

COURSE TITLE: Medieval Religious Thought and Practice

COURSE NUMBER: THST 3023.01 & THST 3023.02

SECTION TIMES/DAYS: MW 1:45-3:25 & MW 3:40-5:20

INSTRUCTOR: Anna Harrison

CORE AREA: Faith and Reason

FLAGGED: No flags

#### COURSE DESCRIPTION/PRINCIPAL TOPICS

This course focuses on the life and thought of Augustine of Hippo through a close, semester-long reading of his literary masterpiece, *Confessions*. This is a class in intellectual and religious history. Our focus will be on trying to understand what mattered to Augustine as he relates in his *Confessions*, and why. We will consider the meaning of Augustine's spirituality as well as the relationship between religious experience and the development of his theological thought. We will situate our study of his life and thought within the context of the cultural, philosophical, and religious attitudes, thought, and practice of the world in which Augustine lived.

#### STUDENT LEARNING OUTCOMES

Students who complete this course successfully will gain an understanding of the complexity of Augustine's religious thought and practice. They will come to value learning about the religious ideas and experiences of people who lived in worlds very different from their own. They will learn about the process of writing clear, creative, and historically responsible essays.

#### PREREQUISITE/RECOMMENDED BACKGROUND

The prerequisite for this course is a willingness to work hard!

#### REQUIRED TEXTS

Augustine, *Confessions*, tr. F. J. Sheed (Indianapolis, IN: Hackett Publishing, 2006). Please use this edition of the *Confessions*. It is available in the bookstore and probably less expensively on line. Additional readings are available on MYLMUCONNECT [MYLMU].

#### COURSE WORK/EXPECTATIONS

Be aware that you will probably need to read assignments from the *Confessions* several times. This is as expected. The *Confessions* is a complicated text from the distant past, one which treats of topics and concerns about which you may not be accustomed to thinking. We are, in addition, reading complex scholarly articles. To help you prepare for class and to provide me with a sense of how you are reading the texts, you will have quizzes and in-class writing assignments almost every week. You will also have required postings to our class's on-line forum. (You may not make up any writing exercises or quizzes whose deadline you have missed.) You have, in addition, several writing substantive writing assignments to be completed outside class. There are, furthermore, a midterm examination and a final prospectus. Remember that, however brief, class writing assignments are formal, academic assignments. I expect students to be *consistently* active participants during class. Participation requires preparation. I will always assume you have done the reading and thought about it before coming to class. This is a demanding course. Careful reading and writing will require a significant amount of time. Excluding class time, you should devote a *minimum* of six hours per week to course work, although you will probably need to invest more time in your work.

**LOYOLA MARYMOUNT UNIVERSITY**  
**SPRING 2023**

**MDGK 3350/THST 3221: Greek Orthodox Tradition**

**Tuesday/Thursday 6:00-7:40 PM**

**Classroom: TBA**

**4 Semester Hours**

**Instructor:** Fr. Michael K. Courey, D.Min

Phone: 310-749-2810

Email: [michael.courey@lmu.edu](mailto:michael.courey@lmu.edu)

Office Location: University Hall 3731

Office Hours: Tuesday/Thursday 1:00-3:00 PM

***Hold to the traditions which you were taught (2 Thessalonians 2:15)***

**Course Description:** This course presents an in-depth study of the elements that have contributed to the formation and living expression of Greek Orthodox Tradition. The student will examine the sources that are fundamental to understanding the Greek Orthodox Church from antiquity to the present time.

**University Core Fulfilled:** Integrations: Faith and Reason

**Student Learning Outcomes:** Over the course of the semester, students will have the following opportunities for intellectual growth: 1) to gain and express their knowledge of Greek Orthodox Tradition by engaging in the study of the Scripture, Creed, Ecumenical Councils, Sacraments, Service Books, Iconography, Hymnography, Doctrine, Church Government, and Worship of the Greek Orthodox Church; 2) to enhance their listening and communication skills through active participation in class discussions on aspects presented in a lecture format and through media presentations; 3) to reflect critically on the subject of Greek Orthodox Tradition vis a vis contemporary needs, challenges, and problems of contemporary society; 4) to develop their writing skills through personal expression of their own faith tradition as well as research assignments from selected topics regarding Greek Orthodox Tradition.

**Title: Migration and the Border**  
**Course Number: THST 3226 01 and 02**  
**Section Times/Days: Tuesdays/Thursdays**  
**Instructor: Dr. Brett C. Hoover**  
**Core: Faith and Reason, Engaged Learning flag**

**Description:** In this course, students study migration and the border, coming to terms with the empirical reality of contemporary immigration while constructing their own theological or ethical response. The course begins with an interlacing of phenomenological (i.e., experiential), historical, social scientific, and cultural approaches to the study of migration, that is, the movement of peoples both across and within political borders. Students then critically examine borders as a historical and contemporary social phenomenon, tracing their political evolution alongside the nation-state as well as the psychology they shape and are shaped by. The second half of the class will be devoted to biblical and other historical texts that treat migration and movement, followed by a deep engagement with the social ethics and theology of migration in Christian tradition, with brief comparison to Jewish, Muslim, Buddhist, and indigenous religious approaches to migration.

