The Roman poet Martial counted among life’s choicest blessings “Res non parta labore, sed relicta.” And Jesus commends to our attention the lilies of the field, “how they grow; they toil not, neither do they spin.” But between earthly wealth and heavenly treasure stands theology, and here T.S. Eliot hits the mark: “Tradition cannot be inherited, and if you want it you must obtain it by great labour.” In this light, the course in foundational theology provides the student with the opportunity to wrestle with primary texts of major thinkers from throughout the Church’s history, with particular attention to the Scriptures and the teaching of the Magisterium. The class will explore the historical development and internal logic of some of the seminal theological positions which contribute to the Catholic worldview regarding, for example, faith and reason, method and hermeneutics, natural theology and revelation, religious experience and miracles, and doctrine and dogma. This intellectual endeavor has its natural flowering in the student’s prayer life and ministry, and provides a solid grounding for advanced study of the Scriptures, Christian anthropology, Christology, ethics, and sacramental theology.

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<th>Foundation HIS: Seminal texts in historical theology and Church history</th>
<th>Dr. Massimo Faggioli</th>
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<tr>
<td>THL 8002-001</td>
<td>Monday 4:30 – 6:50pm</td>
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This PhD course will address some key texts for the approach to Church history and historical theology. As such, it will serve as an introduction to the history of the discipline and to its methods and practice. A first part of the course will cover fundamental texts for Church history between the late Middle Ages and the early modern period: Church institutions, council, and early Catholic globalization. A second part of the course will focus on the shift from early modernity to the contemporary period, with special attention to historiography of American Catholicism and to the methodology of doing history of theology in a secularized and multi-religious world. A third part of the course will concentrate on history of ecclesiology and on the link between Church history and ecclesiology, with two fundamental books by Yves Congar (*True and False Reform in the Church*) and Klaus Schatz (*Papal Primacy*).

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<th>Foundation SPI</th>
<th>Dr. Brett Grainger</th>
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<td>THL 8003-001</td>
<td>Tuesday 4:30 – 6:50pm</td>
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The course offers an introduction to the study of spirituality in three ways: by familiarizing students with the distinctive methods (historical, theological, and social scientific) used by scholars in the field; by narrating the development of spirituality as an academic discipline (historiography); and by attending to some of the central movements, figures, themes, and tensions that characterize Christianity as a “lived religion.”
This course will survey the oral transmission of the stories about Jesus prior to their inclusion into the Gospels, the development of the New Testament canon, and the scholarly methods (source, textual, redaction, and narrative criticism) used to study the New Testament. It will also present a careful exegesis of the Gospel texts, giving attention to their literary characteristics, theological themes, and how the documents addressed the needs of the communities for which they were written. Required texts will include Donald Senior, ed., The Catholic Study Bible (New York: Oxford University Press, 2006) and David Rhoads, Joanna Dewey, and Donald Michie, Mark As Story: An Introduction to the Narrative of a Gospel (Minneapolis: Fortress, 1999).

The great twentieth century theologian Karl Rahner once lamented that a theologically unsound and pastorally destructive divergence between ‘faith and life’ resulted from an inadequate understanding of the Trinity. This course will examine the Trinity from its patristic and medieval roots into contemporary reformulations of Trinitarian thought through process theology, modern science and a renewed mystical approach, such as in the work of Raimon Panikkar and Cynthia Bourgeault. Emphasis will be given to reconceiving the Trinity in light of evolution and an unfinished universe.

Christianity has long identified the “imprisoned” as persons of special concern. How is punishment understood by the Christian tradition and how has that changed over time? Most urgently, to what extent can theological notions of punishment and justice speak to our contemporary, systemic reality of mass incarceration? This course will explore prisons and punishment through the lens of Christian ethics, engaging theological voices alongside social science scholars and individuals directly touched by American mass imprisonment.

