
Religious Studies

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The Department of Religious Studies has a two-fold function: serving the general student body in a liberal arts college and preparing students who wish to concentrate in the area of religious studies for their future work.

The Department of Religious Studies at Holy Cross addresses religion as a fundamental dimension of human history and personal experience. Recognizing that students are in a process of coming to terms with their own traditions and personal spiritualities, it offers courses that systematically explore a wide range of religious traditions, theological perspectives, and ethical questions that are central in the formation of a personal religious identity. Since Holy Cross is a Jesuit college and the majority of its students come from the Roman Catholic tradition, the Department offers courses that provide them with an opportunity to know and understand their Catholic tradition and situate that tradition in the larger context of other religious traditions and in the broader cultural context in which we live. Such courses allow students from all traditions to come to terms with the fact of pluralism, both religious and cultural. By addressing these topics and providing these insights, the Department of Religious Studies seeks to promote religious understanding and informed citizenship in a global community.

Because the field of religious studies is multidimensional, our program for majors acquaints students with the diverse aspects of the phenomenon of religion, including world religions, bible, theology and ethics. It also enables students to pursue in-depth the particular area of their own interest. A major is required to take a minimum of 10 and a maximum of 14 courses in the Department, including one course in each of the following five areas: World Religions; Introduction to Old Testament; Introduction to New Testament; Theology; Ethics; and two intensive courses (seminars or tutorials) in the student's area of concentration. For those students who intend to pursue graduate studies, the Department strongly advises competence in the classical and modern languages, as well as the social sciences and philosophy, and encourages an independent research project in the fourth year.

Tutorial reading programs and individual research projects are available to qualified students by arrangement with the appropriate Department faculty.

Religion/Religions

Introductory Courses

Religious Studies 101 — Introduction to the Comparative Study of Religion *Alternate years*

Introduction to the nature and place of religion in the human experience as critically understood through the modern disciplines of comparative history, text criticism, and social science. Viewpoints covered include the psychoanalytic, philosophical, biological, artistic, and anthropological. Sources range broadly from the Bible to modern fiction, Lao Tzu to Celtic myths. The course also examines the effects of modern change on religion in global perspective. One unit.

Religious Studies 120 — Comparative Religions/World View *Spring*

Systematic exploration of similarities and differences within and among several traditions (Hinduism, Christianity, and Islam) and an examination of several key issues within the academic study of religion. One unit.

Religious Studies 147 — Introduction to Judaism *Annually*

Introduction to the history, theology, and practices of the Jews which uses the evidence of Judaism to exemplify the interrelationship between a religious civilization and the historical and cultural framework within which it exists. How does what happens to the Jews affect their formulation of their religion, Judaism? By answering this question and by learning the details of Jewish belief and practice, students will come to comprehend both Judaism and the social construction of religion in general. One unit.

Religious Studies 149 — Judaism in the Time of Jesus *Alternate years*

Judaism as we know it took shape in the first six centuries C.E., in roughly the same period that saw the emergence of Christianity. This course describes and interprets early Judaism against its historical backdrop, evaluating the theological beliefs and ritual practices Jews developed and espoused. The main focus is Judaism's central theological conceptions, concerning, e.g., life-after-death, the messiah, divine providence, revelation. The larger goal is to comprehend how religious ideologies respond to and make sense of the world in which the adherents of the religion live. One unit.

Religious Studies 161 — Religions: China and Japan *Spring*

Introduction to the history and phenomenology of the religions of China and Japan. An examination of Confucianism, Taoism, Shintoism, Chinese-Japanese Buddhism and Zen Buddhism as an expression of reaction to the total human situation in which persons live. One unit.

Religious Studies 165 — Ancient and Medieval Hinduism *Spring*

Introduction to key themes in ancient and medieval Hinduism. Considers the sacrificial worldview of the Vedas and Brahmanas and then moves to discuss the significance of the Upanishads and yoga. Special attention will be given to the two chief Hindu epics: the Ramayana and the Mahabharata. Also examines key elements in Hindu law through a reading of The Laws of Manu. Concludes with a consideration of Hindu devotional theism in the worship Shiva, Krishna, and the goddess Kali. One unit.