**Learning Outcomes:** As a result of this course, students will be able to:

- value the existential importance of ultimate questions raised by migration and/or border control;
- articulate reasons rooted in sociological and historical research as to why people migrate to the United States and what challenges they face;
- understand and value biblical and theological approaches to migration and critically evaluate them as a Christian response to the global phenomenon of migration in particular historical and cultural contexts;
- be able to compare different perspectives on migration from distinct religious and spiritual traditions;
- construct their own theology, ethics, or account of the meaning of migration as a human phenomenon, and develop a practical response to migration in terms of public speech, activism, or public theology.

**Pre-requisites:** None.

**Required Texts:**

- Brett C. Hoover, *Immigration and Faith: Cultural, Biblical, and Theological Narratives* (New York: Paulist, 2021).
- Carla Cornejo Villavicencio, *The Undocumented Americans* (New York: One World, 2020).
- Manlio Graziano, *What Is a Border?* (Stanford: Stanford University Press, 2018).
- Tisha M. Rajendra, *Migrants and Citizens: Justice and Responsibility in the Ethics of Immigration* (Grand Rapids, MI: Eerdmans, 2017).
- Other articles as assigned.

**Course Work:**

Expectations for this class include writing a book review, participating in interviews and field experiences with immigrants and refugees, offering an oral presentation to other students, and a final integrating research paper.

SEMESTER: Fall 2022

COURSE TITLE: God and the Human Experience

COURSE NUMBER/SECTION: THST 3236-05

SECTION TIMES/DAYS: TR 9:55-11:35 AM

INSTRUCTOR: Dr. William J. Shaules

CORE AREA: Faith and Reason

FLAGGED: N/A

### COURSE DESCRIPTION/PRINCIPAL TOPICS

Using the Hebrew and Christian scriptures as a point of reference, this course examines experiences of individuals and communities in the search for God. It involves two related questions that seek deeper understanding of the human experience of the Divine. First, building on the foundational questions broached in Theological Inquiry courses, this course asks: How do communities articulate their experiences of divine absence, divine presence, life and death in their search for God? Second, the course asks: How have different interpretive methodologies informed, enriched, and even problematized the theological language and religious symbols used to depict the Divine?

### STUDENT LEARNING OUTCOMES

Throughout the course students will be able to demonstrate knowledge of the following through outside research and critical engagement of the materials presented:

- the question of ultimate meaning within human existence as linked to human expressions of the Divine
- symbols used to express the Divine governed by ideologies which reveal culturally and historically embedded factors within the development of religious expressions
- various interpretive methodologies governed by disciplines both within and outside of Theology
- different expressions of the Divine seen through different religious perspectives within the biblical text and seen within a variety of ecclesial and spiritual traditions embraced by communities reading the text
- the meaning of "imaginative traditioning" for ancient Israel, for early Christianity, and for modern "people of the book"
- major themes in the Hebrew and Christians scriptures that serve to articulate the quest for ultimate meaning.

### PREREQUISITES/RECOMMENDED BACKGROUND

None

### REQUIRED TEXTS

Boyle, Gregory. *Tattoos On The Heart: The Power Of Boundless Compassion*. ISBN 978-1-4391-5315-4 (pbk), 978-1-4391-7177-6 (ebook).

Hussain, Amir. *Oil and Water: Two Faiths: One God*, ISBN 1-896836-82-8

Knight, Douglas and Levine, Amy-Jill. *The Meaning of the Bible: What The Jewish Scriptures and Christian Old Testament Can Teach Us*. ISBN 978-0-06-112175-3

Kushner, Harold. *When Bad Things Happen to Good People*. ISBN 0805237739.

A Bible: *New Revised Standard Version*

### COURSE WORK/EXPECTATIONS

1. Attendance of all class sessions
2. Participation in class discussions
3. Completion of shorter assignments on assigned dates
4. Research project
5. Completion of a final exam

TERM: Spring 2023  
COURSE TITLE: God and the Human Experience  
COURSE NUMBER: THST 3236  
SECTION TIMES/DAYS: MW 6-7:40pm  
INSTRUCTOR: Juliette Marsh, M.A., J.C.L.  
CORE AREA: Faith & Reason

#### COURSE DESCRIPTION/PRINCIPAL TOPICS

Human experience of the Divine has been diverse, complex, and contested. This course examines the modes of discourse, levels of reflection, and experiences of individuals and communities in the search for God. It pursues two sets of interrelated questions about human experience of the Divine. First, this course asks: How do individuals and communities articulate their experiences of love, suffering, freedom, community, and death in their search for God? Second, in what ways do psychology and philosophy inform, enrich, and problematize theological and religious symbols used to depict the Divine and human experience of it? The course examines basic theological themes in Systematic theology (e.g., anthropology--what does it mean to be human as created by the Divine?); ecclesiology--what does it mean to be a church or a religious community?) the theological and religious symbols used to express those themes, and their ethical, political, and cultural implications. After addressing these basic questions about religious experiences, the course considers different expressions of the search for God within the contexts of enslavement and liberation, war and peace and violence and criminal justice.

#### STUDENT LEARNING OUTCOMES

The course will explore a number of ultimate questions employing methods of faith and reason, for example, the way in which the ultimate meaning of human existence has been linked to the question of the meaning of the Divine. We will consider how images of the Divine taken from Scripture and tradition have been critically received by different groups, as well as employ a comparison of cultural contributions to experiences of the Divine. Comparing, for example, the symbols used to express the Divine by "dominant" groups and the symbols used by "oppressed" and "marginalized" groups reveals culturally and historically embedded factors within the development of religious symbols. In examining dimensions of theological anthropology, the course addresses the meanings of human freedom, and assesses critiques of religious symbols and modes of knowing, speaking, and being-in-the-world. Basic approaches to the search for God will then be applied to concrete case-studies.