This PhD course examines the Second Vatican Council in its historical background, its unfolding, and its theological legacy in the Church today. The first part of the course will put Vatican II in its historical context and study the history of the event between 1959 and 1965. The second part of the course will analyze the texts of the most important of the sixteen final documents of Vatican II, with special attention to the four constitutions, the declarations on religious liberty and non-Christian religion, and the decree on ecumenism. The third part of the course will examine the council’s legacy in the Church over the past fifty years through a study of the reception debate from 1965 to today, with special attention to the reception of Vatican II by the pontificate of pope Francis.
Spanish Mysticism
Fr. Kevin DePrinzio, OSA
THL 8510-001

Thursday 7:00 – 9:20 pm

This course will explore some of the works of such figures as Francis de Osuna, Ignatius of Loyola, Teresa of Avila, John of the Cross, and Luis de Leon and how they both built upon and contributed uniquely to the mystical tradition that came before it, yet together were characteristically “Spanish.” As with all critical examinations of mystical texts, close attention will be paid to the historical clues and circumstances that helped shape the insights that these authors shared from their book(s) of experience.

Incarnational Pedagogies: Designing Holistic Teaching and Learning Environments
Dr. Christiane Lang Hearlson
THL 8710-001

Thursday 2:00 – 4:20 pm

This course will explore religious education as a multifaceted enterprise that forms body, mind, emotions, spirit, and community. Prompted by the theological theme of Incarnation, the course will present pedagogy as a teaching-learning relationship that seeks to address whole, embodied persons in community. Key concepts will include Multiple Intelligences Theory, experiential learning, situated and embodied cognition, transformative learning, Multiliteracies, and holistic pedagogy. The course will also address the challenges and opportunities of digital media and virtual reality.

Theory and Practice of Ministry 3
Fr. Joseph Calderone, OSA
THL 8803-001

Tuesday 10:00 – 11:10 am

Pastoral care and counseling involves “more than anything else, listening to an interpreting of stories” (Charles V.Gerkin). The pastoral caregiver not only listens to stories, but also offers the possibility of new interpretation of the story. Pastoral care and counseling can be both distinctively pastoral and psychologically informed. Caring for others involves four primary elements: healing, sustaining, reconciling and guiding. Active listening is a key skill need in all forms of ministry and the foundation of creating transformational relationships. This course presents a general orientation to Pastoral Counseling, from a Christian perspective as way of assisting persons to deal more effectively with personal, spiritual and non-pathological concerns. An examination of the history, nature and practice of pastoral counseling and care will be covered. Students will be introduced to the basics of effective and ethically responsible pastoral care and counseling and basic pastoral care and counseling skills such as active reflective listening, intervention in situational crisis, referrals, assessing and learning to recognize a variety of emotional concerns. Opportunities will be provided for students to improve their interpersonal self-awareness and to understand the differences between pastoral care and counseling.
If we want to study faith engaging culture, we must ask, what is culture? How do we understand the dynamics of culture? What is the relationship between culture and religious beliefs, practices, narratives, and affects? And how can theological reflection position itself in the context of theories of culture, draw on their concepts, and reflect on itself as situated within a network of cultural processes?

This course will introduce you to some of the main theories, concepts and methods of the study of culture, focusing on central thinkers and texts in the sociology of culture, cultural anthropology, critical theory and cultural studies, including postcolonial critiques of “culture” and recent approaches in material culture (e.g. Max Weber, Mary Douglas, Theodor Adorno, Stuart Hall, Judith Butler, Gayatri Spivak, Colleen McDannell). We will also explore how theories of culture have informed scholarship in theology and religious studies.

This doctoral seminar investigates the history of interpretation of the first book of the Pentateuch and examines particularly issues of family, faith, feminism and the structure of the Bible as a canon.

We will read / discuss documents of the magisterium and from the Lutheran World Federation on liturgy and culture and then likely turn attention to case studies such as the Chinese Rites controversy, liturgy and worship in the African-American Catholic community, and in the Spanish-speaking American Catholic Church.

