

SELECTED MODULES: **POSTGRADUATE / DAYTIME**

The following are postgraduate modules and reading seminars which will be run, either as a timetabled weekly lecture, or a reading seminar under the guidance of a lecturer which will meet regularly (at the discretion of the lecturer).

People registering for these modules will be expected to participate fully through completing the assigned reading and through seminar discussion, even if they do not wish to follow these modules or seminars for assessment purposes.

It is presumed that participants have some theological background before registering for these modules.

Descriptors for the Modules are listed alphabetically below. The Timetable for these postgraduate seminars / modules will be available at the commencement of the Semester.

FIRST SEMESTER

Almsgiving and Care for the Poor in the Fathers of the Church (F. Clancy)	PG 116
Augustinian Spirituality (D. Kelly)	PG 114
Children's Rights (K. Cronin)	PG 113
Contextual Approaches to the Study of the Bible (C. Mangan)	PG 109
Eucharist in Contemporary Theology (T. Whelan)	PG 110
Magisterium and Moral Theology (S. Mulligan)	PG 115
Passion Narrative according to Mark (A. O'Leary)	PG 111
Theological Methods Today (J. Egan)	PG 002
The Theology of Karl Rahner (D. Marmion)	PG 112

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SECOND SEMESTER

Political Theologies: Faith and the Transformation of the World (J. Egan)	PG 209
Reading the Letter to the Hebrews (A. O'Leary)	PG 208
Reading the Resurrection Narratives Then and Now (K. O'Mahony)	PG 211
Theological Aesthetics (G. Thiessen)	PG 212
Theological Anthropology: Personhood, Grace, Transformation (J. Corkery)	PG 215
The Ecclesiology of Saint Paul (P. Rogers)	PG 213
Vatican II and the Role of the Holy Spirit in the Church (P. Mullins)	PG 210
Methods for the Study of Liturgy (T. Whelan)	PG 216
Liturgical Theology (T. Whelan)	PG 217

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MODULE DESCRIPTORS

ALMSGIVING AND CARE FOR THE POOR IN THE FATHERS OF THE CHURCH

Finbarr Clancy

PG116

This module will first explore the teaching of Scripture, both Old and New Testaments, on poverty, wealth and care for the poor. The course will then examine the social consciousness of a variety of Patristic authors (the Apostolic Fathers, Clement of Alexandria, Tertullian and Cyprian, the Cappadocian Fathers, John Chrysostom, Ambrose, Jerome, Augustine, Peter Chrysologus, Caesarius of Arles and Leo the Great). The various motives for almsgiving and solicitude for the poor will be explored through a study of homiletic material, Scripture commentaries, ethical and moral discourses by the Fathers. The Christian ethic of detachment from material goods and the following and service of the poor Christ will be examined, noting its links with the emergence of the monastic movement. The strategies for organised care for the poor and destitute will be explored, especially as exemplified in the case of the Cappadocian Fathers.

González, J.L., *Faith and Wealth: A History of Early Christian Ideas on the Origin, Significance and Use of Money*. San Francisco: Harper and Row Publishers, 1990.

Hamman, A., *Riches et Pauvres dans l'Église Ancienne*. Paris: B. Grasset, 1962.

Phan, P.C., *Social Thought*. Message of the Fathers of the Church, Vol. 20. Wilmington, Delaware: M. Glazier, 1986.

Ramsey, B. 'Almsgiving in the Latin Church: The Late Fourth and Early Fifth Centuries', *Theological Studies* 43 (1982), 226-259.

Walsh, W.J. & Langan, J.P., 'Patristic Social Consciousness – The Church and the Poor', in J.C. Haughey (ed.), *The Faith that Does Justice: Examining the Christian Sources for Social Change*. New York, Ramsey, Toronto: Paulist Press, 1977, pp.113-151.

AUGUSTINIAN SPIRITUALITY

David Kelly

PG 114

This module will seek to explore some of the principal themes of the spirituality and theology of St. Augustine, one of the major thinkers of the Western Christian tradition. The themes to be explored will include the following: Augustine's own spiritual journey; prayer; interiority; spirituality of the heart; friendship; monastic living; Eucharist and the Church as 'the whole Christ' (*Christus totus*). The contemporary relevance of St. Augustine's teaching on these themes will also be considered.

Clark, Mary T., *Augustine of Hippo*, London, New York: Continuum, 1994 (2005).
Martin, T.F., *Our Restless Heart*. The Augustinian Tradition, London: DLT, 2003.

Ramsey, B., ed., *Saint Augustine. The Monastic Rules*, New York: New City Press, 2004.