#### PREREQUISITES/RECOMMENDED BACKGROUND

One 100 level theology course

#### REQUIRED TEXTS

William James, *The Varieties of Religious Experience*  
Helen LaKelly Hunt, *Faith and Feminism*  
Additional readings to be assigned by professor

#### COURSE WORK/EXPECTATIONS

1. Course discussion: Course discussion will be used to introduce all learning outcomes and students will be asked throughout the semester to articulate their understanding of the learning outcomes.
2. Two shorter papers (5-7 pages)
3. Journal with weekly prompts
4. A midterm exam
5. Research Paper or Project: A final research paper that asks students to integrate content and method and apply them to a concrete case-study. Other forms of expression are also permitted with permission of the instructor. Each student will present their work during class.

SEMESTER: Spring, 2023

COURSE TITLE: God and the Human Experience

COURSE NUMBER/SECTION: THST 3236.01

TIMES/DAYS: MWF 1:40PM–2:50 PM

INSTRUCTOR: L. Arik Greenberg, Ph.D.

CORE AREA: Integrations: Faith and Reason

**COURSE DESCRIPTION/PRINCIPAL TOPICS:**

This course examines the modes of discourse, levels of reflection, and diverse experiences of individuals and communities in the search for God. [from LMU Bulletin]

Professor's Addendum: As this course is taught in uniquely diverse ways by individual instructors, we will critically engage the works of numerous religious thinkers and writers whose thought has focused on redirection and correction within their traditions—specifically in the face of oppression and failure of the tradition to respond to human rights violations. We will be focusing primarily on the works of Dietrich Bonhoeffer, M.K. Gandhi, Julian of Norwich, Harold Kushner, Rumi, St. Teresa of Avila, Elie Wiesel, and Paramahansa Yogananda. Various notable writers and theologians will be discussed in the excerpted literature, including M.L. King, and others. Prepare for deep conversations about how our conceptions of the Divine shape our interactions with the world and our intentions for change.

**STUDENT LEARNING OUTCOMES:**

Students will 1) be able to identify the major beliefs, practices and lives of several major religious thinkers from selected traditions; 2) examine how these individuals attempted to address the problem of human suffering and the assertion of human rights and social justice; 3) illustrate how they encountered and engaged with mystical union and interaction with the Divine; and 4) comprehend how they attempted to substantially change their traditions in some way or meld them with other global traditions. 5) Lastly, one goal of this course is to encourage students to view these thinkers as inviting them to be leaders and to shape the world in positive ways, taking up the mantle of altruistic and even sacrificial service to humanity and the world.

**PREREQUISITES/RECOMMENDED BACKGROUND:**

None, other than an open mind and a willingness to see the commonalities and cherish the diversities between people's faith traditions.

**REQUIRED TEXTS:** [Some textbooks will be available through the bookstore, while others are available online]

- 1) Dietrich Bonhoeffer, *Selected Readings*, mostly from his *Letters and Papers from Prison*. Fortress Press, 2013. ISBN 9781451430929
- 2) Mohandas K. Gandhi, *Truth is God and My God* <https://www.mkgandhi.org/ebks/gandhiebooks.htm>
- 3) Julian of Norwich, *The Revelation of Divine Love* <http://www.luminarium.org/medlit/julianbib.htm>  
<https://www.ccel.org/ccel/j/julian/revelations/cache/revelations.pdf>
- 4) Harold Kushner, *When Bad Things Happen to Good People*. Anchor; Reprint edition (August 24, 2004) ISBN 978-1400034727
- 5) Paramahansa Yogananda, *Man's Eternal Quest*. Los Angeles: Self Realization Fellowship, 1982. ISBN 978-0-87612-232-7
- 6) Paramahansa Yogananda, *Autobiography of a Yogi*. Available on the LMU Library website as an e-book.
- 7) Rumi (Maulana Jalalu-d-din Muhammad Rumi), *The Masnavi I Ma'navi*. Abridged and Translated by E.H. Whinfield, [1898] <https://www.sacred-texts.com/isl/masnavi/>
- 8) St. Teresa of Avila, *The Interior Castle or The Mansions*. Zimmerman, Benedict (Editor). Grand Rapids, MI: Christian Classics Ethereal Library. Publisher: London: Thomas Baker, 1921. 3rd ed.  
[https://www.documentacatholicaomnia.eu/03d/1515-1582,\\_Teresa\\_d'Avila,\\_The\\_Interior\\_Castle\\_Of\\_The\\_Mansions,\\_EN.pdf](https://www.documentacatholicaomnia.eu/03d/1515-1582,_Teresa_d'Avila,_The_Interior_Castle_Of_The_Mansions,_EN.pdf)
- 9) Elie Wiesel, *Night*. Hill and Wang; First PB Edition, First Printing edition (April 15, 2008) ISBN 978-0809073641

**COURSE WORK/EXPECTATIONS:**

30% Class Attendance & Participation

30% Three Essay Assignments (approximately 5 pages each)

10% Group Presentations

30% Term paper (10-12 pages)

SEMESTER: SPRING 2022 COURSE TITLE: God and Human Experience  
COURSE NUMBER/SECTION: THST 3236 02 L T/TH 8:00-9:40AM  
THST 3236 03 L T/TH 9:55-11:35AM

