

Ph.D. Course Descriptions

THEO 605 SCRIPTURE AND THE MYSTERY OF ISRAEL

Among the “divinely revealed realities” to which the Old Testament refers (DV § 11), the historical people of Israel itself constitutes a mysterium. By divine adoption, Israel possesses a corporate personhood and a unique identity and vocation, and according to the *sensus spiritualis*, they “signify” Christ and his Church. This course undertakes an in-depth study of key elements in the “divine pedagogy” by which God began to reveal himself and his plan of salvation in stages to Israel in preparation for the Incarnation (CCC § 53), including a selection of the following: Israel’s adoptive sonship and the revelation of God’s Fatherhood; the sacramentality of the Holy Land; Israel’s view(s) of the afterlife; sacrifice and prayer; Israel’s view of history; Israel and the nations; the faithful remnant; and the “knowledge of God.” The primary goal of the course is to equip the student to draw on the Old Testament as a vital theological source through an enhanced appreciation of its integral relation to the whole body of revealed truth.

THEO 609 BIBLICAL HEBREW EXEGESIS

Advanced study in Biblical Hebrew and practice in original-language exegesis of the Old Testament. Passages are chosen with an eye toward the candidate’s dissertation research. Typically offered as a directed study unit. Prerequisites: THEO 515 & 516.

THEO 610 BIBLICAL GREEK EXEGESIS

Advanced study in Biblical Greek and practice in original-language exegesis of the New Testament. Passages are chosen with an eye toward the candidate’s dissertation research. Typically offered as a directed study unit. Prerequisites: THEO 513 & 514.

THEO 616 THE GOSPEL OF JOHN

The first-fruits of Scripture are the Gospels, and the first-fruit of the Gospels is John, according to Origen, one of the earliest commentators on John. This course familiarizes students with the Greek text of John and with a selection of the radically different readings it has received from Antiquity to the Modern Age, especially those of Heracleon the Gnostic, Origen, John Chrysostom, Augustine, Thomas Aquinas, Rudolf Bultmann, Rudolf Schnackenburg, and Jerome Neyrey. It gives special attention to the theological depths of the text and the development of these depths in the Church’s Trinitarian faith as unfolded in the theological traditions.

THEO 619 EPISTLE TO THE HEBREWS

Rhetorically sophisticated and theologically profound, the Epistle to the Hebrews is of unique importance for understanding the high priesthood of Jesus Christ and the relationship between the old and new covenants. After treating introductory questions (genre, author, destination, date, and structure), the course will turn to a detailed exegesis, with special emphasis on the author’s use of the Old Testament, aided by the commentaries of Thomas Aquinas and H. W. Attridge.

THEO 620 APOSTOLIC FATHERS

The corpus of writings referred to as the Apostolic Fathers, which were composed in the first and second centuries, provide a unique window into a fascinating early period in the Church’s development, constitute an important theological link between the New Testament and the patristic writings, and witness to the zeal and sanctity of three great bishops: Clement of Rome, Ignatius of Antioch, and Polycarp of Smyrna. This seminar will inquire especially into two dimensions of these texts: their approach to and interpretation of Scripture, and their presentation of the historical economy of redemption.

THEO 621 PREAMBULA FIDEI AND CATHOLIC THEOLOGY

Can the existence of God be proven philosophically, has such a proof been successfully achieved, and what might be the theological value of such a proof? These questions and others like them are taken up in this course, which surveys proofs for the existence of God in the

Can the existence of God be proven philosophically, has such a proof been successfully achieved, and what might be the theological value of such a proof? These questions and others like them are taken up in this course, which surveys proofs for the existence of God in the Catholic theological tradition before and after Vatican I's definition that "that God exists" can be known by natural reason. We explore David Hume's and Immanuel Kant's profoundly influential criticisms of the classical proofs. In this light we examine contemporary philosophical and theological efforts to retrieve, develop along new lines, or bury the classical proofs. Our focus will be on the viability and theological value of St. Thomas Aquinas's proofs in particular. More recent authors who may be examined include Jacques Maritain, Anthony Kenny, Ralph McInerny, Denys Turner, and Richard Dawkins.

THEO 622 ETERNITY AND TIME IN AUGUSTINE, PLOTINUS, BOETHIUS, AND AQUINAS

This seminar explores how the wisdom and understanding of eternity and time in Augustine, Boethius, and Aquinas are philosophically and theologically relevant as corrections to contemporary historicism. The seminar will research how Plotinus has a very different understanding of eternity and time from Augustine, relating this to major differences in their respective philosophies due to the influence of faith and theology on Augustine. Finally, we shall see how Boethius mediates Augustine's breakthrough to the Middle Ages and Aquinas. A reading knowledge of Greek and Latin is encouraged.