CHILDREN'S RIGHTS

Kieran Cronin

PG 113

In contemporary Western society the topic of the rights of children has become quite controversial. The dominant modern concept of childhood underlines their vulnerability and need for protection from many of the powerful adults, individuals and groups, under whose influence they come. The traditional concept of family with its paternalistic role towards children has also come under attack, especially in the light of the prevalence of various forms of child abuse, which have often been concealed under the rationale of family privacy. Liberal thought, with its emphasis on individual autonomy, argues for greater rights of self-determination for growing children against their guardians and against the State.

Archard, David. *Children: Rights and Childhood*. London & New York: Routledge, 1993.

Aries, Philippe. *Centuries of Childhood*. Trans. Robert Baldick. London: Jonathan Cape, 1962.

Holt, John. *Escape from Childhood: The Needs and Rights of Children*. Harmondsworth: Penguin, 1975.

O'Neill, O., and W. Ruddick, eds. *Having Children: Legal and Philosophical Reflections on Parenthood*. New York: Oxford University Press, 1979.

CONTEXTUAL APPROACHES TO THE STUDY OF THE BIBLE

Céline Mangan:

PG 109

“The Interpretation of a text is always dependent on the mindset and concerns of its readers. Readers give privileged attention to certain aspects and, without even being aware of it, neglect others.” (The Pontifical Biblical Commission, *The Interpretation of the Bible in the Church*, 1993). A study will be made of some of these contextual approaches in particular the *ecological, feminist and liberationist*.

Gebara, I. *Longing for Running Water: Ecofeminism and Liberation*, MN: Fortress Press, 1999

Habel, N.C. *Earth Bible Series*, 1-4, Sheffield: Academic Press, 2000-2001

Mesters, C. (ET F. McDonagh) *Defenseless Flower: A New Reading of the Bible*, Orbis Books, 1989

Russell, L. (ed.) *Feminist Interpretation of the Bible*, PH: Westminster Press, 1985

Simkins, R.A. *Creator and Creation: Nature in the Worldview of Ancient Israel*, Peabody, MS: Hendrickson, 1994

EUCHARIST IN CONTEMPORARY THEOLOGY

Thomas R. Whelan

PG 110

Contemporary issues in Eucharistic Theology will be examined, using principally the works of Power and Kilmartin.

Bradshaw, P.F. *Eucharistic Origins*. Alcuin Club Collections 80. London: SPCK, 2004.

Daly, R.J. *Sacrifice Unveiled: The True Meaning of Christian Sacrifice*. London / New York: T & T Clark, 2009.

Irwin, K.W. *Models of the Eucharist*. New York / Mahwah, NJ.: Paulist Press, 2005.

Kilmartin, E.J. *Eucharist in the West*. Collegeville, MN.: The Liturgical Press, 1998.

Power, D.N. *The Eucharistic Mystery: Revitalising the Tradition*. New York: Herder and Herder, 1994.

LITURGICAL THEOLOGY

Thomas R. Whelan

PG 217

Using the Liturgy Constitution of the Second Vatican Council as a basis, this module will examine critically how the Church understands what it means to worship. Christian worship in the various Christian traditions will also be examined, ancient as well as those of post-reformation churches. Some themes and threads will be followed through, such as the biblical roots of liturgy and worship; some of its theological elements: assembly, paschal mystery, Word, sacrament and symbol.

Bradshaw, P.F. *The Search for the Origins of Christian Worship*. Oxford: University Press, 2002.

Bradshaw, P.F., and John Melloh (eds.). *Foundations in Ritual Studies*. London: SPCK, 2007.

Empereur, J.L. and Christopher G. Kiesling. *The Liturgy That Does Justice*. Wipf and Stock Publishers, 2006.

Uzoku, E.E., *Worship as Body Language, Introduction to Christian Worship, An African Orientation*. Collegeville, Liturgical Press, 1997.

MAGISTERIUM AND MORAL THEOLOGY

Suzanne Mulligan

PG 115

This Reading Course examines the teaching office of the Church, and looks at the role of Magisterium in relation to moral theology. The various types of teaching will be examined, as will the relationship between theologian and Magisterium. The work of leading commentators in this field will be explored, and students will also be expected to consult relevant Church documents on this topic. The question of dissent from Church teaching, and the contribution it might make to the life of the Church will also be considered.