INSTRUCTOR: Fr. Charles Jurgensmeier, SJ

CORE AREA: Faith and Reason

COURSE DESCRIPTION: The majority of the world's religions incorporate music as an integral part of the experience of worship. Most Christian denominations agree that music is essential to worship. In his letter to the Ephesian community Paul wrote that they should be filled with the Holy Spirit, "addressing one another in psalms, hymn and spiritual songs." (Eph. 5:19 RSV). In the subsequent centuries the Christian communities gathered in houses, dedicated holy spaces, in cities and monasteries to celebrate their union with Christ and one another. Singing was a major part of their religious experience. Music has distinct purpose when used with prayer; it has medicinal as well as social benefits. This course is designed to be a study of the meaning of use of music in worship in in Christian Church, with particular attention focused on the Roman Catholic tradition of sacred music. The historical background, theology, purpose, function and application of music in worship will also be incorporated. The course will assist in the ongoing development of the role of music in worship in contemporary culture, Sunday worship and Christian spirituality in the life of the individual and the faith community.

STUDENT LEARNING OUTCOMES: Students will:(1) demonstrate through their research paper and discussion posts how a critical study of Catholic theology sheds light on the contemporary human condition; (2) demonstrate through their reflections and oral presentations knowledge of the central themes in contemporary theology; 3) show that they have the ability to interpret texts and other cultural phenomena (such as rituals, myths, architecture, sacred music) that have religious presuppositions or implications; and (4) through class participation, oral presentations and written assignments have shown development of their written and verbal skills.

PREREQUISITES/RECOMMENDATIONS: This course is intended for any Loyola student; one does not have to have a background in music whatsoever in order to take the course.

**SEMESTER:** Spring 2023

**COURSE TITLE:** God and the Human Experience

**COURSE NUMBER/SECTION:** THST 3236.4

**TIMES/DAYS:** M/W/F 8:00am-9:10am

**INSTRUCTOR:** Grace Y. Kao

**CORE AREA:** Integrations: Faith and Reason

**FLAGGED:** N/A

### **COURSE DESCRIPTION/PRINCIPAL TOPICS:**

Courses that fulfill your Faith and Reason integration requirement are designed to “institute dialogue between theology and other fields that inform and enrich the pursuit of questions of ultimate concern.” In this section of God and the Human Experience, we will approach the burgeoning field of *animal studies* theologically. We will explore how our theologies (*e.g.*, about creation, incarnation, eschatology) prompt us to interact with and use nonhuman animals in particular ways just as our varied experiences of them—as food, as pets, as wild creatures to be admired or feared, and so forth—can inform our views about God if we but “ask the beasts” to teach us (Job 12:7). We will accordingly engage “the question of the animal” in a systematic, theological fashion by first considering what animals are principally *for* and thereafter, what are our obligations to them. Students will read diverse, even mutually incompatible, perspectives on these issues and will be encouraged to keep an open mind as they ponder matters they may never have seriously entertained before (*e.g.*, can animals themselves be sources of revelation? Do they have rights? Will they be redeemed? Should animal suffering lead us to question the goodness or omnipotence of God?) **This course will be taught in a hybrid fashion where students will attend class in person every Wednesday, only half of all Mondays, and never on Fridays. When students are not meeting on Mon or Fri, they will be completing asynchronous work instead.**

### **STUDENT LEARNING OUTCOMES:**

*By the end of the course, students should be able to:*

1. comprehend the meaning of key philosophical and theological concepts (*e.g.*, anthropocentrism, speciesism, stewardship)
2. know why the Christian tradition has both incorporated and excluded non-human animals from the sphere of theo-moral concern
3. acknowledge the diversity of Christian responses to systematic theological issues (*e.g.*, theodicy, animal sacrifice, soteriology) as they affect animals
4. reach and defend normative judgments about the theological and moral status of nonhuman animals, including how humans ought to treat them

**PREREQUISITES/RECOMMENDED BACKGROUND:** junior or senior status; completion of requisite Foundations and Explorations core curriculum courses

### **REQUIRED TEXTS:**

1. Trevor Bechtel, Matthew Eaton, and Timothy Harvie, eds., *Encountering Earth: Thinking Theologically with a More-Than-Human World* (Eugene, OR: Wipf & Stock, 2018)\*
2. Richard Bauckham, *Living with Other Creatures: Green Exegesis & Theology* (Waco, TX: Baylor UP, 2011)\*
3. Andrew Linzey, *Animal Gospel* (Louisville, KY: Westminster John Knox Press, 2000)\*
4. Elizabeth Johnson, *Ask the Beasts: Darwin and the God of Love* (London: Bloomsbury, 2014)\*
5. David L. Clough, *On Animals: Volume II: Theological Ethics* (London: T&T Clark, 2018)\*

*\*All required are available as e-books through Hammon library; other required readings will be made available on Brightspace*

### **COURSE WORK/EXPECTATIONS:**

Regular attendance & active participation (class meets weekly every Wed but substitutes ½ of all Mon and every Fri for asynchronous work) | weekly reading & “open book” quizzes (unlimited attempts) | weekly asynchronous discussion on Teams | untimed midterm exam (short essay responses) | final group project



SEMESTER: Spring 2023

COURSE TITLE: God and the Human Experience

COURSE NUMBER/SECTION: THST 3236.07

TIMES/DAYS: MWF 9:25am – 10:35am

INSTRUCTOR: Dr. Christopher A. Daily

CORE AREA: Faith & Reason

#### COURSE DESCRIPTION/PRINCIPAL TOPICS

This section of 'God and the Human Experience' will take a comparative approach by examining diverse ways that communities and individuals around the world have conceived of God or other divinities and, in turn, how this conception of the divine realm relates for them to the realities of the human existence. Travelling through time and space, we will investigate how many different cultures have explored conceptions of divinity (or lack thereof) to find meaning in life. We will study how notions of the divine realm and cultural conceptions of the meaning of human life are interrelated, and how this, in turn, shapes the ways that people experience, interpret, and understand their world.