Religious Studies 195 — Jews and Judaism in America *Every third year*

Evaluation of the history and ideologies of Jews in America as an example of contemporary religious life in general: why and how do modern people maintain religious affiliations? In what ways do their religions carry forward inherited ideals, and in what regards are they simply, or primarily, products of the modern period? These questions are answered through an examination of the character of the American Jewish community and an analysis of the perspectives of American Jews on contemporary social and political issues. Appropriate for students with no prior knowledge of Judaism or Jewish history. One unit.

Intermediate Courses

Religious Studies 206 — Buddhism *Fall, spring*

Survey of the Buddhist tradition, from its origins in ancient India through its evolution as a pan-Asian faith. Topics include the legends of the Buddha, the early monastic community, the emergence of Theravada and Mahayana teachings, Buddhist ethics and social philosophy, meditation traditions, and the later development of distinctive Tibetan, Chinese, and Japanese schools. Utilizes textual and anthropological sources. One unit.

Religious Studies 207 — Islam*Fall, spring*

Examination of Islamic religious beliefs and practices from the origins of Islam to the present. Particular stress is placed on Islamic religious ideals, institutions and personalities. Central topics include: Islamic scripture and traditions, prophecy, law, rituals, theology and philosophy, sectarianism, mysticism, aesthetic ideals, art and architecture, pedagogy, and modern reinterpretations of the tradition. Also explores wider issues of religious identity by looking at the diversity of the Islamic tradition, tensions between elite and popular culture, and issues of gender and ethnicity. One unit.

Religious Studies 214 — The Modernization of Asian Religions*Alternate years*

How could Chairman Mao be turned into a deity on taxicab good luck charms? Are Japanese truly a “non-religious people?” Can India abandon its secular constitution to become a “Hindu nation”? How are Buddhist monks involved in adapting to the profound crises affecting their societies? This seminar addresses these issues and examines the modernization of Asian religions across the region, analyzing the impact of colonialism, the diffusion of scientific thought from Europe, and the impact of Protestant missions. Drawing upon recent research on Hinduism, Theravada and Mahayana Buddhism, Shinto, Daoism, and the “New Religions” of Japan, this interdisciplinary course draws upon studies from history, religion, and anthropology. One unit.

Religious Studies 216 — Readings in Asian Religious Texts*Alternate years*

Focuses on critical and analytical readings of sacred writings in translation from the Asian religious traditions: Hinduism, Buddhism, Confucianism, Daoism. The genres sampled include law codes, works of ascetic mysticism, religious biography, popular narrative, and scholastic treatises. Also examines the cross-cultural definition of “text,” the idea of a “scriptural canon,” and the construction of tradition in the western historical imagination. One unit.

Religious Studies 255 — Ecology and Religion*Alternate years*

Explores various perspectives on nature articulated in the history of the world’s religions beginning with hunter-gatherer and tribal peoples. Distinctive doctrines derived from sacred texts and by philosophers/theologians, as well as the impact of ritual practices, are reviewed to understand the impact of religion on human ecology. After considering the perspective of Enlightenment thought on the natural world, the course surveys early North American exponents of ecological spirituality (Thoreau; Emerson; Muir), the writings of Eco-theologians (Fox; Berry; Schweitzer; McFague), and how cosmologies articulated by modern ecologists (Leopold; Lovelock) and activists (Earth First! And Greenpeace) have sought to define as sacred the human connection with the natural world. One unit.

Religious Studies 260 — Comparative Mysticism*Fall*

A phenomenological analysis of mystical experience, both theory and practice, and an investigation of the epistemological and ontological status of this experience. Approach is pluralistic considering mysticism from the following perspectives: psychological, religious, anthropological, philosophical and scientific. Examines various conceptions of ultimate reality and a variety of practices constituting the mystic path or way. Mystical experience is broadly conceived as a state of consciousness whose dominant symbols and structures of thought, behavior and expression relate to the ultimate transformation of self and world. One unit.

