

GRADUATE LEVEL COURSERS SPRING 2015 (Updated December 4, 2014)

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. Mark McIntosh 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. Wendy J. Cotter, csj 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 **November 3rd** for the Spring 2015 semester.

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.

407-001 Hebrew Exegesis MWF 9:20-10:10 Dr. Robert DiVito (5362) comb. with Theo 309
Biblical Hebrew/Basic Hebrew Grammar is designed to introduce the student to the fundamental elements of classical Hebrew, i.e., the language of the Hebrew Bible (Jewish Tanak and Christian Old Testament). It will cover the sounds, forms, and grammar of biblical language that will enable students to read and interpret the biblical text in the language in which it was actually written. Emphasis in this course will be on the acquisition of basic grammatical and syntactic patterns, and building the student's biblical Hebrew vocabulary. (This course is part two of two introductory courses in Biblical Hebrew) TEXT: Seow, C.L. *A Grammar for Biblical Hebrew*. Rev. Ed. Nashville, TN: Abington Press, 1995; Landes, Geroge M. *Building Your Biblical Hebrew Vocabulary: Learning Words by Frequency and Cognate*. Resources for Biblical Study 41. Atlanta, GA: Society of Biblical Literature, 2001; Brown, Francis, Driver, C.R., Briggs, Charles A. *The Brown-Driver-Briggs Hebrew and English Lexicon*. 10th printing. Hendrickson, 2008.

420-001 Seminar: The Pauline Epistles Thurs 4:15-6:45 Dr. Thomas Tobin, SJ (5360) combined with Theo 306 (This is a BIBLE NEW Testament course)

We know more about Paul of Tarsus than we know about any other New Testament author. During his lifetime he was one of the most controversial figures in early Christianity. He was a Pharisee, a Christian missionary, a community organizer, and someone who was both deeply committed and highly opinionated. The purpose of this course is twofold: (1) to understand *what* Paul was saying against the backgrounds of early Christianity, early Judaism, and the Greco-Roman world; and (2) to understand *how* one goes about interpreting Paul (method). We shall try to get a sense of Paul, his faith, and his vision. We shall analyze several of his letters in detail (especially Galatians, 1 Corinthians, and Romans) in order to understand the positions he took, the arguments he made to support his positions, and the cultural and religious context in which he made those arguments. The course will involve three five-page papers and a final eighteen-page research paper. **Texts:** A good annotated Bible (RSV, NRSV, NAB); Dunn, James D. G. *The Theology of Paul the Apostle*. Grand Rapids, Mich.: Eerdmans, 2006. ISBN 0-8028-4423-5; Dunn, James D. G. (Ed.). *The Cambridge Companion to St. Paul*. Cambridge: Cambridge University, 2003. ISBN 0-521-78694-0; Murphy-O'Connor, Jerome. *Paul: A Critical Life*. Oxford: Oxford University, 1997. ISBN 0-19-285342-2; Tobin, Thomas H. *Paul's Rhetoric in Its Contexts: The Argument of Romans*. Peabody, Mass.: Hendrickson, 2004. ISBN 1-56563-946-4. Other material placed on Sakai

420-002 Seminar: The Heresy of Evil: An Introduction to Gnosticism and the Reading of Gnostic Gospels (this is the section for Master's level students) Mondays 11:30-2 Dr. Edmondo Lupieri (5396) combined with Theo 523 (This is a NEW TESTAMENT course)

The purpose of this course/seminar is twofold: (a) to analyze the complexity and transformations of early Christian reflections from around the end of the first century through the third and (b) to study the most common features of the "Gnostic worldview" and possibly understand the reasons for the success of the so-called "Heresy of Evil." To accomplish this purpose, we will discuss key passages from Irenaeus and other heresiologists as well as from original Gnostic texts, including but not only the so-called Gnostic Gospels (The Gospel of Thomas, The Gospel of Philip, The Gospel of Mary (Magdalene), The Gospel of Judas, and The Gospel of Truth). In the final part some parts of the Mandaean literature will be analyzed for its Gnostic elements. **Texts Required:** Layton, Bentley. *The Gnostic Scriptures*. New York: Doubleday, 1987. Kasser, Rodolphe, Marvin Meyer, and Gregor Wurst, eds. *The Gospel of Judas*. Washington D.C.: National Geographic Society, 2006. Robinson, James M., ed. *The Nag Hammadi Library*. 3rd ed. San Francisco: Harper & Row, 1988 (selections). Lupieri, Edmondo. *The Mandaeans: The Last Gnostics*. Grand Rapids: Eerdmans, 2002. **Recommended:** King, Karen. *What is Gnosticism?* Cambridge: Harvard University, 2003. Logan, Alastair. *The Gnostics: Identifying an Early Christian Cult*. London: T&T Clark, 2006. Williams, Michael. *Rethinking "Gnosticism": An Argument for Dismantling a Dubious Category*. Princeton: Princeton University, 1996. **Websites:** Early Christian Writings: www.earlychristianwritings.com (numerous works by the Apostolic and Patristic Fathers) Nag Hammadi: www.webcom.com/gnosis/naghamm/nhl.html (entire Nag Hammadi Library online) NT Gateway: www.ntgateway.com (excellent resource maintained by a NT professor at Duke University. This site has especially useful links to reliable online resources.) The Perseus Project: www.perseus.tufts.edu (numerous ancient authors, all available online)

