



## Fall 2018 Theology Graduate Course Descriptions

### **THEO 406-001(combined 308-001): Basic Hebrew Grammar Tuesday and Thursday 11:30 am – 12:45pm / Dr. Robert Divito**

This course presents the fundamentals of classical Hebrew, i.e., the language of the Christian Old Testament and the Jewish Scriptures. It is designed to enable the student to eventually read the text in the language in which it was written. This is indispensable not only for a full appreciation of the meaning of the biblical texts themselves but also for an understanding of the interpretations which underlie any and all modern translations of the Bible into English. Even a rudimentary knowledge of biblical Hebrew gives one access to the enormous body of secondary literature that has developed on the Bible, since most serious scholarship presumes some basic knowledge of the Hebrew alphabet and language.

Emphasis in the course falls on the acquisition of the Hebrew alphabet, basic syntax, and the basic grammatical forms of the language. Although grammatical forms and the basic concepts of Hebrew syntax will be presented analytically and deductively, early on students will be engaged in reading simple textual samples from the Bible. These readings will serve not only to further the student's acquisition of the grammar and syntax but also to stimulate class discussion of significant biblical themes and concepts. By the completion of this course and its companion course THEO 309 / THEO 407 a student should have the ability to begin reading the authentic prose of the Old Testament.

**THEO 424-001(combined 313-001): The Synoptic Gospels  
Monday 10:25 am – 12:55 pm / Dr. Edmondo Lupieri**

The purpose of this course is to help students to realize the diversity inside early Christianity as represented in the Synoptic Gospels and to grapple with the problems created by such diversity, with particular attention to commonalities and contrasts in the worldviews operative in Matthew and Luke. Also, familiarize the students with exegetical approaches to the Synoptic Gospels in general, with particular focus on Matthew and Luke.

In pursuit of these goals, students will become acquainted with the historical background of early Christianities, understand the unique nature of the Synoptic Problem, and acquire facility with biblical commentaries on these Gospels. By exegesis of selected passages from the two major Synoptic Gospels (and occasionally Mark and John) and the differences they represent, it is hoped students will be able to connect their contemporary experience of Christian diversity to that of the earliest followers of Jesus. To facilitate reflections on early variety among Christian groups, a guest lecturer will illustrate and discuss the Marcionite edition of the Gospel of Luke.

**THEO 440-001 (combined 530-001): Seminar: Theology of Karl Rahner  
Tuesday and Thursday 1:00 pm - 2:15 pm / Dr. Miguel Diaz**

This course explores the theology of Karl Rahner, S.J., one of the most important Roman Catholic Theologians of the 20<sup>th</sup> century. He has been called “the quiet mover of the Roman Catholic Church.” As Karl Rahner himself acknowledged, his theology cannot be understood without first considering the spirituality of everyday life embraced by St. Ignatius of Loyola, the Spanish Basque and mystic who founded the Society of Jesus (Jesuits). Central to this Ignatian mysticism is the belief that human beings live on the lookout for God, and that God who is Mystery can be encountered in ordinary and unexpected ways through the persons, events, and things that come into our lives. This course will focus on Karl Rahner’s Ignatian spirituality and the profound effect it had on his theology. The students will be introduced to the theological legacy of Karl Rahner by studying his central arguments in the areas of theological anthropology, Christology, Trinity, and Ecclesiology.

**THEO 449-001(combined 352-001): Buddhist-Christian Dialogue  
Tuesday and Thursday 10:00 am – 11:15 am / Dr. Hugh Nicholson**

Today Buddhism is not only practiced throughout Asia but also forms an irrevocable part of the religious landscape of many Western cultures. One indication of Buddhism's presence in the West is the fact that many people in our culture are more apt to be familiar with Buddhist meditation practices than the contemplative practices of the Christian spiritual tradition. Indeed, Buddhist meditation is becoming an important strand of Christian spirituality.

