

M.A. Course Descriptions

THEO 501 Old Testament

The Old Testament is “an indispensable part of Sacred Scripture” that “retains its own intrinsic value as Revelation” (CCC §§ 121, 129). Integrating the best methods and tools of modern biblical scholarship with the luminous principles of the Church’s rich exegetical tradition and magisterial documents, this course respects both the ancient Israelite historical-theological context of these inspired texts and their prophetic function within the Christian canon. It will assist the student in making the reading of Scripture an integral part of the sapiential and contemplative study of theology that the M. A. program attempts to foster. *Vall*

THEO 502 New Testament

The New Testament recounts the culmination of sacred history and of the “divine pedagogy” (CCC § 53) in the *mysteria vitae Iesu* and the founding of his Church. This course presents the New Testament writings as a diverse but unified theological witness to these “divinely revealed realities” (DV § 11). It elucidates their literary character without compromising their historical reliability, and it reads them within the rich cultural matrix of Greco-Roman Judaism of the first century A.D. without losing sight of the fact that they belong to the Church for all ages. The course fosters a seamless integration of exegesis, theology, and contemplation. *Waldstein*

THEO 509 Theological Latin I (LATN 103)

This course provides an opportunity for motivated students with little or no prior study of Latin to move rapidly but thoroughly through the forms and grammatical principles of the language. It also provides a comprehensive review for students with two years of Latin at the high school level. It is recommended for undergraduate students who intend to major in Classics. Graduate students seeking a comprehensive and mature introduction or review of Latin enroll in THEO 509, which comprises all of the content of LATN 103 and an additional one-hour class per week devoted to the study of early Christian Latin vocabulary and literature. *Classics Faculty*

THEO 510 Theological Latin II (LATN 104)

This course is a continuation of THEO 509. It completes the study of all major grammatical constructions and introduces the student to the reading of longer, continuous Latin texts from the classical period. It is designed for students intending to continue the study of Latin at an advanced level. THEO 510 comprises the entire content of LATN 104 and an additional hour per week devoted to the reading and analysis of selections from ecclesiastical Latin writings from the patristic period to modern times. Prerequisite: THEO 509. *Classics Faculty*

THEO 513 Theological Greek I

This course equips the student with the basic grammatical rules and elementary vocabulary needed to read Classical, Biblical, and Patristic Greek texts, thereby providing the foundation for scholarly exegetical study of both the Bible and Greek Fathers of the Church. *Classics Faculty*

THEO 514 Theological Greek II

This course deepens the student’s training in the grammar and vocabulary of Classical, Biblical and Patristic Greek. Further and more extensive readings in Greek philosophical and theological texts are provided. Prerequisite: THEO 513. *Classics Faculty*

THEO 515 Theological Hebrew I

The student will master the writing system and pronunciation of Classical Biblical Hebrew, the morphology of nouns, adjectives, and regular verbs (Qal, Niphal, Piel, Pual, and Hithpael stems), and the basics of clause-level prose syntax, and will also memorize (for Hebrew to English recall) approximately 275 vocabulary items (Ross, *Introducing Biblical Hebrew*, lessons 1-28). *Vall*

THEO 516 Theological Hebrew II

The student will master the morphology of regular and irregular verbs in the various stems, will memorize (for Hebrew to English recall) 165 new vocabulary items from Ross, *Introducing Biblical Hebrew*, lessons 29-40 (while retaining the vocabulary from lessons 1-28), and will translate prose narrative passages from Genesis (lessons 41-50). *Vall*

THEO 519 Advanced Biblical Greek Readings

For students who have taken at least two semesters of Greek (biblical or classical), this course involves the grammatical analysis and translation of relatively challenging texts from the Greek New Testament and the Septuagint. In order of priority, the course focuses on morphology, syntax, and vocabulary. Matters of textual criticism and of the relationship between grammar, exegesis, and theology are dealt with in passing. The main goal of the course is to serve the graduate theology programs by enabling the student to read the Greek text of the New Testament and the Septuagint with greater facility. *Vall*

THEO 522 Theology of Revelation

This course will study the doctrine of divine Revelation, along with related topics such as the authority of Scripture and Tradition, inspiration, infallibility, development of doctrine, the role of theologians in the Church, the Magisterium, and so forth. We will also devote time to tracing the use of philosophical systems, terms, and relations in theology from the Fathers through the scholastics and modern theologians, Catholic and Protestant. *Dauphinais*