Religious Studies 265 — Modern and Contemporary Hinduism*Annually*

A survey of Hinduism in the modern and contemporary periods. Issues examined include: opposition to British rule, Hindu temple worship, village Hinduism, new Hindu movements, caste, and the role of women in Indian society and culture. Special consideration is also given to the life of Mahatma Gandhi. Readings include novels by Rabindranath Tagore, Mulk Raj Anand, and Premchand. This course also draws heavily upon ethnographic case studies. Students may enroll in Modern and Contemporary Hinduism if they have taken either Ancient and Medieval Hinduism (RELS-165) or Comparative Religions Worldview (RELS-120). One unit.

Religious Studies 276 — Comparative Catholicisms*Spring*

Comparative examination of Catholicism in four broad culture areas: the United States, Europe, Africa and Asia. Topics include: inculturation, interreligious conflict, popular devotion and the cult of Mary, sanctity, Catholic charismatic and healing movements, as well as Catholic social and political resistance. Special attention is given to whether we can understand world Catholicism as a unified system of religious beliefs and practices. One unit.

Religious Studies 277 — Modern Religious Movements*Spring*

Examines the phenomenon of modern religious movements within the United States. The movements considered are popularly known as cults, and one of our most important objectives will be to examine critically

this term and other categories, such as brainwashing. Ranges broadly, from a consideration of contemporary movements such as Scientology, the Branch Davidians, the People's Temple, and UFO Cults, to other groups that have experienced longer histories, such as the Latter Day Saints (the Mormons) and the Watchtower (Jehovah's Witnesses). Special attention is also given to contemporary religious movements within Catholicism. A consideration of modern religious movements is inevitably highly charged. The fundamental purpose of the course is to provide the analytic tools to consider not only modern religious movements themselves but also the discourse surrounding them. One unit.

Religious Studies 279 — Religion & Violence

Alternate years

Religion and Violence considers religious justifications of violence. The course begins with an examination of sacrifice through a survey of Aztec culture in relation to the theory of "generative scapegoating" articulated by Rene Girard. The course then moves to discuss religious justifications of warfare as "crusade" and "jihad." The class also reads the Hindu epic "The Mahabharata" and examines its theory of ethical obligation in extreme circumstances. The course then considers terrorism through a comparative discussion of the Provisional Irish Republican Army and Palestinian organizations such as Hamas and Islamic Jihad. A crucial part of this discussion is engaging ethical theories regarding the classification of "non-combatants" as well as considering both critiques and defenses of asymmetrical forms of violence. Substantial attention will be given to analyzing the category "terrorism" and to what extent it has value as a classification for certain kinds of violence. The class concludes with a consideration of violence to the body as reflected in asceticism, torture, and ordeal. One unit.

Advanced Courses

Religious Studies 305 — Mahayana Buddhism

Alternate years

Seminar examining prominent movements within the Northern School of Buddhism, with particular attention to Indic, Tibetan, and east Asian developments. Topics include the Bodhisattva doctrine, Madhyamika and Hua-yen philosophies, Pure Land lineages, and the esoteric schools. Focuses upon influential texts (Lotus Sutra, Vimalakirtinirdesa Sutra) and associated devotional practices. One unit.

Religious Studies 311 — Zen Buddhism: Seminar

Spring

Examination of Zen Buddhism and its influences on East Asian civilizations. Surveys the texts and monastic practices that define Zen spiritual cultivation and the history of the Soto and Rinzai schools' evolution. Special attention is also devoted to the distinctive poetic (haiku), fine arts (painting, gardening, tea ceremony), and martial arts (swordsmanship) disciplines that this tradition has inspired in China and Japan. One unit.