#### STUDENT LEARNING OUTCOMES

By the end of this course, students will have come to understand:

- a) many different religious conceptions of God or divinity (particular religions covered include Judaism, Christianity, Islam, Hinduism, and Daoism);
- b) the influence a culture's conception of the divine realm has upon its living people and institutions;
- c) how the rise of science has failed to displace core religious understandings of God or divinity;
- d) the basic tools and approaches used in the academic study of theology and religions;
- e) the many ways of living in this world other than our own;
- f) and, given that all the religious systems covered in the course can be found in southern California, you will also grow to appreciate how these core ideas lead to alternate living experiences amongst LMU's neighbors. This insight will provide you with a new vision of the multicultural landscape of Los Angeles.

#### PREREQUISITES/RECOMMENDED BACKGROUND

Juniors and Seniors only. Otherwise, no prior study of religion is required.

#### REQUIRED TEXTS

The course will make use of readings from a wide array of primary sacred texts and supporting scholarly studies. All course readings will be uploaded to Brightspace.

#### COURSE WORK/EXPECTATIONS

- |    |     |   |
|----|-----|---|
| 1. | 50% | Two Exams (worth 25% each)  |
| 2. | 25% | Learning Journal (reflective entries are written throughout the semester) |
| 3. | 15% | Final Comparative Essay   |
| 4. | 10% | Class Preparedness and Participation                                      |

**SEMESTER:** Spring 2023

**COURSE TITLE:** Religion and Science

**COURSE NUMBER/SECTION:** THST 3238.01

**TIMES/DAYS:** TR 6:00-7:40pm

**INSTRUCTOR:** Dr. Roy Fisher

**CORE AREA:** Faith & Reason

**COURSE DESCRIPTION/PRINCIPAL TOPICS:** Courses that fulfill LMU's Faith and Reason integration requirement are designed to "institute dialogue between theology and other fields that inform and enrich the pursuit of questions of ultimate concern." In this section of Religion and Science, we will explore various possible modes of relation between science and religion. Surely two such divergent views of the universe have always been in fierce opposition? Actually, that's not the case. In this seminar style course, we will dismantle what we think we know about the two categories, then hopefully start putting things back together again (or not?) in productive new ways via the human experiences of imagination and wonder. Methods of instruction will be multidisciplinary combining various media, lecture, sacred texts in translation, academic analysis, and class discussion of the assigned reading material. Lectures and discussion will be supplemented with videos, film, web-resources, and experiential activity. Students will engage in analysis of the multidisciplinary course content through class discussion, independent research, and reflective practices.

**STUDENT LEARNING OUTCOMES:**

- Participants will develop their capacities to engage in critical and intellectual dialogue with respect to the conflict, contrast, and convergence of science and religion.
- Participants will develop their capacities to discuss personal beliefs and knowledge with those who hold radically different points of view with the utmost equanimity, respect and open-mindedness.
- Participants will demonstrate, by working collaboratively in small cohort clusters, their ability to capacities as analytic thinkers and research skills in the completion of a collaborative project on a topic of their choice pertaining to the course.

**PREREQUISITES/RECOMMENDED BACKGROUND:** *NONE*

**COURSE WORK/EXPECTATIONS:** Class time will involve lecture, discussion, group readings, and online content. Attendance will be taken. Students will responsible for reading the assigned material and coming to class prepared to discuss what the assigned readings and/or videos or to ask questions. Class discussion will be emphasized and to have quality discussions we need to develop a body of shared knowledge. Students will also be expected to participate in weekly online groups discussions.

COURSE TITLE: Meeting Christ in Faith & Art

COURSE NUMBER: THST 3241-01

SECTION TIMES/DAYS: Monday and Wednesday, 9:55 am – 11:35 am

INSTRUCTOR: Cecilia González-Andrieu, PhD.

#### COURSE DESCRIPTION/PRINCIPAL TOPICS

Revered and ridiculed, beloved and betrayed, executed and alive. Is Jesus Christ a cultural icon, an overused symbol, a historical person, a cosmic phenomenon? Why do people who proclaim him “Lord” disagree on so many vital things affecting our communal life? This course is an introduction to carrying out work in the interdisciplinary field of Theological Aesthetics as an innovative tool to access humanity’s quest to understand Jesus Christ’s identity, purpose and connection to our reality. Our investigation centers on explorations of Jesus as both a historical figure and object of faith, his ministry and death, and the questions surrounding his role in our world and how misunderstood this role may be. Using two fundamental human capacities: a) asking big questions about our meaning and purpose and b) creative-making, humans have explored Jesus through a multitude of creative processes. The course includes the study of Christology and Theological Aesthetics in a multidisciplinary way. By engaging with works of art, popular culture, and particular communities, students are invited to participate in their own theological reflection through developing their capacity to ask the big questions of meaning and to engage in creative making.