Aims:

By the end of this Reading Course students will have:

A good understanding of the different types of Magisterium and Church teaching

Will be able to critique the work of leading commentators in this area

Be familiar with key Church documents, particularly those concerning the relationship between theologian and Magisterium

Be able to assess when/if dissent is appropriate, and whether there is any place for dissent in the life of the Church

Richard R. Gaillardetz, *Teaching with Authority: A Theology of Magisterium in the Church*, (Liturgical Press, 1997).

Richard R. Gaillardetz, *By What Authority? A Primer on Scripture, the Magisterium, and the Sense of the Faithful*, (Liturgical Press, 2003).

Ladislav Orsy, *The Church: Learning and Teaching*, (Liturgical Press, 1992).

Francis A. Sullivan, *Creative Fidelity: Weighing and Interpreting Documents of the Magisterium*, (Wipf & Stock Publishers, 2003).

METHODS FOR THE STUDY OF LITURGY

Thomas R. Whelan

PG 216

This module will introduce participants to liturgical method and to the current trends in the debate and their theological consequences. Various approaches to the theological study of liturgy and sacrament will be presented, including “theology of liturgy”, “liturgical theology”, and “doxological theology”. The latter part of the module will introduce various methodological approaches that are currently employed in liturgical research, including literary, ritual, historical, and those that are influenced by anthropology and the social sciences.

Crainshaw, J.Y. *Wise and Discerning Hearts: An Introduction to Wisdom Liturgical Theology*. Collegeville, MN.: The Liturgical Press, 2000.

Fagerberg, D.W. *Theologia Prima: What is Liturgical Theology?* 2d ed. Chicago: (LTP) Hillenbrand Books, 2007.

Kavanagh, A. *On Liturgical Theology*. New York: Pueblo Publishing Company, 1984 / Collegeville, MN.: Liturgical Press, 1992.

Lathrop, G.W. *Holy Things: A Liturgical Theology*. Minneapolis: Fortress Press, 1993.

Schemmann, A. *Introduction to Liturgical Theology*. New York: St Vladimir’s Seminary Press, 1996.

Wainwright, G. *Doxology: The Praise of God in Worship, Doctrine, and Life*. NY: Oxford University Press, 1980; repr 2008.

PASSION NARRATIVE ACCORDING TO MARK

Anthony O’Leary

PG 111

This module will first examine the composition criticism of Mark's through the ground breaking work of 1970s authors, primarily the Americans , John R Donahue, Donald Juel and Frank Matera, but also reviewing the German authors, Schenk, Schenke, Dormeyer and Linnemann. This work developed to the contemporary intertextual, narrative and reader-response styles of questioning.

- Donahue, John R., *Are You the Christ?* Missoula, SBLDS 10, 1973
 Juel, Donald, *Messiah and Temple*, Missoula, SBLDS 31 , 1977
 Matera, Frank, *The Kingship of Jesus*, Missoula, SBLDS 66 , 1982
 Sloyan, Gerald, *Jesus on Trial*, 2nd ed Minneapolis, 2005
 Van Oyen, Geert, and Tom Shepherd, *The Trial and Death of Jesus, Essays on the Passion Narrative in Mark*, Leuven, 2006
 Ahearne-Kroll, Stephen P., *The Psalms of Lament in Mark's Passion*, SNTSM 142, Cambridge, 2007
 Bock, Darrell L., *Blasphemy and Exaltation in Judaism, The Charge against Jesus in Mark 14:53-65*, Grand Rapids, 2000 Originally published in 1998 by Mohr Siebeck, Tübingen as WUNT 142
 Skinner, M, *The Trial Narratives: Conflict, Power, and Identity in the New Testament*, Louisville, 2010.

POLITICAL THEOLOGIES: FAITH AND THE TRANSFORMATION OF THE WORLD

Joe Egan

PG 209

From the death of Jesus Christ, crucified as a subversive by Roman imperial power, the stance of his followers towards the world has been decisively influenced by their faith in him. This course investigates the theological positions underpinning the varied forms that stance has taken in the course of Christian history: from St Augustine's vision of the City of God in Patristic times to the socio-political struggle for justice proposed by political and liberation theologies since the 1960s. Recent Church teaching will serve as a basis for contemporary reflection on the issue.

- Cavanaugh, W.T. *Theopolitical Imagination: Discovering the Liturgy as a Political Act in an Age of Global Consumerism*. London and New York: T & T Clark, 2002.
 Martinez, G. *Confronting the Mystery of God: Political, Liberation and Public Theologies*. New York and London: Continuum, 2001.
 O'Donovan, O., and J.L. O'Donovan, eds. *From Irenaeus to Grotius: A Sourcebook in Christian Political Thought*. Grand Rapids, Michigan, and Cambridge: Eerdmans, 1999.
 Pontifical Council for Justice and Peace. *Compendium of the Social Doctrine of the Church*. Dublin: Veritas, 2004.
 Ratzinger, J. *Church, Ecumenism and Politics: New Essays in Ecclesiology*. New York: Crossroad / Slough: St Paul Publications, 1988.