Religious Studies 312 — Theravada Buddhism

Alternate years

Seminar examining the prominent texts, doctrines and practices of the Theravada Buddhist tradition. Surveys the historical development of the tradition in India, with attention to major schools of interpretation and practice. Theravada social philosophy and ethics are studied, as are the patterns of accommodation with non-Buddhist religions. The second half of the course focuses upon the distinctive practices of Burma, Sri Lanka, and Thailand as well as reformist modern movements. One unit.

Religious Studies 315 — Islamic Philosophy and Theology

Alternate years

Introduction to the major issues, figures, and texts of Islamic philosophy and theology. Attempts to answer the question of what Islamic philosophy and theology are and how they figure in Islamic tradition. While dealing with such towering figures as Kindi, Farabi, Ibn Sina, Ghazali, Ibn Rushd, Ibn Hazm, Ibn Tufayl, Ibn Bajjah, Suhrawardi, the school of Ibn al-Arabi, Nasir al-Din Tusi, and Mulla Sadra, also discusses central issues and concepts of Islamic philosophy, including existence and essence, God's existence and knowledge of the world, knowledge and its foundations, cosmology, causality and its role in sciences of nature and political thought. Kalam or Islamic theology is the focus of the second part of the course. Examines classical debates around such issues as God's names and qualities, free will and determinism, reason and revelation, ethics, and political philosophy. One unit.

Religious Studies 327 — The Holocaust: Confronting Evil

Annually

Seeks to interpret an event that defies representation and lacks discernible logic or meaning. By evaluating how others have depicted, attempted to create meaningful narratives about, and drawn conclusions from the Holocaust, we hope ourselves to reach some understanding of this event, of its significance for modern society, and of its potential for helping us to recognize our own responsibilities in a world in which ultimate evil is possible. One unit.

Religious Studies 340 — Gardens and World Religions.*Alternate years*

A survey of the historical and cultural backgrounds of the major garden traditions of the world associated with religions. This course moves from considerations of human aesthetic and spiritual experience in the natural world to a survey of the major garden traditions associated with the western Mediterranean and Europe: in classical Greece and Rome, Christianity, and Islam. The course then moves to East Asia and classical traditions of China and Japan. Special focus will be given to elements of the campus Japanese Garden Initiative: teahouse gardens and monastic viewing gardens. Field trips to regional gardens will be made. For the final project, students design small virtual contemplative gardens for possible construction at specific campus sites. One unit.

Bible

Introductory Courses

Religious Studies 118 — Introduction to the New Testament*Fall, spring*

Introduction to early Christian literature and thought in light of the historical, literary, and religious milieu of the Greco-Roman world, including Judaism. Topics discussed include the diverse of representations of Jesus, the emergence of the category “Christian,” and the genres of New Testament and other early Christian books. Contemporary approaches are addressed, but the primary focus is the ancient texts themselves. One unit.

Religious Studies 122 — Jesus and His Contemporaries*Annually*

A historical and theological study of Second Temple Judaism (520 B.C.E. to 70 C.E.) paying attention to the variety, richness and complexity of the Judaism of this period. Major Jewish groups are treated: Sadducees, Pharisees, Essenes, Priests, Scribes and Christians. Focus also is on apocalypse as a literary genre and apocalypticism as a worldview and social phenomenon. Attention is paid to the interrelatedness of belief, community structure, ethics, economics and politics. Special emphasis is placed on the ways in which Jesus has been seen to fit into this context. One unit.

Religious Studies 126 — Introduction to the Old Testament*Fall, spring*

Introduction to the texts of the Hebrew Scriptures/Old Testament, the course explores the social and cultural worlds that produced the texts, examines the biblical texts themselves, and investigates the assumptions and methods employed by pre-modern, modern (post-Enlightenment), and postmodern interpreters of the Bible. One unit.

Religious Studies 190 — History of the Early Church*Alternate years*

This course will focus on the first four centuries of the Christian Church, beginning with the earliest followers of Christ described in the New Testament and continuing through the conversion of Constantine in the fourth century. We will examine how the structure of the church develops, as well as its theologies, doctrines and liturgies. We will pay attention to the variety of Christian viewpoints in these early centuries and how Christians debated with each other and with outsiders on their most basic beliefs. We will track various themes throughout this period, such as prophesy, heresy vs. orthodoxy, gender dynamics, martyrdom, asceticism, interaction with non-Christians, the importance of ritual. One unit.

