Week 1 June 6-10

9am-Noon
B4XXX JESUS THROUGH SYNOPTIC EYES Donald Senior, C.P. B1
From antiquity Christians have realized the enigma that the Gospels of Matthew, Mark, and Luke have strong similarities but also unique perspectives in their portrayals of Jesus and his mission. This course will savor the characteristic portrayals of Jesus found in each of these Gospels. In both their common notes and rich distinctiveness, the Synoptic Gospels reveal a Jesus and his mission that is fundamental for Christian prayer, teaching, preaching, and spirituality.

1-4pm
DE/4xxx Synodality and Lay People in the Church (Millies) B1
Pope Francis has called the whole Church to synodality, insisting that it is what "God expects of the Church in the third millennium." This course presents synodality in its theological and ecclesial context to imagine a synodal Church “in creative fidelity to Tradition.” Because the Church mostly is comprised of lay women and men, this course will pay special attention to the role lay women and men play in a synodal Church. A synodal Church is an ecclesiological and social reality of encounter, listening, and discernment in which all members have a voice. A synodal Church must also be attentive to the wider context in which the Church exists. Thus, synodality takes special notice of the experiences of lay people, as well as the signs of the times that guide the Church over a new threshold in the wake of Vatican II with new missionary energy for Christianity’s third millennium. The course is appropriate for degree-seeking students, but also for experienced ministers and others seeking a better understanding of synodality in the Church.

B4xxx Spirituality and Suffering in Paul’s Prison Letters (Okorie) B1 (will not seek S designation)
This course involves a close reading and interpretation of Paul’s Prison Letters. We shall pay close attention to the issues Paul addresses in these letters, and how he weaves his experience of imprisonment into his conviction about the presence of God and Jesus Christ in his life. Our discussion of these letters will reveal how Paul’s growth in union with God and Jesus Christ provides strength in times of suffering. Students will gain insights into these letters; students will become familiar with the arguments of Paul in these letters; and
students will be able to teach and proclaim these letters in the context of suffering and search for the presence of God.

**Week 2 June 13-17**

**9am-Noon**
BS 4xxx Considering Jesus Anew: The Biblical Roots of the Cosmic Christ
(Brink) TRIMODAL

The Letter to the Colossians acknowledges that Jesus “is the first-born of all creation; for him all things were created, in heaven and on earth, visible and invisible...He is before all things, and in him all things hold together” (Co 1:16-17). Through an evolutionary lens, Teilhard de Chardin argues that this Jesus is the Cosmic Christ, the dynamic presence of Christ in the universe. This course explores how Scripture, science, and theology can serve as a foundation for a contemporary integrative spirituality. (1.5 credits; possible 3-credits for CTU students; also available to auditors)

**1-4pm**

B4408S Parables in the Gospel of Luke

(Reid) B1

An exploration of the parables in the Gospel of Luke as stories that challenge the hearer to conversion. Attention will be given to the historical, literary, and cultural realities reflected in the Gospel, to its theological themes, and to insights for preaching and teaching parabolically.

W4xxx Liturgy and Life: Creating Communities Using Digital Technology
(Richard Fragomeni) RS

The course will examine several online liturgical and communal platforms to analyze methodology for best practices and future use in their Church communities.

**Week 3 June 20-24**

**9am-Noon**

**1-4pm**

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Others

Wednesdays June 1-29 6:30-9:30
(Alexander)

G4xxx: Us versus Them: Conflict, Theology & the Human Brain

In 1971, the great singer songwriter and lyricist John Lennon released his famous utopian hymn. His moving poetry and plaintive melody invite us to “imagine” a world in which there is no conflict—especially of the violent variety. At one point, the lyrics mention two of the systemic instigators of violent conflict which Lennon imagines will have to be eliminated in order for “all the people” to live “life in peace.” They are nation states and “religion.” In this sense, Lennon’s “Imagine” is a lyrical embodiment of the specious albeit understandable claim that ‘religion has been the cause of most of the wars in human history.’

As much as we might admire the spirit of Lennon’s motivation and vision in “Imagine,” those of us committed to faith-based ministries of restorative justice, reconciliation and peacebuilding are deeply invested in the idea that our religious beliefs and practices can be a source of tremendous healing and social change for greater justice. At the same time, however, many of us also find ourselves working with implicit theologies of conflict that are flawed or incomplete. We tend to be mystified by the way in which “religion” continues to fracture the human family, or we are content to participate in creating and enhancing sharp social battle lines based on our own deeply held religious convictions and values, or we do a bit of both.

This course is based on the premise that the long term efficacy of our various ministerial praxes as peacebuilders is at risk as long as we continue to ignore or under appreciate what science has to teach us about the evolutionarily ingrained, and largely unconscious dynamic of “Us/Them-ing.” It is designed to provide theologians and ministers with a foundation for constructing more robust theologies of conflict and conflict transformation by introducing and exploring what certain key discoveries in contemporary neuroscience, group identity formation theory, moral foundations theory, and relevant themes in social psychology teach us about the inevitability but also the plasticity and moral potential of the processes by which we divide ourselves into “Us”es and “Them”s.

S4xxx: CHRIST OF THE FOREST
Mary Frohlich, RSCJ  RS

When his disciples showed signs of faltering, Jesus took them to the forests of Mount Hermon to refresh and reframe. Both Pope Francis’s encyclical Laudato Si’ and recent scientific research show how profoundly humans are meant to live in deep interconnection.

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with the natural world. This course provides opportunities to explore spiritual practices that foster such interconnection, while also giving such practices a Christian theological foundation. Topics for the five days include: “Humans and Humus”; “Green Jesus”; “Everything is Interconnected”; Seeing Afresh”; and “All My Relatives.”

The course will be taught online. Before each live session, students will watch a 30-35 minute video and engage in suggested spiritual practices. The live sessions will take place 3 - 4:30 pm CT on June 6, 7, 8, 13, and 14. (The long break from Wednesday to Monday provides space for more extensive outdoor contemplative time.)

P2680 Philosophical Ethics (Herman Stark) – Asynchronous – June 1-30