THEO 523 Triune God

Christians believe in the God of Abraham, Isaac, and Jacob. In confessing faith in the God who names himself as “I am,” Christians affirm the unity and simplicity of God who is sheer Act and thereby radically transcends the finite and participated being of creatures. This course explores the mystery of divine unity and of the attributes of God in his unity, including his goodness, knowledge, and will. Throughout the course, we will study how human language, drawn from finite creatures, is able to name God by analogy, even while it is impossible for us to know God in his essence. We know God without exhaustively comprehending him. Analogy balances careful affirmations with equally precise negations. The one God is Father, Son, and Holy Spirit. We will therefore trace the theological development of the concepts of procession, relation, and person that enable Christians to affirm, without contradiction, both divine Trinity and divine unity. After detailed analysis of the distinct relations in God and the personal properties of the Father, Son, and Holy Spirit, we will examine such topics as the doctrine of appropriation, the relationship of the divine processions to the divine creative act, and the relationship of the eternal processions to the temporal missions. In studying the Trinity as Creator and Redeemer, we will explore the mystery of our relation to God and to the distinct divine Persons. *Riordan*

THEO 524 Creation, Providence, Sin

This course is a scientific investigation into the nature and interrelation of the doctrines of creation, providence, and sin in relation to the vocation of the human person and in the light of Christian revelation. Drawing on conciliar documents, classics of Christian thought, and the

writings of John Paul II, special attention is given to the prominent role of the doctrine of creation within Catholic theology and its importance for Christian anthropology. The philosophical hermeneutics of the teaching of Vatican I regarding the natural knowability of the existence of God and the classical Christian metaphysics to which the Council fathers adverted; contemporary questions regarding this teaching; the nature and significance of our human dignity and freedom; the nature of and relationship among the intellect, will, and the passions; the significance of the body in a Christian framework in the light of the formal doctrinal hylomorphism of the Council of Vienna; the nature of the divine Providence; the nature of sin; and the deep theological questions regarding the interrelation of Providence, Predestination, freedom, and sin, are considered in this course. *Long*

THEO 525 Christ and His Church

This course studies the Church as the universal sacrament of salvation. The nature of the Church as revealed in its founding by Christ, the status of the Church as the body of Christ, the role of the Holy Spirit in the life of the Church, and the visible hierarchical structure of the Church rooted in succession from the apostles and the Petrine ministry will be studied in light of the important patristic, medieval, papal, and conciliar teachings. Special consideration will be given to the teaching authority of the Magisterium of the Church and the teaching of the Second Vatican Council on the Church. *Tamisiea*

THEO 527 Sacraments

The seven sacraments are the divinizing work of Christ in His Church. This course will explore the nature and effects of each of the sacraments, along with their interrelationship. Course readings will include: Sacred Scripture, magisterial documents, especially the decrees of the Council of Trent, select Fathers and Schoolmen, the *tertia pars* of Aquinas's *Summa theologiae*, and recent contributions to the field of sacramental theology. *Nutt*

THEO 552 Fundamental Moral Theology

Most contemporary Protestant and Catholic presentations of moral theology count Thomas Aquinas as a primary source. And yet the majority of these presentations lack the balance and comprehensiveness of Aquinas's synthesis precisely because they neglect vital aspects of it. To help students develop a sapiential vision of moral theology, this course provides an introduction to the account of the moral life and its relation to human flourishing presented in Aquinas's *Summa theologiae*. The course also examines the work of a number of contemporary thinkers who turn to Aquinas for assistance in thinking about some of the most pressing moral questions of our own day. *Long or Tamisiea*

THEO 553 Systematic Theology and Eschatology

This course provides an overview of the sapiential character of our M.A. program. It draws upon Biblical, Patristic, Scholastic, and Contemporary efforts to integrate the quests for wisdom and holiness with those for science and scholarship in the two millennial tradition of Catholic systematic reflections on the truth of the Catholic faith. The theoretical understanding of the whole of theology as subaltern to God and the Blessed in St. Thomas Aquinas is related to the importance of relating history to eternity. In this context eschatology is studied with reference to the theological reflections of Joseph Ratzinger on the teachings of the Bible, the Fathers, Schoolmen, and contemporary issues. *Lamb*