Intermediate Courses

Religious Studies 212 — The Gospels*Alternate years*

This course explores the New Testament gospels as literary creations and expressions of faith of Christian communities living in the Roman Empire. We will explore the various themes, imagery, rhetoric, theologies, opinions of Jesus, communal and historical contexts, and social structures (such as gender relations, patronage, slavery, etc.) that inform each text. Students will develop the skills to ask critical questions and will learn the methodological tools for beginning to answer these questions. One unit.

Religious Studies 221 — Women in Early Christianity*Every third year*

Exploration of the activity of women in the early church as witnesses to the resurrection of Jesus, missionaries, teachers, ascetics, martyrs, and deacons. Considers the historical and social context of women's lives in the Greco-Roman world in an environment of religious pluralism, women's self-understanding, and the controversy over women's leadership in the developing church. Texts studied include the canonical gospels of Matthew, Luke, and John, the non-canonical Gospel of Mary, as well as Christian texts from the second to fourth centuries. One unit.

Religious Studies 229 — Paul the Apostle

Spring

Study of the writings, thought, and historical context(s) of the apostle Paul and the Christians who claimed his authority. Particular attention is paid to Paul's self-representation, to the positions he took on issues of vital concern to the first Christians, and to the diverse representations of both Paul and his teachings by second- and third-generation Christians. One unit.

Advanced Courses

Religious Studies 301 — Quest for the Historical Jesus

Annually

Since the Enlightenment, scholars have recognized the difficulties involved in trying to recover the historical Jesus. This course acquaints the student with the exegetical and historical problems encountered in the quest for the historical Jesus; reviews the history of scholarship to the present to determine presuppositions, methods and results; examines the range of options currently available and the exegetical strategies used to support those options; encourages the student to take up an option and defend it. One unit.

Religious Studies 323 — Households & Early Christianity

Alternate years

This course focuses on how the household influenced early Christianity, both as a primary meeting place and as a conceptual tool for constructing Christian discourses on marriage and kinship, poverty and wealth-getting, work and leisure. It begins with a broad study of the ways that ancient Greek, Roman and Jewish writers conceived of the household: its economic production, religious practices, and role in larger society. It also includes a study of the physical structures of houses in the Roman empire in order to learn more about the occupants and their lives. Finally, the seminar will investigate how households, both as physical spaces and ideological focal points, influenced the development of Christian worship and theology. One unit.

Theology

Introductory Courses

Religious Studies 114 — Introduction to Theology

Fall, spring

Introduction to major claims in Christian theology through a close examination of historical and contemporary Catholic and Protestant theologies. Topics include: methods in doing theology and in biblical interpretation; images of God and of Jesus; the human condition; different marks and models of the church; and religious diversity. Readings address the interplay in theological reflection between religious tradition and social location, and analyze the implications and challenges of Christian claims in light of gender, race and poverty. One unit.

Religious Studies 116 — Introduction to Catholicism

Alternate years

Introduction to the academic study of the beliefs and practices of Roman Catholic Christianity, and of the situation of the church in the contemporary United States. Topics include: approaches to the study of Catholicism; creeds and doctrinal foundations of the Church; structure, authority, and community; spirituality, worship, and the sacramental tradition; Catholic moral and social teaching; current issues and controversies in Catholicism. One unit.

Religious Studies 117 — History of Christianity 1

Fall

A survey of the origins and development of Christianity, both its theology and its structures, from the apostolic period to the eve of the Reformation. Special attention is paid to the evolution of Christian doctrine and worship during the early and medieval periods of the Christian history. The interplay between orthodoxy and heterodoxy will be stressed in a close examination of heretical movements and their impact on the formation of the tradition. The interaction between Church and society will also be addressed. One unit.