THEO 625 BODY, SOUL, AND CHRISTIAN THEOLOGY

John Paul II's Theology of the Body provides a fruitful point of departure for examining the theology of the body in the Early Church, above all because of its comprehensive "hermeneutics of the gift" (TOB 13:2). The introductory part of this course turns to the interpretation of the Gospel of John and of Gnosticism in Rudolf Bultmann, Martin Heidegger, and Hans Jonas. In close collaboration with each other, these three authors sharply raise the question of the body in the modern context of a mechanized universe. Bultmann responds to this question in an existentialist reading of Gnostic texts. The main part of the course turns to the sources themselves to develop a comparative reading of the Gospel of John, the Gnostic Apocryphon of John and the Anti-Gnostic writings of Irenaeus of Lyon.

THEO 626 FOUNDATIONS OF SYSTEMATIC THEOLOGY

Theocentric theological inquiry forms the foundation of systematic theology. This course develops that inquiry in the context of the challenges of certain theological and philosophical currents in modernity. Writings from Immanuel Kant and Friedrich Nietzsche as well as from certain twentieth century Protestant and Catholic theologians will be examined from a critical perspective. Writings from thinkers such as St. Thomas Aquinas, John Henry Newman, Yves Congar, and Alasdair MacIntyre will be examined to elucidate the tradition of Catholic theological inquiry. Students will seek to enter fruitfully into the contemporary discussion about the foundations of theology operating within a tradition.

THEO 628 THEOLOGY AND POSTMODERNISM

Most putatively postmodern thought is not post-modern but hyper-modern. Radicalizing the premises of early modern philosophy, it seeks to deconstruct any residual belief in reason's ability to know anything substantially true about the nature of man, the whole, and God. Catholic theology thus finds itself in a unique situation: it currently must defend both faith and reason from modern rationalism's degeneration into irrationalism. Drawing on the works of theologians such as Karl Rahner, Bernard Lonergan, John Milbank, Ernest Fortin, and Joseph Ratzinger, this course examines theology's response to this challenge. Special attention is paid to the ways in which a serious, dialectical encounter with both premodern classical and Christian thought allows us to appreciate the strengths and limitations of modern rationalism.

THEO 630 PATRISTIC EXEGESIS OF ST. PAUL

We will begin with an intensive study of St. Paul's epistles in the New Testament (in English). Then we will read Patristic exegesis of Paul's letters, focusing on Romans and Galatians. Origen (185-254) stands at the fountainhead of Catholic interpretation of Paul. He was considered by St. Jerome (347-419) to be the master exegete of Paul's mind. St. John Chrysostom's exegesis of Paul was formative for the Greek orthodox tradition and left behind a significant legacy in the West as well. Finally St. Augustine's synthesis of Pauline theology will be engaged.

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THEO 631 ST. AUGUSTINE'S DE TRINITATE

The purpose of this seminar is to study St. Augustine's De Trinitate as the apex of Augustine's work, setting out in detail his theological investigation of an immaterial image of the Trinity. Our study is primarily foundational, indicating how St. Augustine developed analogy as different from metaphor and how created knowing and loving as *imago Dei* demand the movement from our descriptive categories of God to the Triune God as revealed Father, Son, and Holy Spirit. The influence of Augustine's work on subsequent Trinitarian theology is also studied. A reading knowledge of Latin is strongly recommended.

THEO 632 ST. AUGUSTINE'S DE CIVITATE DEI

The main focus of this seminar will show how the political theology of St. Augustine draws upon a proper understanding of the classical three ways of living to demonstrate the inadequacy of philosophy to deal with the injustice and evil in human history. Augustine shows the need of salvation in Christ Jesus, and the wisdom of Christian faith, hope, and charity to redeem human society and history and justify the quest for intellectual and moral excellence. This seminar's approach to The City of God will be primarily a careful reading of the text. A reading knowledge of Latin is strongly recommended.

THEO 634 THOMAS AQUINAS AND THOMISM

An investigation of the central doctrines of the Angelic Doctrine and their reception, especially in recent times. Attention will be paid to the historical context of his thought, his use of scriptural, patristic, and philosophical sources, his contemplative theological approach, and the reception of his theology in the life of the Church. Students will engage contemporary Catholic and Protestant programmatic readings of Aquinas.

THEO 636 AQUINAS ON SALVATION

This course will introduce students to Aquinas's theology of salvation as presented in the *tertia pars* of the *Summa theologiae*. The course will focus in particular on Aquinas's theology of Christ's Cross and on his theology of the Eucharist. In addressing these topics, however, a wide range of questions from the *tertia pars* will be discussed. Topics to be treated include the Incarnation, the Blessed Virgin Mary, the Old Law and New Law of grace, Israel and the Mystical Body, eschatology, the sacraments in general, the theology of sacrifice, charity and the Eucharist, transubstantiation, and the liturgy. Earlier theologians such as St. Anselm, Abelard, and St. Bernard will also be briefly discussed, along with relevant secondary literature on Aquinas's theology.