420-003 Sem: Gospel of John MWF 2:45-3:35 Dr. Urban C. von Wahlde (5398) course combined with Theo 517 (This is the section for Master's level students and it is a NEW TESTAMENT COURSE).

The gospel of John has arguably exerted more influence on later Christian theology than any other gospel. In its own right, the gospel has the most fully developed Christology of the four canonical gospels. At the same time, the interpretation of the gospel of John is complicated by a variety of factors, including its complex literary history. Two approaches to the gospel have been developed in an attempt to deal with this literary history.

In the first, scholarship has attempted to interpret the gospel in such a way as to avoid this issue by means of various methods generally known as “literary criticism.” This approach has gained considerable popularity and is represented in a number of commentaries.

However, because it is recognized among scholars that a full appreciation of the gospel will not be achieved until we are able to explain the process of composition in some detail, we will also examine the gospel from the point of view proposed by myself in my commentary for the *Eerdmans' Critical Commentary* series.

In addition to the matter of method used in understanding the gospel, there are also a number of specific issues that have been “hot button” issues for the churches and for scholarship. As a result, we will also address some of these issues (such the unique Christology, possible anti-Judaism in the gospel, the history of the Johannine community as reflected in the gospel, the relation of the gospel to the Johannine epistles, etc.)

The course will be based on the critical Greek text but an English translation will be supplied by the instructor. In class, we will use the English text. However, those taking the course for doctoral credit will study the Greek text in special sessions.

The textbook for the course will be U.C. von Wahlde, *The Gospel and Letters of John* (Eerdmans Critical Commentary; Grand Rapids: Eerdmans, 2010).

460-001 Seminar in History of Christian Thought: Reformation to Modernity TTr 2:30-3:45 Dr. Susan Ross (5365) combined with Theology 318 (This is the section for graduate students)

This course is a historical/theological survey of major Christian thinkers in the Reformation and Modern periods. 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, the emergence of post-modern thought and its influence on theology, to name just a few. We will also pay attention to the context of theological issues. The focus will be on primary texts. The structure of the course will be part lecture, part close reading of selected texts, part discussion. **Texts:** More than likely the majority of the readings will be provided via SAKAI. Primary Text: **A History of Christian Thought, Vol. 3: From the Protestant Reformation to the Twentieth Century by Justo Gonzalez ISBN-10: 0687171849**

464-001 RelPolXnHst: Contemporary Liberation Theology Tuesdays 4:15-6:45 Dr. Miguel Diaz (5367) (tagged with WSGS) (This is a THEOLOGY course)

In the oft-cited work, *Models of the Church* Avery Dulles argues that “When an image is employed reflectively and critically to deepen one’s theoretical understanding of a reality it becomes what is today called a ‘model.’” Dulles goes on to argue that models in theology can serve to explain and explore theological questions, themes, and ideas. As explanatory, models “synthesize what we already know or at least are inclined to believe.” As exploratory or heuristic tools, models have the “capacity to lead to new theological insights.” Theological models are helpful in addressing what are complex theological questions that cannot be reduced to or examined from a single theological angle of vision.

This course highlights primarily four models of liberation theology: 1) The socio-economic model (Latin-American liberation theologies), 2) The cultural model (Latino/a theologies in the United States), 3) The racial model (Black theologies of liberation), and 4) The gender model (Feminist theologies of liberation). The classic definition of liberation theology as “critical reflection upon Christian praxis” will offer the starting point of theological conversation as the explanation and exploration of these four models invite students to probe “the salvific character of historical acts.”

Required Texts: Gustavo Gutiérrez, *A Theology of Liberation*, Orbis Books, 2005. Jon Sobrino, Ignacio Ellacuría, editors, *Systematic Theology: Perspectives from Liberation Theology*, Orbis Books, 1993. Miguel H. Díaz and Orlando Espín, editors, *From the Heart of Our People: Latino/a Explorations in Catholic Systematic Theology*, Orbis Books, 1999. Dwight N. Hopkins, *Introducing: Black Theology of Liberation*, Orbis Books, 1999. M. Shawn Copeland, editor, *Uncommon Faithfulness: The Black Catholic Experience*, Orbis Books, 1970. Catherine M. LaCugna, *Freeing Theology: The Essentials of Theology in Feminist Perspectives*, Harper Collins, 1993.