Religious Studies 119 — History of Christianity 2

Spring

A survey of the development of Christianity, both its theology and its structures, from the Reformation period to today. Special attention is paid to the development of the various Protestant traditions, and their doctrine and worship. The interplay between Roman Catholicism and the Protestant churches is discussed. The impact of these Christian traditions on American society is also addressed. One unit.

Religious Studies 133 — Contemporary Catholic Spirituality

Fall

An introduction to contemporary Catholic spirituality. Examines the lived experience and theological writings of influential 20th and 21st century Catholics with a focus on both contemplative and active spiritualities. Authors will likely include: Thomas Merton, Mother Theresa, John Paul II, and Oscar Romero. One unit.

Religious Studies 139 — Understanding Jesus*Fall, spring*

An examination of the figure of Jesus as presented in the gospels with attention devoted to historical questions about Jesus' life and teaching, the theological claims about Jesus being made by the gospel writers, and the direct challenge which the gospel story presents to the church and the world today. One unit.

Intermediate Courses**Religious Studies 200 — Reformation & Counter Reformation***Alternate years*

The most significant political, intellectual, and religious developments of the Protestant and Catholic Reformation movements in 16th- and 17th-century Europe. Cross-listed in the Department of History as History 248. One unit.

Religious Studies 217 — Eucharist: History and Theology*Alternate years*

Provides a detailed study of the historical development and theological significance of the Eucharist in Christian tradition. Treats underlying concepts in sacramental theology in terms of Eucharistic ritual. Special attention is paid to the Roman Catholic experience, but other Christian traditions will be discussed. One unit.

Religious Studies 218 — Christian Sacraments*Alternate years*

Provides a general study of the historical development and theological significance of Christian sacraments. Begins with discussion of key underlying concepts in sacramental theology: the experience of the sacred; sign, symbol, ritual; and Christ/Church as sacrament. Special attention is paid to the Roman Catholic experience, but other Christian traditions are discussed. One unit.

Religious Studies 219 — Christian Prayer in Theory and Practice*Alternate years*

Considers Christian prayer as both a topic for theological study and a body of disciplines and practices. Topics include basic theological perspectives; historical origins and important figures in the development of Christian spirituality; personal and liturgical prayer; prayer and psychology; prayer and global awareness. Diverse traditions, methods, and practical approaches to Christian prayer will be considered, including Pentecostal prayer, the Spiritual Exercises of St. Ignatius Loyola, Christian meditation and Centering Prayer. Readings draw from both classic sources and contemporary interpretations. Weekly practicum sessions focus on observing and/or participating in various forms of Christian prayer. One unit.

Religious Studies 227 — God and Human Experience*Alternate years*

Studies the important religious concept of revelation, but does so with an eye to the ordinary ways in which the divine mystery presents itself to human beings. Examines biblical writings and other narratives of faith in which men and women describe the religious dimension of their lives. One unit.

Religious Studies 231 — Early Christian Writers*Alternate years*

This seminar examines a number of writers from the second to the fifth centuries who shaped the Christian theological tradition in various ways: Irenaeus, Athanasius, Origen, Augustine, John Chrysostom, Gregory of Nyssa, as well as the Fathers and Mothers of the Desert. In particular, the course looks at how these writers interpreted the Bible, how they related faith and culture, the contributions they made to the Church's understanding of Jesus, their analysis of human nature, their doctrine of sin and grace, their approach to the interior life, and how they were affected by the intellectual currents of their time. One unit.

Religious Studies 234 — Conflicts in the Church*Fall*

Examines selected issues which have generated considerable controversy in the contemporary Catholic church (e.g., liturgical change, the Church and politics, women's leadership, contraception, clergy sexual abuse, homosexuality, etc.). Topics are considered in relation to differing views on the origin, structure, and purpose of the church itself, and include discussion of structures of authority in the church; differing rhetorical styles and traditions of thought in church history; change and the development of doctrine; church moral and social teaching. Readings draw from official Catholic Church teaching as well as writings of so-called "progressive" and "neoconservative" theologians. One unit.

