Mr. Omer Mozaffar (4927)

This course will provide you with an introduction to the study of Islam and the Muslims. If you are not at all familiar with Islam, your success in this course should provide you with the skills you need for further study on Islam. If you are advanced in your study, your success in this course should provide you with coherence in the subject matter that you might not have previously appreciated. To achieve this goal, we will explore the primary sources, being the Qur’an and the life of the prophet Muhammad. We will look at personal narratives and will look at the legacies of past Muslims and the ways their ideas and actions influence our lives today, with the whole course culminating in a study of Islam in America, today. In studying a tradition as large and old as Islam, we will use class discussion to discuss ideas, reading materials to learn concepts and facts, and watch movies to explore real and fictional lives. Class time will be dedicated to lectures and active discussions connected to readings and assignments. All non-Blog assignments must be submitted on time. Non-blog assignments submitted between 1 minute to exactly 7 days late will be reduced one full letter grade. Thereafter, you may submit non-Blog assignments for 50% credit, maximum. Blogs, however, posted after the weekly deadline will earn a maximum of 25% credit. **Texts: All on SAKAI.**
Theology Undergraduate Courses Fall 2016

295-005 Introduction to Islam  Monday  7:00-9:30 (5688) Nizamuddin
This course will introduce students to the religion and civilization known as Islam. After completing this course, the student will be able to: (1) name and discuss some of the most important Muslim scriptures; (2) articulate the general outline of the historical evolution of Islam; (3) define and discuss key Islamic concepts, terms, values, and religious practices; and (4) understand the diversity within Islam in terms of sectarian, regional, and historical developments.

297-001 Introduction to Buddhism  Mon  4:15-6:45 (4398) Lewis
This course aims to introduce major doctrines, practices, and historical developments of Buddhism. Acknowledging this highly diverse tradition, any course claiming to offer an introduction to "Buddhism" might be also seen as an introduction to "Buddhisms." Roughly equal time will be devoted to major developments of Buddhism, normally referred to as Theravāda, Mahāyāna, and Vajrayāna looking at the past and present of these three traditions. We will be covering geographies as diverse as India, China, Tibet, Thailand, Japan, and the United States. This course will take an interdisciplinary approach to the tradition by using resources from anthropology, sociology, history, political science, theology and philosophy. We will discuss Buddhist ideas such as, but not limited to cosmology, personhood, gender, ethics, the environment, and varieties of religious and meditation practices.

Upper Division all of these courses are held at the Lake Shore Campus

315-001 Mary & The Church T 4:15-6:45 Dr. Miguel Diaz (5573)
This course surveys theological traditions and religious practices related to Mary. The course draws from biblical sources, church documents, prominent theologians, and popular faith traditions that have informed Christian notions of Mary through the centuries. Special attention will be given to theologies of Mary after the Second Vatican Council, especially as she has become identified in many parts of the world with poor and marginalized communities. Mary, as Vatican II rightly declares in its Dogmatic Constitution on the Church, “is the image and beginning of the Church as it is to be perfected in the world to come,” shining “forth on earth, until the day of the Lord shall come as a sign of sure hope and solace to the people of God during its sojourn on earth.”

317-001 History of Christian Thought: Ancient to Medieval M 4:15-6:45 TBA (5574) combined with Theo 460-001

340-001 Foundation of Christian Morality: Ethics of Migration TTh 2:30-3:45 Dr. Tisha Rajendra (5575) This course brings theological and philosophical ethical analysis to pressing issues associated with migration: labor, detention and deportation, human rights, the rights of refugees and asylees, and human trafficking. We will consider questions such as: Do states have the right to exclude? How do human rights theories function across borders? Is there a distinction between political refugees and economic migrants? What responsibilities do governments, churches and religious communities, and individuals have for the protection of the human rights of migrants and refugees? Theological and philosophical theories of human rights, government, citizenship, and solidarity will be considered, with a special focus on Catholic social thought.
352-001 Topics in Buddhism: Zen Buddhism Th 4:15-6:45 Dr. Bret Lewis (5580)
This course is designed to explore the history, doctrines, and practices of Chan/Zen Buddhism. The first part of semester will engage classic texts and commentaries emerging out of the Chinese, Korean, and Japanese contexts. In the second part of the semester, we will turn our attention to more contemporary voices found both in the Asian and American contexts. While a number of lenses will be applied in our study of Zen, including that of anthropology, sociology, psychology, and gender studies, the greatest focus will be placed on the theoretical and philosophical underpinnings of Zen as a religious practice and identity. The course is designed to encourage reflection on the nature and category of religion while appreciating the forces of time and place in shaping its diverse manifestations.

393-001 Seminar: Roman Catholic Moral Theology TTh 1:00-2:15 Dr. Sandra Sullivan-Dunbar (5578) combined with Theo 480-002

393-002 Seminar: Dynamics of Salvation Th 4:15-6:45 Dr. Peter Bernardi, SJ (5579) combined with Theo 430-001

Course Description: At the heart of Christian faith is the experience of salvation in Jesus Christ. Theology, which is “faith seeking understanding,” endeavors to gain a deeper understanding of this experience in fidelity to Revelation and the Church's Tradition and in dialogue with contemporary experience and cultural context(s). Religious pluralism, gnosticisms, sacralized violence and human suffering raise urgent questions to which a course on the Christian dynamics of salvation (soteriology) should respond. These questions include: What is the meaning of the salvation mediated by Jesus Christ? Why are the life, death, and resurrection of Jesus considered saving events? In particular, by what sort of "necessity" is Jesus' violent death on the cross considered to be salvific? What is the "logic" of the cross? How is the "law" of the cross at odds with the recurrent aTThaction of "gnostic" modes of salvation? Does the "Atonement" paradigm still have "explanatory value" [Cahill]? How can Rene Girard's insights into the scapegoat mechanism contribute to a reformulation of the Atonement? How could a theology of the Atonement be related to the practices of restorative justice and reconciliation? How does Atonement theology relate to the experience of suffering and "redemptive suffering"? How does the Christian understanding of the dynamics of salvation relate to the world's religious and spiritual traditions? In sum, this course will study soteriological themes in the Scriptures that contain a variety of salvific metaphors; it will compare and contrast different soteriological “models” found in the Christian tradition; it will consider how Christian salvation relates to the world's religions; and as a complement to the theological readings, we will also study William Lynch’s classic study of the literary imagination Christ and Apollo for the light it casts on the dynamics of salvation.