478-001 Issues in Medical Ethics Tuesdays 4:15-6:45 Dr. Aana Vigen (5400) combined with Theo 570-002 (This is the section for MA students in all divisions) Tagged with WSGS (Christian Ethics course) Description:

This graduate seminar explores select methods in medical ethics along with a series of pressing topics in the realms of medicine, healthcare, and bioethics. Possible topics may include: Genetic Technologies in Medicine; Prenatal Care; Women’s Health; U.S. Socio-Economic & Racial-Ethnic Disparities in Health & Healthcare; Global Health Realities/Disease; the Interconnections between Human Health & Ecological Health; Physician-Assisted Suicide. Two overarching questions run throughout much of the course: What qualities define a good life and a good death? What, if anything, do human beings owe to one another in the realms of medicine, medical research, and healthcare? Attention to how subjected populations experience these issues and concerns (e.g. in terms of race, socio-economic class, nationality, immigration status, gender/sexual orientation, religious/cultural background etc.) will run throughout the course.

Also throughout, various Christian religious and theo-ethical insights will be discussed with a view to articulating the appropriate and constructive role theology and theological ethics may play in the theorizing and doing of medical ethics. In addition, attention will be given to feminist perspectives and to the role that race/class analysis may play. Thus, in all, the course addresses a range of methods of moral inquiry, topics, and theo-ethical positions taken with respect to these topics. The aim throughout is a rich and respectful dialogue among varied perspectives in both Catholic and

Protestant thought so that participants may discern the strengths and weaknesses inherent in any moral stance and/or method. Graduate students who enroll do not need to be a part of the Department of Theology Graduate Program, but all students need to have a genuine interest in reading, contemplating, and discussing religious and theological perspectives and methods pertinent to the various topics raised. **Texts: TBA**

517-001 Early Christian Gospels: The Gospel of John MWF 2:45-3:35 Dr. Urban C. von Wahlde (6265) combined with Theo 420 (This is the section for PHD students)

The gospel of John has arguably exerted more influence on later Christian theology than any other gospel. In its own right, the gospel has the most fully developed Christology of the four canonical gospels. At the same time, the interpretation of the gospel of John is complicated by a variety of factors, including its complex literary history. Two approaches to the gospel have been developed in an attempt to deal with this literary history.

In the first, scholarship has attempted to interpret the gospel in such a way as to avoid this issue by means of various methods generally known as “literary criticism.” This approach has gained considerable popularity and is represented in a number of commentaries.

However, because it is recognized among scholars that a full appreciation of the gospel will not be achieved until we are able to explain the process of composition in some detail, we will also examine the gospel from the point of view proposed by myself in my commentary for the *Eerdmans’ Critical Commentary* series.

In addition to the matter of method used in understanding the gospel, there are also a number of specific issues that have been “hot button” issues for the churches and for scholarship. As a result, we will also address some of these issues (such the unique Christology, possible anti-Judaism in the gospel, the history of the Johannine community as reflected in the gospel, the relation of the gospel to the Johannine epistles, etc.)

The course will be based on the critical Greek text but an English translation will be supplied by the instructor. In class, we will use the English text. However, those taking the course for doctoral credit will study the Greek text in special sessions.

The textbook for the course will be U.C. von Wahlde, *The Gospel and Letters of John* (Eerdmans Critical Commentary; Grand Rapids: Eerdmans, 2010).

523-001 CultRelEnvEarXnty: The Heresy of Evil: An Introduction to Gnosticism and the Reading of Gnostic Gospels (this is the section for PhD student’s) Mondays 11:30-2 Dr. Edmondo Lupieri (5397) combined with Theo 420-001

The purpose of this course/seminar is twofold: (a) to analyze the complexity and transformations of early Christian reflections from around the end of the first century through the third and (b) to study the most common features of the “Gnostic worldview” and possibly understand the reasons for the success of the so-called “Heresy of Evil.” To accomplish this purpose, we will discuss key passages from Irenaeus and other heresiologists as well as from original Gnostic texts, including but not only the so-called Gnostic Gospels (The Gospel of Thomas, The Gospel of Philip, The