Religious Studies 236 — Makers of Modern Theology*Alternate years*

This seminar examines authors or schools of thought which have helped to shape modern theological thinking. Authors examined in years past include: Karl Barth, Dietrich Bonhoefer, Rudolf Bullmann, Paul Tillich, Karl Rahner, Edward Schillebeeckx, Rosemary Ruether, Hans Küng, James Cone, Ada Maria Isasi-Diaz. Schools of thought represented include: liberal Protestant theology, process thought, transcendental Thomism, liberation theologies. One unit.

Religious Studies 243 — Theology of the New Testament*Alternate years*

Drawing on contemporary biblical exegesis, this course explores both the major theological questions which the New Testament writers were addressing in their own time and place and the theological questions those writings force the Church of today to raise in light of our present historical and cultural circumstances. What is faith? What is salvation? What does the New Testament tell us about the mystery of God? Why does Christian religious experience lead us to think about the Church? How does the New Testament as a whole help us to face the concerns of today, such as Christianity's relationship to the other world religions, environmental justice, as well as the perennial thirst for the transcendent? One unit.

Religious Studies 278 — The Question of Faith and Reason*Alternate years*

The relationship between faith and reason has been important to Christian theology since the second century, but their compatibility is regularly questioned by philosophers, scientists and cultural critics who dismiss belief in the existence of God as groundless and often view religious belief as socially and psychologically harmful. Theologians have explained why science and religion are not antithetical, yet modern scientific developments have led to a theological retreat from a number of religious claims. The course examines the maturing relation between science and religion, the case for theism, and how cultural forces make it necessary to re-frame perennial questions about belief, religious meaning, and value. Exploring this question helps one to appreciate the dynamic intellectual culture of Catholicism. One unit.

Religious Studies 285 — Jesuit Spirituality*Alternate years*

Examines the distinctive characteristics of Jesuit Spirituality as reflected in the four weeks of the Spiritual Exercises of Ignatius of Loyola, his autobiography, and other early Jesuit writings. Examines the religious experience that gave birth to the Society of Jesus, the Society's keen interest in education, and contemporary expressions of the Ignatian vision. One unit.

Religious Studies 292 — Medieval Christianity*Alternate years*

This seminar provides an in-depth study of the origins and development of medieval Christianity in Western Europe. It covers theology and structural evolution from the fall of the Roman Empire to the eve of the Reformation. Special attention is paid to the evolution of Christian doctrine, spirituality, architecture and worship during the "high" and "late" Middle Ages, the interplay between orthodoxy and heterodoxy, their impact on the formation of the tradition, and the interaction between church and society. One unit.

Advanced Courses**Religious Studies 333 — Comparative Theology***Alternate years*

An exploration of the meaning and significance of Christianity's encounter with the Hindu, Buddhist, Islamic, and other religious traditions, both new and old. Investigates major theological questions emerging from the dialogue between Christianity and other world religions. One unit.

Religious Studies 357 — Modern Catholic Theology*Alternate years*

Examines selected theological questions addressed by modern Catholic theologians such as Rahner, Schillebeeckx, Dulles, Tracy, Gutierrez, and Ruether. Several major works are read and discussed in detail. One unit.

Religious Studies 371 — Contemporary Christology*Fall*

A comparative analysis of the christological writings of major contemporary Catholic and Protestant theologians, with emphasis given to an examination of each theologian's understanding of the centrality of Jesus in modern society, the nature of the Scripture and what it reveals about Jesus, and the nature of faith in Christ and in His resurrection. Prerequisite: Cumulative GPA of 3.0 or better. One unit.

Religious Studies 395 — Saints and Sinners*Every third year*

This seminar offers an examination of the historical and theological development of the ideals and practices of Christian life, from the Middle Ages to the Early Modern era. The focus is on "saints" and "sinners" as windows into the attitudes and values, the fears and hopes, the virtues and vices, the piety and the heresy, of western European culture. Special attention is paid to the following themes: gendered perceptions of sanctity and sin; community and solitude; poverty and riches; feasting and fasting as religious and cultural activity. One unit.