Inasmuch as Buddhist belief and practice form part of the hermeneutical situation in which theological reflection takes place today, it is incumbent upon Christian theologians not only to be informed about what Buddhism teaches, but also to engage critically and constructively with those teachings. This is the task of Buddhist-Christian dialogue.

- ❖ This course introduces the key issues in Buddhist-Christian dialogue. It presupposes no prior familiarity with Buddhism.
- ❖ The course has three parts. The first introduces the essential teachings of both Theravada and Mahayana Buddhism. The second part examines the significant historical encounters between Christians and Buddhists, including the Christian missiological critique of Buddhism in the colonial period, the emergence of "Buddhist Modernism" as an indigenous response to those critiques, and the lively current interest in Buddhism in the West. The third part of the course examines some of the constructive fruits of Buddhist-Christian dialogue, including the Kyoto School of philosophy of religion and Christian-Buddhist comparative theology.

**THEO 460-001 (combined 318-001): Christian Thought: Reformation to Modern  
Monday 4:15 pm-6:45 pm / Dr. Susan Ross**

This course is a historical/theological survey of major Christian thinkers in the Reformation and Modern periods and is intended to support the Constructive Theology reading list for the Ph.D. comprehensive examinations. The main emphasis of the course is on the major theological issues of the time period: that is, justification and grace in the Reformation, the role of reason and the influence of the Enlightenment on theology, the role of experience in the modern world, the significance of liberation theologies, to name just a few. We will also pay attention to context. The focus will be on primary texts, although I will also include relevant secondary sources. The structure of the course will be part lecture, part close reading of selected texts, part discussion.

**Course Goals:**

- To have an understanding of the historical context of the ideas that have concerned theology since the Reformation;
- To be able to understand the significant primary texts from this period;
- To have a familiarity with the significant authors of this period;
- To be aware of resources for further study;
- To be well-prepared for the Theology PhD Comprehensive Examination.

**THEO 477 - 001 (combined 560-001): Feminist and Womanist Thought  
Thursday 4:15pm - 6:45 pm / Dr. Aana Vigen**

This graduate seminar engages central themes in Christian theologies and ethics, focusing on perspectives found especially in white feminist and black feminist/womanist thought. However, it also highlights select authors from Latina/*mujerista*, Asian American, and other feminist sources. We will read both classic texts and more recent works as we observe the difference that gender and other components of social location (e.g. race, socio-economic class, and globalization) make to the theological and ethical enterprise. In short, this course introduces students to the history of feminist theological and ethical thought and also explores contemporary issues in theology and ethics by listening to distinct, at times contrasting, scholarly voices.

This graduate course is intended not only for formal theology students, but for *any* graduate student interested in the particular lenses that feminist/womanist, etc. analyses bring to questions of faith, religious practice and organization and to pressing social, economic, interpersonal and political issues. Students need a keen interest in both theological and ethical concepts/issues in order to appreciate and learn from the course content.

**THEO 480 – 001(Combined 393-001): Seminar in Christian Ethics: Justice and Solidarity**  
**Tuesday 4:15 pm – 6:45 pm / Tisha Rajendra**

This seminar in social ethics explores the intersection between justice and solidarity. While both concepts emerged in domestic contexts, globalization has placed new demands that theories of justice reach across national borders. Drawing on both philosophical and theological theorists such as John Rawls, Martha Nussbaum, Jon Sobrino, Bryan Massingale, Kelly Brown-Douglas, and Ada María Isasi-Díaz, this course interrogates how justice and solidarity function in both local and global contexts. Feminist, womanist and mujerista accounts of justice and solidarity will receive special attention. This course examines two applied issues of global justice in detail: migration and climate change.