Gospel of Mary (Magdalene), The Gospel of Judas, and The Gospel of Truth). In the final part some parts of the Mandaen literature will be analyzed for its Gnostic elements. **Texts Required:** Layton, Bentley. *The Gnostic Scriptures*. New York: Doubleday, 1987. Kasser, Rodolphe, Marvin Meyer, and Gregor Wurst, eds. *The Gospel of Judas*. Washington D.C.: National Geographic Society, 2006. Robinson, James M., ed. *The Nag Hammadi Library*. 3rd ed. San Francisco: Harper & Row, 1988 (selections). Lupieri, Edmondo. *The Mandaeans: The Last Gnostics*. Grand Rapids: Eerdmans, 2002. **Recommended:** King, Karen. *What is Gnosticism?* Cambridge: Harvard University, 2003. Logan, Alastair. *The Gnostics: Identifying an Early Christian Cult*. London: T&T Clark, 2006. Williams, Michael. *Rethinking "Gnosticism": An Argument for Dismantling a Dubious Category*. Princeton: Princeton University, 1996. **Websites:** Early Christian Writings: www.earlychristianwritings.com (numerous works by the Apostolic and Patristic Fathers) Nag Hammadi: www.webcom.com/gnosis/naghamm/nhl.html (entire Nag Hammadi Library online) NT Gateway: www.ntgateway.com (excellent resource maintained by a NT professor at Duke University. This site has especially useful links to reliable online resources.) The Perseus Project: www.perseus.tufts.edu (numerous ancient authors, all available online)

570-001 FundIssXnEth: Medical Ethics Tuesdays 4:15-6:45 Dr. Aana Vigen (5401) combined with Theo 478-001 (This is the section for the PhD students)

Description: This graduate seminar explores select methods in medical ethics along with a series of pressing topics in the realms of medicine, healthcare, and bioethics. Possible topics may include: Genetic Technologies in Medicine; Prenatal Care; Women's Health; U.S. Socio-Economic & Racial-Ethnic Disparities in Health & Healthcare; Global Health Realities/Disease; the Interconnections between Human Health & Ecological Health; Physician-Assisted Suicide. Two overarching questions run throughout much of the course: What qualities define a good life and a good death? What, if anything, do human beings owe to one another in the realms of medicine, medical research, and healthcare? Attention to how subjected populations experience these issues and concerns (e.g. in terms of race, socio-economic class, nationality, immigration status, gender/sexual orientation, religious/cultural background etc.) will run throughout the course.

Also throughout, various Christian religious and theo-ethical insights will be discussed with a view to articulating the appropriate and constructive role theology and theological ethics may play in the theorizing and doing of medical ethics. In addition, attention will be given to feminist perspectives and to the role that race/class analysis may play. Thus, in all, the course addresses a range of methods of moral inquiry, topics, and theo-ethical positions taken with respect to these topics. The aim throughout is a rich and respectful dialogue among varied perspectives in both Catholic and Protestant thought so that participants may discern the strengths and weaknesses inherent in any moral stance and/or method. Graduate students who enroll do not need to be a part of the Department of Theology Graduate Program, but all students need to have a genuine interest in reading, contemplating, and discussing religious and theological perspectives and methods pertinent to the various topics raised.

570-002 FundIssXnEth: Ethics of Responsibility Fridays 11:30-2 Dr. Hille Haker (5402) This is considered a PhD seminar, those in any of the MA programs must seek Dr. Haker's Permission to be enrolled (Christian Ethics) tagged with WSGS

Without a doubt, responsibility is one of the most-mentioned concepts of moral philosophy and ethics – and yet, its theoretical conceptualization is very young, starting only in the second half of the 20th century. Up to today, there is no common understanding of the concept, but almost all approaches address questions of moral agency, accountability for one's actions, collective responsibility, and responsibility as a response to the 'other'.

In the first part, we will explore several 'social practices of responsibility' in different contexts of ethical reflection: environmental responsibility, social and global responsibility, economic responsibility and corporate social responsibility, and moral and legal responsibility for harms of the past.

We will then analyze several theoretical approaches that offer a thorough understanding of moral responsibility. We will ask what the role of Christian ethics is and can be in this discourse, and examine narratives of responsibility in the biblical and theological tradition.

Throughout the course, feminist perspectives will serve as a lens how to conceptualize responsibility as the core effect of agency and autonomy. **Required Books:** R. Niebuhr: The Responsible Self, Westminster 1999; W. Schweiker: Responsibility and Christian Ethics, Cambridge 1999; E. Levinas: Otherwise than Being; J. Butler: Giving an Account of Oneself. Additional reading will be made available via SAKAI. *McCormick Lecture by W. Schweiker, April 16, 3.30-6.30pm is mandatory for participants of the course.

592-001 DirRdgs: ISET Seminar Wednesdays 11:30-2 Dr. John McCarthy (5403) This PhD level Seminar is for the students in the ISET program, only. Details to be shared soon.

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 2015 semester.

To register for one of the following "place" holders, various prior permissions must 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 (2362) 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 (2363) 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.

Theology 600 Dissertation Supervision (2361) 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.

Submission of a semi-annual dissertation progress report, which has been signed by the Director of the Dissertation, is now required of all PhD students in this stage of their degree seeking program prior to submitting the Enrollment Request form.