#### STUDENT LEARNING OUTCOMES

Students successfully engaged in this course will: a) Grow competent in evaluating the ways Jesus Christ has been understood through multiple theological lenses and the relevance of these interpretations for our time. b) Develop competency in applying theological aesthetics methodology to explore creative works as sources of theology from diverse perspectives. c) Cultivate their role as writers demonstrating upper-division level writing competency and effectively presenting findings visually and orally. d) Advance their own expression and voice as theological thinkers and artists through original theological research, reflection and creative expression. e) Feel empowered to assess religiously significant art and interpret it through a comprehensive theological aesthetics methodology. f) Grow in appreciation and openness to the power of critically engaging wisdom traditions to accompany and direct us during difficult times.

#### PREREQUISITES/RECOMMENDED BACKGROUND

Recommended: An introductory level theological studies course and/or a minimum of one course in any of the arts offered at the university (e.g. theater, cinema, visual arts, literature, or music) is helpful.

#### REQUIRED TEXTS

1. Johnson, Elizabeth A. *Creation and the Cross: The Mercy of God for a Planet in Peril*. Maryknoll: Orbis Books, 2018. Available through LMU Library as an e-book.
  2. Johnson, Elizabeth A. *Consider Jesus: Waves of Renewal in Christology*. New York: Crossroad, 1990. Available through LMU Library as an e-book.
  3. Austin, Ron. *In a New Light: Spirituality and the Media Arts*, New City Press, 2007. 978-1565482876. Available on Kindle and paperback.
- Readings, art, films all provided on Brightspace.

#### COURSE WORK/EXPECTATIONS

This 4-unit upper division interdisciplinary course includes lectures, research, viewings and presentations of arts from multiple fields, interactive discussions, engagement with the LMU Library Special Collections, a midterm, engaged research of local public art, short papers, a final theological research paper, oral and media presentations of research and cultural products, and ongoing participation in original art-making experiences, including the end of the year student creative A/art project and exhibition.

**SPRING 2023**

**COURSE TITLE: African American Religious Traditions**

**COURSE NUMBER/SECTION: THST 3243 01 - African Amer Relig Traditions  
CATH 3998 35**

**TIMES/DAYS: Tuesday and Thursday 3:40pm-5:20pm**

**INSTRUCTOR: Dr. Kim R. Harris**  
[Kim.harris@lmu.edu](mailto:Kim.harris@lmu.edu)

**CORE AREA: THST (4 credits)**

**COURSE DESCRIPTION/PRINCIPAL TOPICS:**

This course will acquaint students with the history of African American religious practices from before and during slavery to the present. We will discuss influences on these practices including African culture, the experience of free and enslaved people in colonial and post-revolutionary America, anti-bellum, emancipation, migration, the Civil Rights Movement and urban social issues and development. This course follows the struggles and triumphs of African Americans through various theological developments and contributions of selected African American religious leaders and intellectuals. We will explore the ways in which religious thought, practices and experiences become critical modes of resistance and liberation when confronting oppressive cultural, economic, and socio-political structures.

**STUDENT LEARNING OUTCOMES**

- Demonstrate knowledge of the historical trajectory of African American religious practices
- Articulate in clear manner the influences of specific intellectuals and religious leaders upon African American religious development
- Demonstrate an appreciation of African American religious diversity

**PREREQUISITES/RECOMMENDED BACKGROUND: n/a**

**REQUIRED TEXTS:**

**Allan D. Austin: African Muslims in Antebellum America (Not an e-book)**

James Cone: A Black Theology of Liberation \*(e-book from Hannon Library)

Albert Raboteau: Slave Religion \*(e-book from Hannon Library)

M. Shawn Copeland: Uncommon Faithfulness: The Black catholic Experience \*(e-book from Hannon Library)

**Henry Louis Gates, The Black Church; This Is Our Story, This Is Our Song (Not an e-book)**

Bryan Massingale: Racial Justice and the Catholic Church \*(e-book from Hannon Library)

**Amir Hussain: Muslims in the Making of America \*(not an e-book from Hannon Library)**

Jan Willis: Dreaming Me Black, Baptist, Buddhist \*(e-book from Hannon Library)

**COURSE WORK/EXPECTATIONS:**

At Loyola Marymount University, one credit hour is defined as a minimum of three hours of work by an average student per week for a 15-week semester (i.e., 45 hours for a full semester), supervised by an instructor, represented in intended learning outcomes, and verified by evidence of student achievement. This means that a 4-unit course must average a minimum of 12 hours of work per week and a total of 180 hours of work per semester. Typically, it implies one hour of classroom instruction and three hours of out of class student work each week for each unit of a course. A 4-unit course, thus, requires substantial work outside of class. Please be prepared to spend an average of at least 9 hour every week on class-related learning activities (12 hours/week counting in-class hours). This includes reading, preparation for class and exams, independent research, preparation and writing of drafts, and field trips and/or engaged learning activities.

SEMESTER: Spring 2023

COURSE TITLE: The Practice of Everyday Life

COURSE NUMBER/SECTION: THST 3251:01

TIMES/DAYS: MW 9:55-11:35

INSTRUCTOR: Christie, Douglas

CORE AREA: Integrations: Faith and Reason

FLAGGED: Engaged Learning

#### COURSE DESCRIPTION/PRINCIPAL TOPICS

This course is focused on the question of what it means to learn how to pay attention--become aware, to stand in open-hearted relationship to others, oneself, the world, God. And what it means to integrate such deep seeing into a simple, encompassing spiritual practice--*the practice of everyday life*. This question has long occupied the thought of artists, philosophers, poets and contemplative practitioners. And it stands at the heart of the Ignatian vision of what it means to be a "contemplative in action." In this work, one encounters a continuous effort to truly see and form a relationship with those things that matter most. In this course, we will consider the question of what it means *pay attention*--to pay such careful attention that one becomes a person (as novelist Henry James described it) "on whom nothing is lost." And to ask how the cultivation of this capacity can transform the way we think about personal and spiritual identity, social engagement and shared cultural reality.