A preliminary list of documents and other texts:

- Trent excerpts on both species and papal reform of liturgy
- Vatican II
  - SC 22-23, 36-40, 48
  - AG 10
  - GS 58
  - DV 8
- Sacram Liturgiam (Jan 1964)
- Inter Oecumenici (Sept 1964)
- Tres abhinc annos (May 1967)
- Comme le prévoit (Jan 1969)
- Liturgicae instaurationes (September 1970)
- Paul VI Evangeli Nuntiandi (December 1975)
- John Paul II *Vicesimus Quintus Annus* (December 1988)
- John Paul II *Redemptoris Missio* (December 1990)
- US Bishops *Plenty Good Room* (1991)
- *Varietates legitimae* (January 1994)
- Pontifical Council for Culture, “Towards a Pastoral Approach to Culture” (May 1999)
- *Liturgiam Authenticam* (March 2001)
- Directory on *Popular Piety* (December 2001)
- Francis *Evangelii Gaudium* (November 2013)

### Evolutionary Psychology, Behavioral Economics and Natural Law Theory

**THL 9300-001**

*Non-PhD students with permission of PhD Program Director*

**Dr. Mark Graham**

**Tuesday 4:30 – 6:50 pm**

While skepticism abounds about “nature” as a category in theology and philosophy, there is not a similar skepticism about it in new fields of study, such as evolutionary psychology and behavior economics, among others, which appropriate a Darwinian notion of biological evolution and assume some normativity to the way in which we are created. This class will focus on the different ways in which “nature” is treated in these distinct disciplines, in the hope of possibly rehabilitating contemporary natural law theory.

### Economic Ethics

**THL 9320-001**

*Non-PhD students with permission of PhD Program Director*

**Dr. Gerald Beyer**

**Wednesday 4:30 – 6:50 pm**

This course will utilize historical and contemporary sources in Christian ethics, Catholic social teaching, economics, and other disciplines to explore questions of economic justice and Christian discipleship in the economic sphere. Specifically, the course considers questions such as globalization, consumerism, poverty and its relationship to race and gender, economic rights, just wages and other worker justice issues and socially responsible investment.

### Augustine and the Augustinian Tradition

**THL 9400-001**

*Non-PhD students with permission of PhD Program Director*

**Dr. Jonathan Yates**

**Thursday 2:00 – 4:20 pm**

Both the *Order of Saint Augustine* and Villanova University make much of their Augustinian legacy and their vocation to perpetuate “the Augustinian tradition.” But what exactly does it mean to be “in” the Augustinian tradition? More specifically, what does it mean to be “Augustinian” in one’s theology or worldview?

Although those questions are too complex to answer comprehensively in just one course, this seminar, via readings drawn from both Augustine’s own writings and later authors who
referenced his ideas, will trace a handful of the most important and most conspicuous trajectories of “the Augustinian tradition” within the West’s intellectual heritage. Covered themes may include: the origins of good and evil; God as Trinity; original sin; grace; free will; human sexuality; and predestination and election. Covered authors may include: Pelagius, Julian of Aeclanum, Fulgentius of Ruspe, Isidore of Seville, Gottschalk of Orbais, Thomas Aquinas, Martin Luther, John Calvin, Cornelius Jansen, Blaise Pascal, Reinhold Niebuhr, Karl Rahner, and Hans Urs von Balthasar.

Assessments of both the aforementioned themes and the aforementioned authors will be augmented by readings drawn from the work of contemporary experts in the thought of Augustine, in Augustinianism, and/or the reception of Augustine’s ideas.

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**Mysticism, Mourning and Melancholia**

**THL 9500-001**

*Non-PhD students with permission of PhD Program Director*

Dr. Rachel J. Smith

Monday 4:30 – 6:50 pm

The use of psychoanalytic concepts in the history of religion has often been limited by the simplistic and anachronistic application of its categories, diagnoses and anthropologies to premodern materials. With such cautionary tales in mind, in this course we will attempt a more robust engagement between psychoanalytic thought worlds and medieval Christianity, particularly around issues of mourning, melancholia and mystical theology.

Are there ways in which the application of theory can elucidate and yield new insights of ancient texts and practices without distorting, obscuring or making presentist reductions of those texts?

We will undertake a close study of key psychoanalytic theories of mourning, melancholia, identification, incorporation, trauma, language acquisition, and desire in theorists including Freud, Abraham and Torok, Lacan, Klein, Kristeva, and Irigaray. We will then juxtapose these psychoanalytic accounts with medieval texts by figures including Beatrice of Nazareth, Heinrich Suso, and Margaret Ebner, in which union with Christ is conceived as a form of melancholic lovesickness.