THEO 637 NOMINALISM AND VOLUNTARISM: THE ECLIPSE OF THEOLOGICAL WISDOM

This seminar will begin by a clarification by contrast between key texts in Thomas Aquinas and Duns Scotus. It will then proceed to a study of important texts of William of Ockham, who articulated the foundations of nominalism and voluntarism, along with their spread and dominant influence on the reformers and philosophers responsible for modernity. This study will indicate the importance of a metaphysics of being and cognitional sapiential theory to overcome nominalist and voluntarist dualisms. Texts will be in Latin, German, and French, as well as English.

THEO 639 THE THEOLOGY OF HANS URS VON BALTHASAR

Among twentieth-century Catholic theologians, Balthasar is the only one to have produced a monumental fifteen-volume systematic theology. Balthasar structured his massive systematics around the three transcendentals of beauty, goodness, and truth. This seminar will explore how his tripartite work provides a historical transposition of the transcendentals in terms of the classical three ways of living. The Glory of the Lord, his theological aesthetics of beauty, corresponds with the productive-poetic way of living. Balthasar dwells on the many forms of creation and redemption that are objectively visible in the history of salvation to those with the

corresponds with the productive-poetic way of living. Balthasar dwells on the many forms of creation and redemption that are objectively visible in the history of salvation to those with the eyes of faith. Theo-Drama transposes the practical way of living with its attention to the dramatic living out of the good in the theological and human virtues in the life of the Church. Finally, his Theo-Logic transposes the theoretical way of living with its sustained attention to truth, wisdom, and science. A reading knowledge of German is recommended.

THEO 645 METAPHYSICS AND ETHICS: THE CLASSICAL TRADITION OF CATHOLIC MORAL THEOLOGY

This course explores certain metaphysical foundations necessary for understanding the classical tradition of Catholic moral theology. Drawing upon Aristotle's works, we will discuss such themes as the four causes, hylomorphism, and a unified teleology. Turning to Aquinas's theological development of these themes, we will explore human personhood in light of the doctrine of creation and its metaphysical implications. The last section of the course will treat eternal and natural law as well as man's creation in grace and man's twofold motion toward the final, supernatural, beatific end.

THEO 646 VIRTUE, GRACE, AND PREDESTINATION

Guided by the theology of St. Thomas Aquinas in dialogue with contemporary treatments such as the Catechism of the Catholic Church and *Veritatis Splendor*, this course will take up basic elements of moral theology as set forth especially in the *secunda pars* of the *Summa theologiae*. Among the themes discussed will be beatitude; the relationships between freedom, law, and grace; acquired and infused habitus, and the structure of human action.

THEO 647 OBJECT AND SPECIES OF MORAL ACTS

This seminar considers the classical analysis of human moral action articulated by St. Thomas Aquinas in the *prima secundae* of the *Summa theologiae* in relation to the Church's moral magisterium, to the foundations of the natural law, and to certain contemporary accounts that tend to dissociate both the norms and the analysis of human action from natural teleology and eternal law.

THEO 648 ANALOGY OF BEING AND SACRA DOCTRINA

This course considers the teaching of St. Thomas Aquinas regarding the analogy of being in relation to *sacra doctrina*; the principal interpretations of analogy; and the crucial importance of this teaching for theology in its affirmation of the divine transcendence while sustaining the intelligibility of natural discourse about God and of supernatural revelation. It also considers its importance for theological dialogue with non-Catholic Christians and with non-Christian religions. Works by Aquinas, Cajetan, John of St. Thomas, Garrigou-Lagrange, Simon, Maritain, Lyttkens, Klubertanz, Wippel, Montagnes, Simon, Burrell, Lonergan, Anderson, McInerny, Hörsch, and Long are typically considered.

THEO 651 THEOLOGICAL ETHICS AND THE MORAL LIFE

This seminar surveys the development of theological ethics through a consideration of great monuments within and without the tradition, generally including Plato, Aristotle, St. Paul, Augustine, Aquinas, nominalism, Alphonsus de Ligouri, Kant, manualist tradition, Barth, Yves Simon, MacIntyre, Pinckney, and Pope John Paul II. Through extensive readings, the seminar will explore the role of philosophical wisdom in expressing theological truths about the moral life.

THEO 661 HUMAN DIGNITY AND BIOETHICS

Modern technology is something of a mixed blessing. On the one hand, it has contributed to human beings' increased economic and material well-being and enabled us to live longer and healthier lives. On the other hand, it has brought forth technologies that threaten human life and human dignity in new and unprecedented ways. In our day, such threats increasingly take the form of powerful biotechnologies that hold out the possibility of altering the very face of our humanity. This course examines how Catholic theology can help us understand why such

human dignity in new and unprecedented ways. In our day, such threats increasingly take the form of powerful biotechnologies that hold out the possibility of altering the very face of our humanity. This course examines how Catholic theology can help us understand why such technologies must be subordinated to humanizing ends that reflect the true dignity of the human person.

THEO 698 NON-RESIDENT RESEARCH AND DISSERTATION

(one credit, Pass/Fail)

THEO 699 RESIDENT RESEARCH AND DISSERTATION

(one credit, Pass/Fail)