

## **Graduate Level Courses Fall 2025**

### **Theology 405: Formation of the Pentateuch**

**Dr. Tom Wetzel, Wednesdays 10:25-12:55pm**

The Torah often known as the Pentateuch in the Christian tradition is the center around which all the rest of Scripture turns. The books of Genesis, Exodus, Leviticus, Numbers, and Deuteronomy are the opening section of the Jewish and the Christian Scriptures, but these books do much more than simply set the stage for the rest of the biblical traditions. Instead, the Torah offers the central lens through which the reader is called to view God's relationship to the created world and God's ongoing desire to restore all creation to its right order. Essential to this work of restoration is God's covenantal partnership with the people Israel. The Torah embodies the stories and practices that define the transforming encounter between God and Israel, an encounter that in turn transforms the world. Through close reading and attention to historical context, we will explore Torah together in this course, discovering its multiple voices and its challenges to both religious and secular assumptions of our world and likewise discovering that the God of the Torah is mysterious, emotional, and unyielding in his desire to restore all things to their truest destiny.

### **Theology 460: (Seminar) History of Christianity: Ancient to Medieval**

**Dr. Josefrayn Sanchez-Perry, MWF 9:20-10:10am**

Welcome to History of Christianity: Ancient to Medieval! The objective of this course is for you to characterize, evaluate, and contrast the development of the Christian religion in its first one thousand years. You will read primary and secondary sources, as well as engage with material culture from the Art Institute of Chicago, Newberry Library, and LUC's own Rare Books Collection. The course is set up thematically in chronological order to survey consolidation of doctrines, cultural and linguistic expansions, concentration of religious and monastic networks, and the organization of scholastic educational systems. The story this course seeks to reveal is how the Christian religion defined mission, self, and others.

### **Theology 475: Natural Law & Theology (Ethics)**

**Dr. Hille Haker, Fridays 10:25am-12:55pm**

How does Christian ethics think of the problem of evil, violence, and human destructiveness? Is non-violence the right response in every situation, under all conditions? Philosophy and theology have always struggled to give an answer to evil. Contemporary ethics is challenged to give a response to the many faces of violence experienced in the 20th and 21st century. The course will examine the tradition of moral theology as well as social ethics. We will read some seminal texts of the Christian and the philosophical tradition, work on different contexts of violence, and explore some current works that wrestle with the question of violence and non-violence. Students are expected to read at least one work of fiction for the course that deals with the problem of evil. A bibliography and requested & recommended books will be available via Sakai.

### **Theology 480: (Seminar) Christian Ethics: Justice and Solidarity**

**Dr. Tisha Rajendra, TTR, 10:00-11:15am**

This seminar in social ethics explores accounts of justice and solidarity in theological and philosophical perspectives. Using case studies of economic injustice in the U.S. context, students will evaluate and critique liberal, communitarian, liberationist, African American and Catholic theories of justice and solidarity. The course will give students the opportunity to examine applied issues of justice and solidarity such as immigration, climate change, fair trade policy.

### **Theology 536: Christian Doctrine-Catholic Theology**

**Dr. Brian Flanagan, Tuesdays, 2:30-5:00pm**

This course will examine the dialectical relationships between Christian doctrine and theological learning. The seminar will emphasize the study of canonical historical and contemporary theological texts, particularly but not exclusively in the Catholic Christian tradition. Its goal is not mastery of entire texts, but encounter particularly with the foundational and structural methodologies of these texts through the study of their opening pages.