#### STUDENT LEARNING OUTCOMES

- +To develop a capacity for reflecting critically on what it means to see—oneself, the other, God, and the living world--drawing on the art, literature, philosophy and spirituality to interpret these elements of experience.
- +To learn to reflect critically on what it means to integrate *intentionality or awareness* into ordinary activities--as part of the work of learning what a practice is and can be and how it can come to have meaning.
- +To learn how to form critical judgments about the relative meaning and value of *disciplined practice* (whether spiritual, artistic, social or political), undertaken repeatedly, over time. What kind of transformation does such practice make possible? In behavior? In thought? What is the significance of *shared practice*? How does such practice reshape the identity of a community?
- +To deepen one's capacity to see both the surface and the undercurrent of charged contemporary social and political realities, and to consider the kind of tactics that might enable one to respond meaningfully to them.

#### PREREQUISITES/RECOMMENDED BACKGROUND

#### REQUIRED TEXTS

- +Sally Rooney, *Normal People* (Hogarth)
- +Martin Laird, *Into the Silent Land* (Oxford).
- +Thi Bui, *The Best We Could Do: An Illustrated Memoir* (Harry N. Abrams)
- +Ta-Nehisi Coates, *Between the World and Me* (Spiegel and Grau).
- +Valeria Luiselli, *Tell Me How It Ends: An Essay in 40 Questions* (Coffee House Press)

#### COURSE WORK/EXPECTATIONS

- +*Participation*: Thoughtful and informed engagement in class discussions (responding to both the common reading material and to the work and thought of your fellow students); and regular written responses to the readings in Brightspace.
- +*Mid-Semester Essay*: This essay (four to five pages double-spaced) will be tied directly to the reading material and will invite you to offer your own critical, interpretive response to what you have read.
- +*Practicum*: You will be asked to engage in certain practices (individually and collectively) aimed at helping you develop your capacity for paying attention and being aware. You will also be asked to make a presentation on this experience at the end of the semester.
- +*Final Synthesis Paper*: The final paper for the course will be a ten to twelve-page essay representing your best attempt to integrate your understanding of the central questions we have engaged it throughout the course.

**SEMESTER:** Spring 2023

**COURSE TITLE:** BUDDHISM

**COURSE NUMBER/SECTION:** THST 3282.01

**TIMES/DAYS:** TR 3:40-5:20pm

**INSTRUCTOR:** Karen B. Enriquez, Ph.D.

**CORE AREA:** Integrations: Faith and Reason

### **COURSE DESCRIPTION/PRINCIPAL TOPICS**

This course is a survey of Buddhist traditions tracing them through their historical development and seeing how historical, social and cultural circumstances have influenced the interpretation and development of sacred texts as well as religious beliefs and practices. We will also look at some of the ways that each tradition gives expression to ethical action in daily life and its relation to spiritual practices and central Buddhist teachings. This will be done through a combination of readings (primary sources as well as contemporary ones), class discussions, as well as other media such as art, music/chanting, and documentaries.

We will also look at the transmission of Buddhism both to the East and the West and how doctrines and practices developed in new ways through these encounters, paying particular attention to the development of some of the Buddhist traditions such as Zen and Tibetan Buddhism as well as Buddhism in America. In so doing, we will investigate ongoing tensions and questions related to the diversity of perspectives in the Buddhist traditions including questions about authority, power and privilege, including debates about who speaks for or who gets to represent Buddhism, especially in America.

As an Integrations course meant to encourage students to develop more mindful engagement with the world, we will look at the significance of various Buddhist teachings and practices for contemporary social issues such as poverty, violence, and the environmental crisis from an intersectional perspective.

### **STUDENT LEARNING OUTCOMES**

1. Students will understand the richness and complexity of theological and religious traditions, especially in light of contemporary issues and diverse voices within a tradition. In this way, students will value the use of multiple perspectives and viewpoints to address contemporary issues.
2. Students will be able to compare and contrast the diverse ways in which religious beliefs and practices change across time and space thereby appreciating how questions of ultimate concern are answered in their historical and cultural complexity.
3. Students will refine their ability to use intellectual inquiry as a means for fostering empathy and understanding across human difference, including sensitivity to dynamics of power and privilege.
4. Through dialogue with various voices in the Buddhist traditions, students will be able to construct and begin to articulate their own perspective of the world including their role and response to the challenges confronting the world today.

**PREREQUISITES/RECOMMENDED BACKGROUND:** Upper Division status

### **REQUIRED TEXTS**

- Damien Keown, *Buddhism: A Very Short Introduction* (Oxford University Press, 2013).
- Thich Nhat Hanh, *The Miracle of Mindfulness: An Introduction to the Practice of Meditation* (Boston: Beacon Press, 1999).
- Rev. angel Kyodo Williams, Lama Rod Owens, with Jasmine Syedullah, PhD, *Radical Dharma: Talking Race, Love, and Liberation* (Berkeley: North Atlantic Books, 2016).
- Other readings will be available as pdfs on Brightspace.