**THEO 523 – 001: Hellenistic Judaism**  
**Tuesday Thursday 2:30 pm – 3:45 pm / Thomas Tobin SJ**

The course will concentrate on aspects of Hellenistic Jewish literature from the third century B.C.E. through the first century C.E. This literature will first be situated in the historical, cultural, and religious context of Jews living in the Hellenistic world. The rest of the course will be an examination of some important texts for understanding Hellenistic Judaism. We will examine the variety of ways in which Greek-speaking Jews sought to interpret their religious and cultural traditions in the light of their encounter with Greek culture, historiography, religion, and philosophy.

**Course Requirements:**

There will be a research paper and a final examination for the course (each worth 40% of the final grade). The research paper will be of approximately 25 double-spaced pages (excluding notes). The topic of the paper will be an analysis of a text of one of the writers used in class and must be first discussed with and approved by the professor. The paper must exhibit a knowledge of the Greek text of the writer who is being analyzed. This paper is due at the last class of the semester. The final examination will be made up of essay questions based on the semester's readings and discussions. The possible essay questions will be distributed one week in advance of the final examination. Included in the final examination will be a translation of a selection of a Greek text. There will also be an extra hour each week of reading texts from the course in Greek.

Description continued on the next page.

Each student is expected to read thoroughly both the required primary and the secondary materials before class and to participate actively in the discussions of the texts in class. Students will be required to read some of the primary texts in Greek.

The classes will vary between lectures and seminar discussions. The lectures will introduce the background and thought of the writer(s) to be discussed. The seminar discussions will examine several of the writer's texts in more detail. For some of the seminar discussions, students will be assigned to prepare analyses of these texts to facilitate discussion. These analyses will be prepared in cooperation with the professor. Students will be expected to prepare several of these analyses during the semester. These analyses will be worth 20% of the final grade.

**THEO 570 – 001: Hermeneutics, Literature & Ethics:  
Storytelling, Interpretation and Moral Judgement  
Friday 10:25 am - 12:55 pm / Dr. Hille Haker**

This course is designed to explore the role of experience, narration, and interpretation in ethics.

While narrated and interpreted experiences correlate, complement and critique normative claims in ethics, the status of narratives is not as clear as one would wish: does the term refer to a 'thick' value tradition that is re-interpreted in light of actual moral situations? What is the relation of the interpretation of a text and the moral judgment concerning actions, practices, or structures? Are interpretations necessarily bound by the traditions of understanding they stem from, and if so, how can hermeneutics be 'critical'? When it comes to ethical conflicts, how exactly does the experiential dimension correlate, complement, and critique normative claims?

Regarding Catholic Moral Theology, is a critical, experiential hermeneutics complementary to known moral claims, adding concreteness to otherwise abstract moral knowledge? Do stories necessarily correlate with the non-changing moral truths? Or can literature, including biblical literature, critique and correct normative claims by way of historical and experiential truth? In short, what is the relationship between experience, interpretation, and normativity?

We will start with some contemporary ethics approaches that have turned to literature as source and medium of ethical reflection: feminist ethics, liberation ethics, postcolonial ethics, and critical theory ethics all draw on experiential or fictional storytelling. We will then read some seminal works in hermeneutics, and end with a reassessment of the turn to narrative in contemporary ethics.

Students are welcome to work on projects in their own fields of specialization, such as literature and ethics, narratives and political theology; narrative medical ethics; intercultural and/or interreligious ethics, media ethics, womanist or mujerista ethics, etc.

**THEO 600 - 001 (7056): Dissertation Supervision  
Dr. Sandra Sullivan-Dunbar**

Students who have filed the dissertation paperwork and are currently writing should be enrolled in this course. You must be enrolled in some course every semester.

**THEO 605 – 001 (7058): Master’s Study  
Dr. Sandra Sullivan Dunbar**

Master’s students should enroll in this course during the semester in which they plan to take their comprehensive exams

**THEO 610 – 001 (7059): Doctoral Study  
Dr. Sandra Sullivan Dunbar**

Students who have completed their doctoral level course work and are studying for the written and oral comprehensive exams should be enrolled in this course. You must be enrolled in some course every semester.