Ethics

Introductory Courses

Religious Studies 141 — Contemporary Christian Morality

Fall

This course addresses the implications of Christian belief and identity for personal and social morality. Readings examine fundamental ethics of moral agency, human freedom, conscience, sin, suffering and virtue, as well as the method and themes of Catholic social teaching. The final part of the course explores several areas of contemporary ethical concern including the use of violence, human sexuality, healthcare, and the environment. One unit.

Religious Studies 143 — Social Ethics

Fall

An introduction to Christian ethical evaluation of such issues as impoverishment and economic justice, racism, and First World/Two-Thirds World relations in the struggle against war and the search for peace. One unit.

Religious Studies 151 — Faith/World Poverty

Spring

Investigates the historical and structural foundations of escalating world poverty. It explores the dynamics of 21st-century capitalism and its international institutions as they are understood by the tradition of Catholic social teaching and by Christian communities in the United States and the Two-Thirds World. The challenge facing people of faith has two sides: one is the reality of oppression and domination, and the other is that of liberation and self-determination. One unit.

Intermediate Courses

Religious Studies 209 — War and Peace in the Christian Tradition

Alternate years

An introduction to some of the important ethical issues involved in war/peace studies. Beginning with an examination of the two major religious traditions, just war theory and pacifism/nonviolence, the course then turns to an examination of the experience of war by a focus on World War II and Vietnam. In light of an examination of both approaches to issues of war and peace and the experiences of war, the course concludes with a critical analysis of the American bishops' pastoral letter, *The Challenge of Peace*. One unit.

Religious Studies 230 — Theological Perspectives on Medical Ethics

Spring

This course examines important developments in contemporary medical ethics considered in the context of the wider cultural assumptions of western philosophical traditions, the rise of the technological imperative, market capitalism, and globalization. These are brought into conversation with theological commitments to human dignity, the pursuit of virtue, the common good and the option for the poor. Topics to be considered will include healthcare relationships, treatment decisions, beginning and end of life issues, research using human subjects, the just distribution of healthcare resources, reproductive technologies, the HIV/AIDS epidemic, and health and human rights. One unit.

Religious Studies 294 — Sexual Justice: A Social Ethic of Sexuality

Alternate years

This course analyzes sexuality within a broader system of class, race, gender and disability dynamics. Drawing upon expanding work in Christian ethics, feminist theory, and class and race analyses, the course focuses on the ways sexual love and happiness are connected to larger issues of cultural, political and economic well being. One unit.

Advanced Courses

Religious Studies 313 — HIV/AIDS and Ethics

Alternate years

Explores the many ethical questions brought into relief by the HIV/AIDS pandemic, arguably one of the most pressing global public health issues of our time. Focusing primarily on issues of social justice, the course mines the traditions of Christian ethics and Catholic social teaching for resources with which to address topics including HIV prevention, treatment, research, access, and global public health. We will become familiar with key ethical methods and concepts, including casuistry, the common good, solidarity, and the option for the poor. One unit.

Religious Studies 335 — Economics and Ethical Values

Alternate years

Investigates the ethical dimensions of contemporary economic issues such as the restructured labor market, income and wealth distribution, the extent of globalization, the international debt crisis, and alternative economic models. Focus also includes the economic dimensions of race and gender relations and their relevance to economic justice. One unit.

Special Topics

Religious Studies 199 — Special Topics

Fall, spring

Introductory level courses on special topics in religion, theology, Bible, and ethics. One unit.

Religious Studies 299 — Special Topics

Fall, spring

Intermediate level courses on special topics in religion, theology, Bible, and ethics. One unit.

Religious Studies 399 — Special Topics

Fall, spring

Advanced level courses on special topics in religion, theology, Bible, and ethics. One unit.

Religious Studies 411 — Tutorial

Fall, spring

One unit.