THEO 591 The Ancients

The dialectic operative in modern and contemporary cultures and in the academy can only be adequately addressed through the careful study of the ancient philosophers and theologians. The importance of both contemplative (*theoria*) and practical (*phronesis*) wisdom was foundational for ancient thinkers. Consequently they insisted that the study of metaphysics and ethics should guide the speculative and practical sciences in their efforts to assist man's living the good life. However, the great Greek and Latin philosophers could not adequately explain why so few live by what is highest in them, namely, their reason. They subsequently tended to ascribe this failure to something in human nature. By contrast, the Greek and Latin fathers recognized how faith in God's creation, the fall, and man's redemption by the Incarnate Word of God enlightened reason. The fathers understood that sin and disordered desire were not part of created human nature but a result of a sinful rejection of friendship with God, a proud desire to be like God. Readings will be chosen to explore how naturally acquired and supernaturally infused wisdom come together in the developments of the Biblical Word of God, the doctrinal concerns of the fathers that the Word of God is true, and the speculative interests of the medieval schoolmen in showing how the true Word of God both enlightens human reason and is intelligible in the divinely revealed teachings of the Catholic faith. *Lamb*

THEO 592 The Moderns

Following upon THEO 591/691, this course studies the momentous shift from wisdom to power that Machiavelli initiated and the fateful consequences this has had on all modern cultures. In the modern classics treated in this course one encounters ever more fateful rejections of the pre-modern philosophical and theological traditions' shared understanding of reason as what is highest and most divine in man. The modern authors studied here characteristically view reason as a tool that allows man to impose his will upon things. As such, the wisdom, both human and divine, of the ancients is routinely dismissed as empty utopianism. Gone is the attunement of the human mind to the whole in metaphysics; gone is the retention of high intellectual and moral standards of excellence despite the frequent occurrence of human failings; gone is the acknowledgement of the integrity and intelligibility of the divinely created whole; gone is respect for the teleological ordering of nature. In their place, the emancipated human will is increasingly seen as the measure of all things. At the same time, there are genuine achievements that also occur in the modern period. For example, the achievements of modern science flatly contradict the nihilism and relativism embraced by Nietzsche and Heidegger. Thus this course ends by examining contemporary Catholic thinkers who seek to rekindle our awareness of reason as what is highest and most divine in us: Pope John Paul II reasserting the importance of reason, metaphysics, and the light of faith; Pope Benedict XVI rescuing *eros* thanks to charity and calling attention to the Hellenic patrimony intrinsic to Christian and Catholic traditions. At the dawn of the third millennium of Catholicism it is imperative that theologians set out to integrate science and scholarship with wisdom and holiness. *Lamb*

THEO 595 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. *Scheck*

THEO 595 Special Topics

With the approval of the program director, courses may be offered on special topics.

THEO 597 Directed Readings

With the approval of the program director, students may register for a course of independent study in a particular area under the direction of a professor.

THEO 599 M.A. Thesis

Prepares and guides the student in the research and writing of the required M.A. thesis.

The following are Ph.D. Seminars that M.A. students are permitted to take as electives.

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. *Vall*

THEO 614 Isaiah 40-66

These chapters of Isaiah, which constitute one of the theological summits of the Old Testament and are quoted some forty times in the New Testament, will be studied within a realist and ecclesial hermeneutic that takes seriously a series of interrelated contexts—including ancient Near Eastern history, Israel’s theological and spiritual development, the canonical book of Isaiah, the Christian canon, the Church’s tradition of theological exegesis, and the pluralistic milieu of contemporary biblical scholarship—and in such a way as to make a contribution to our program’s goal of contemplative theology. *Vall*

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. *Waldstein*

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. *Vall*

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. *Vall*

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 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. *Long*

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 than 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. *Lamb*

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 John and Jonas 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. *Waldstein*

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. *Lamb*

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. *Lamb*

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. *Lamb*

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. *Nutt*

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. *Lamb*

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 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. *Waldstein*

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. *Long*

THEO 646 Human Destiny, the Virtues, and the Moral Life

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. *Long*

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. *Long*

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 technologies must be subordinated to humanizing ends that reflect the true dignity of the human person. *Long or Tamisiea*