### **COURSE WORK/EXPECTATIONS**

Active participation in class discussions  
Exam

Short reflection/response papers  
Final paper/project

**Loyola Marymount University**  
**Department of Theological Studies**  
**Spring 2023 (4 Units)**

**THST 3283 Hinduism, Jainism, Yoga**

**Instructor:** Abhishek Jain  
**Contact:** (abhishek.jain@lmu.edu)  
**Time:** Section 1 Mondays, Wednesdays, and Fridays 09:25 - 10:35 AM  
Section 2 Mondays, Wednesdays, and Fridays 10:50 – 12:00 PM  
**Office Hours:** Mondays, Wednesdays, and Fridays 4 to 5 PM By Appointment

**Course Description:**

In this course, students will study the Hindu, Jain and Yogic traditions, with a special focus on the history, theory, and practice of Jainism and its relationship with Hinduism and Yoga. Students will become comfortable reading and discussing key concepts found in Hindu, Jain, and Yoga traditions. Particular emphasis will be placed on the roles of meditative, yogic, and ascetic practices in Jainism and how they affect human action (*karma*) and lead toward an ethic of non-violence (*ahimsā*) aimed toward the goal of liberation (*mokṣa*).

**Student Learning Outcomes:**

Students will develop critical thinking and writing skills, allowing them to articulate key features of Hinduism, Jainism, and Yoga in a historical context and in terms of these traditions' contemporary relevance. They will also gain direct experience of these traditions by practicing yoga, visiting temples, centers, and speaking with practitioners. They will improve their research writing skills, and the skills they develop in these areas will be broadly applicable for their individual career interests. By the end of this course, students will be able to:

1. Identify the beliefs and practices of Hinduism and Jainism;
2. Understand the richness and complexity of theological and religious traditions of Hinduism and Jainism, including in light of contemporary issues and diverse voices;
3. Examine and evaluate critically the diverse ways in which religious beliefs and practices change across time and space;
4. Practice basic yoga practices from the Hindu and Jain yoga traditions;
5. Integrate theological and religious questions and problems through the careful study of a major research topic and write about these questions and problems in effective short- and long-form online articles.

**Required Readings:**

Joyce Burkhalter Flueckiger 2015. *Everyday Hinduism*.  
Paul Dundas 2002. *The Jains*  
Christopher Key Chapple 2008. *Yoga and The Luminous: Patanjali's Spiritual Path to Freedom*.

**Coursework and Expectations**

One unit is defined by LMU as a minimum of 3 hours of work by an average student per week for a 15-week semester. Because being a college student is the equivalent of a full-time job, this 4-unit course should average a minimum of 12 hours of work a week and a total of 180 hours of work for the semester (inclusive of class contact time). This means that your time spent outside of the classroom including reading, studying, writing, discussing with friends, and visiting field sites will average 9 hours of work

per week. All students are also expected to attend one-time visits to both the Sri Venkata Krishna Temple in Newbury Park and the Jain Temple in Buena Park, California.



TERM: Fall 2022

COURSE TITLE: INTO THE DESERT

COURSE NUMBER: THST 3750.01

SECTION TIMES/DAYS: M/W 11:50-1:30 pm

INSTRUCTOR: Douglas Christie

CORE AREA: Integrations/Interdisciplinary Connections

FLAGS: Engaged Learning

#### COURSE DESCRIPTION/PRINCIPAL TOPICS

This interdisciplinary course aims to encourage students to reflect on the meaning of the desert as it has been conceived in the literatures of ancient Christian monasticism and contemporary contemplative practice, as well as in the art, literature and politics of the American West and Borderlands. The course fulfills the “engaged learning” flag by offering students an embodied experience of the desert through an intensive field trip to the Mojave. We will explore the varied meanings of the desert in diverse historical and cultural moments and ask what it means not just to imagine but also inhabit the desert today. These inquiries have real implications for what it means to inhabit the world with some sense of meaning and purpose—both in the profound sense of individual spiritual development as well as the pursuit of social justice. *Into the Desert* seeks to entwine these threads through close readings across genres as well as through embodied experience: a key class activity is a field trip into the desert itself.

#### STUDENT LEARNING OUTCOMES

- +Knowledge of ancient Christian literatures of the desert and their social-historical context.
- +Knowledge of historical and contemporary representations of the deserts of the American Southwest and Borderlands and the critical models that engage them.
- +Knowledge of spiritual and contemplative traditions specific to the desert.
- +Engaged learning: experiencing the desert through a field trip to the Mojave.
- +Integrative vision of the desert and its importance as both a material and spiritual site.

#### PREREQUISITES/RECOMMENDED BACKGROUND

Students should have upper-division standing.

#### REQUIRED TEXTS

Gary Paul Nabhan, ed. *The Nature of Desert Nature* (Arizona, 2020).

Martin Laird, *Into the Silent Land* (Oxford)

Mark Salzman, *Lying Awake* (Vintage: 2000)

Han Kang, *The White Book*: (Hogarth, 2013).

Leslie Marmon Silko, *Ceremony* (Penguin, 2016)

(Selected PDF readings posted on Brightspace)

#### COURSE WORK/EXPECTATIONS

- +Regular class participation including leading selected class discussion.
- +Participation in class field trip to the Mojave (mandatory).
- +Regular reading responses, in response to the course readings.
- +A mid-term essay of approximately five pages.
- +A personal essay, approximately three pages, to be presented orally in class.
- +A final paper of 8-10 pages that will combine material from the short papers with additional research and critique.