READING THE LETTER TO THE HEBREWS

Anthony O'Leary

PG 208

This module will examine the theological concepts presumed and developed in the Letter to Hebrews on the basis of a close reading of the text, preferably in original language but depending on the student's familiarity with New Testament Greek.

Attridge, H, *Hebrews*, Hermeneia, Minneapolis, Fortress, 1989

Koester, Craig, *Hebrews*, Anchor Bible Commentary, NY, Doubleday, 1991

Bauckham R et al, *The Epistle to the Hebrews and Christian Theology*, Grand Rapids, Eerdmans, 2009

Joslin, Barry, *Hebrews, Christ and the Law*, Milton Keynes, Paternoster, 2008

Whitlark, Jason, *Enabling Fidelity to God*, Milton Keynes, Paternoster, 2008

Gelardini, G, (ed) *Hebrews, Contemporary Methods – New Insights* Atlanta, SBL, 2005

Docherty, Susan E, *The Use of the Old Testament in Hebrews*, WUNT 2 Reihe 260, Tübingen, Mohr Siebeck, 2009

Backhaus, Knut, *Der Hebräerbrief*, Regensburger NT, Regensburg, Verlag Friedrich Pustet, 2009

Backhaus, Knut, *Der sprechende Gott – Gesammelte Studien zum Hebräerbrief*, WUNT 2 Reihe 240, Tübingen, Mohr Siebeck, 2009

READING THE RESURRECTION NARRATIVES THEN AND NOW

Kieran J. O'Mahony

PG 211

Beginning with the background in late Second Temple Judaism, the course will look first of all at the evidence in Paul (with special emphasis on 1 Corinthians 15), before going on to look at each of the Gospel accounts of the empty tomb proclamation stories (Mark, Matthew, Luke and John) and the resurrection appearance narratives (Matthew, Luke and John). The methodology used will be combine the classical historical critical method with narrative and more theological approaches. Assignments will be given each week as part of the a continuous assessment.

Catchpole, D., *Resurrection People. Studies in the Resurrection Narratives of the Gospel* London: SPCK, 2000.

Charlesworth, J.H. et al. (eds), *Resurrection. The Origin and Future of a Biblical Doctrine*. New York: T&T Clark, 2006

D'Costa, G. (ed.), *Resurrection Reconsidered*. Oxford: Oneworld, 1996

Levenson, J.D., *Resurrection and the Restoration of Israel. The Ultimate Victory of the God of Life*, Yale: Yale University Press, 2006.

THE ECCLESIOLOGY OF SAINT PAUL

Pat Rogers

PG 213

TBA

THEOLOGICAL AESTHETICS

Gesa Thiessen

PG 212

Art is a central place in which we may discern glimpses of the God who is both, hidden and revealed, immanent and transcendent. The aim of this course is to explore how Christian faith has found pictorial expression in history and to discuss some theoretical issues in theological aesthetics. The students will be introduced to some major art-historical epochs and subjects. The issues which theologians, people of faith and artists share as well as the conception and role of the artist in society and his/her relationship with the church will be discussed.

- Burch Brown, Frank, *Religious Aesthetics - A Theological Study of Making and Meaning*. Princeton University Press, 1989
Farley, Edward, *Faith and Beauty*. Ashgate, 2001
Thiessen, Gesa, *Theological Aesthetics – A Reader*. SCM/Eerdmans, 2004
Williamson, Beth, *Christian Art – A Very Short Introduction*. Oxford University Press, 2003

THEOLOGICAL ANTHROPOLOGY: PERSONHOOD, GRACE, TRANSFORMATION

Jim Corkery

PG 215

Theological anthropology explores human existence as enfolded by the gracious, freely-bestowed, forgiving and transforming love of God. It offers perspectives on God's dealings with humanity and on humanity's growth and fulfilment. The Christian anthropological perspective, illumined by the story of what God has done in the history of Israel and in the person of Jesus Christ, presents a vision of humanity as created, redeemed and made holy through a relationship with God in Christ and in the Spirit that is not only healing, but is also transformative. This relationship, this 'life in the Spirit' – called grace in the theological tradition – is the hallmark of Christianity's understanding of the person and is therefore carefully investigated in this course as a foundation for the study of spirituality. Emphasis placed on writers such as Anne Carr, Elizabeth Johnson and Lisa Sowle Cahill ensure that feminist approaches are central to the presentation of anthropological material.

- Duffy, S.J. *The Graced Horizon: Nature and Grace in Modern Catholic Thought*. Collegeville, MN: Liturgical Press, 1992.
Gaillardetz, R.R. *Transforming Our Days: Spirituality, Community and Liturgy in a Technological Culture*. New York: The Crossroad Publishing Company, 2000.
O'Donnell, J.J. *Karl Rahner: Life in the Spirit*. Rome: Gregorian University Press, 2004.
O'Hara Graff, A., ed. *In the Embrace of God: Feminist Approaches to Theological Anthropology*. Maryknoll, New York: Orbis, 1996.

Sheldrake, P. *Spirituality and Theology: Christian Living and the Doctrine of God*. UK: Darton, Longman and Todd, 1998.

THEOLOGICAL METHODS TODAY

Joe Egan

PG 002

Theological method has shifted enormously over the course of the centuries, as theologians have availed of resources to explore and communicate the mysteries of Christian faith. This module examines a range of contemporary theological approaches, with a view to identifying the methods now being employed by theologians as they strive to express the faith in response to the numerous challenges and questions of contemporary life.

Dulles, Avery. *The Craft of Theology: From Symbol to System*. New York: Crossroad, 1995 [1992].

Fiorenza, Francis Schüssler. 'Systematic Theology: Task and Methods'. In Francis Schüssler Fiorenza and John P. Galvin (eds.). *Systematic Theology: Roman Catholic Perspectives*. Dublin: Gill and Macmillan, 1992, 3-87.

Lonergan, Bernard. *Method in Theology*. Toronto: University of Toronto Press, 1971.

Ratzinger, Joseph. *Principles of Catholic Theology: Building Stones for a Fundamental Theology*. San Francisco: Ignatius Press, 1987.

THE THEOLOGY OF KARL RAHNER

Declan Marmion

PG 112

Aims:

This module aims to provide an introduction to the theology of Karl Rahner, one of the most influential Catholic theologians of the twentieth-century. Through guided reading and presentations of selected writings of Rahner, it is hoped the student will gain an appreciation of Rahner's theological style and his important contribution to the renewal of Catholic theology.

Indicative Syllabus:

- Rahner's Understanding of God as Holy Mystery
- Rahner's Contribution to the Renewal of the Theology of Grace
- The Ecclesiology of Karl Rahner
- The Spiritual Roots of Rahner's Theology
- Rahner's Anthropology and its Philosophical Roots
- Rahner's Theological Legacy

Rahner, Karl, *Theological Investigations*, 23 Vols. London: Darton, Longman and Todd, 1961-1984.

-----*Karl Rahner in Dialogue: Conversations and Interviews 1965-1982*, trans. H. Egan, New York: Crossroad, 1986.

-----“Experiences of a Catholic Theologian,” Translated with an Introduction by Declan Marmion and Gesa Thiessen, *Theological Studies* 61, March 2000, 3-15.

Marmion, Declan and Mary Hines, eds., *The Cambridge Companion to Karl Rahner*, Cambridge: Cambridge University Press, 2005.

Conway, Padraic and Fáinche Ryan, eds., *Karl Rahner: Theologian for the Twenty-first Century*, Studies in Theology, Society and Culture, vol. 3, Oxford/Bern: Peter Lang, 2010.

VATICAN II AND THE ROLE OF THE HOLY SPIRIT IN THE CHURCH.

Pat Mullins

PG 210

This seminar examines the emergence of a more strongly pneumatological approach in ecclesiology during the last two centuries, the influence of this 'Pneumatological renewal' during Vatican II, and the teaching of *Lumen gentium* on the role of the Holy Spirit in the Church which Vatican II presents in terms of the Trinitarian images of the People of God, the Body of the Lord and the Temple of the Holy Spirit.

Boulding, M.C. “The Doctrine of the Holy Spirit in the Documents of Vatican II.” *The Irish Theological Quarterly* 51 (1985): 253-267.

O'Grady, C. “The Holy Spirit and the Church.” *The Furrow* 19 (1968): 439-452.

Mullins, P.J. “The Teaching of «Lumen gentium» of the Holy Spirit.” University Microfilms International, Dissertation Information Service n 3266. Rome: Gregorian University, 1991.

Mullins, P.J. “Pentecost and Ecclesiology in Vatican II's Lumen gentium.” *Milltown Studies* 31 (1993): 53-78.