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## DEPARTMENT OF BIBLICAL EXEGESIS AND PROCLAMATION

**Department Chairperson:**

Rev. Robert Schoenstene

**Professors:**

Rev. Peter Damian Akpunonu

Rev. John G. Lodge

Dr. Elizabeth Nagel

**Associate Professors:**

Rev. Robert Schoenstene

**Instructor:**

Rev. Daniel Siwek

**Affiliate Faculty:**

Rev. Lawrence Hennessey (Systematic Theology)

**Adjunct Faculty**

Rev. John Kartje

(SG) = Synoptic Gospels Elective

(W/P) = Wisdom/Psalms Elective

(HOM) = Homiletics Elective

(P) = Prophets Elective

(PL) = Pauline Elective

**BI211**

**PENTATEUCH**

An introductory course in a critical approach to Pentateuchal literature. Spiritual and homiletic approaches to these texts will also be considered.

Schoenstene      F

**BI212**

**JOHANNINE LITERATURE**

The aim of this course is to introduce students to the major methods of exegesis which are applicable to gospel literature. Through an in-depth analysis of the Gospel of John, the student is introduced to the key questions of gospel research. In addition, the course explores the relationship between the Synoptic and Johannine communities.

Lodge                      W

**BI213**

**PAULINE LITERATURE**

We will consider St. Paul's life and his world. Paul revolutionized the epistle form, turning it into a vehicle for tradition. More importantly, Paul's "gospel" and the example of his life continue to guide and to enrich our faith. Our time will be spent in an overview of some of the important issues interpreters of Paul have raised about the seven authentic epistles, with a more in-depth examination of the meaning and message of Paul's Epistle to the Romans.

Lodge                      S

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<b>BI214</b>	<p><b>HOMILETICS I</b></p> <p>Good preaching is the practice of good theology. Practice preaching is one of the most effective ways of integrating a seminarian's theological, spiritual, and pastoral formation. The class is conducted as an apprentice workshop (practice preaching and class criticism). There are a few lectures to work out guiding rules and some required readings.</p>	Siwek	F/W
<b>BI215</b>	<p><b>HOMILETICS II: APPROACHES TO NARRATIVE PREACHING</b></p> <p>The second required Homiletics course is team-taught. The instructors separately explain and demonstrate a single method to prepare and/or construct a homily, and the students practice the specific skills. The purpose is to teach new, helpful strategies to regular preachers for moving from the lectionary readings toward a homily. (3rd Year Only)</p>	Siwek/Nagel/Schoenstene	S
<b>BI216</b>	<p><b>GOSPEL OF MARK</b></p>	Kartje	W
<b>BI303</b>	<p><b>GREEK I</b></p> <p>This consists of a careful study of the grammar and syntax of the Greek language with emphasis on New Testament usage. This course is a prerequisite for BI304.</p>	Nagel	F
<b>BI304</b>	<p><b>GREEK II</b></p> <p>Building on Greek I, this course moves toward readings and exegesis of selected passages from the Gospel of John.</p>	Nagel	W
<b>BI309</b>	<p><b>ALL IN THE FAMILY (HOM)</b></p> <p>In Preaching, Fred Craddock writes that in the seminary to counter-influence the classroom lecture ("no model for the sermon") "the homiletics student should read at least one (short story) a week, since the short story is the first cousin of the sermon." In this course we will ready modern Catholic authors to see how they told their tales.</p>	Siwek	S
<b>BI314</b>	<p><b>INSTITUTIONS OF ANCIENT ISRAEL</b></p> <p>Israel was not only a worshipping community; it had its social and political life. Foremost in Israel's institutions were the family, the tribe and the nation; the monarchy; the sanctuaries, the temple with all Israel's sacrifices and feasts. Without a good understanding of these, knowledge of the Old Testament is not possible.</p>	Akpunonu	F
<b>BI320</b>	<p><b>HISTORY OF THE OLD TESTAMENT (PILGRIMAGE)</b></p> <p>The word of God was not a temporal but incarnated in time. God acted in history and the inspired record of these historical events in the Bible. No text of the Scriptures can be properly understood unless its historical background is studied and appreciated. The bible begins with pre-history (Gen. 1-11), while the history of the OT began with Abraham (Gen. 11:27), and the history of Israel with the exodus. Deliverance from the Egyptian bondage, the Journey through the desert, the Conquest and partitioning of the Promised Land, the Monarchy, the Political</p>		

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	and Religious Schism of Israel, under the Persians and the Greeks – these are some of the highlights of this moving and impressive history.	Akpunonu	W
<b>BI323</b>	<b>PSALMS</b> This class is a study of Hebrew poetic genres as contained in the Book of Psalms. Emphasis is on reading the Psalms in their historical and literary settings. Christian usage of the Psalms in the Liturgy is also examined. (2 hours)	Nagel	S
<b>BI325</b>	<b>EVANGELIZATION AND CATECHESIS</b> This course begins with an examination of the directive documents for evangelization: <i>Evangelii Nuntiandi (On Evangelization to the Modern World)</i> by Pope Paul VI; <i>Redemptoris Missio (On the permanent validity of the Church's missionary mandate)</i> by Pope John Paul II; and <i>Go and Make Disciples</i> from the USCCB. An examination of the directive documents for catechesis will focus on the USCCB documents <i>National Directory for Catechesis</i> and "In Support of Catechetical Ministry." The focus for the course will be on the practical application at the parish level of the theories and directives of evangelization and catechesis. The course will also examine the theological, pastoral, psychological, and cultural issues to be considered when developing, delivering, and evaluating evangelization and catechetical programs and processes. This class is a Significant Pastoral Issues Elective. (PL375)	Wiskus	S
<b>BI326</b>	<b>WISDOM AND CREATION (W/P)</b> This course will examine the biblical theological approaches to the act of creation. It will look at the Ancient Near Eastern mytho-poetic tradition and its influence upon biblical writers, then it will look at the wisdom or sapiential tradition and its theology of creation. In connection with these, the problem of good and evil will be touched upon. The New Testament echoes of Old Testament creation imagery will be examined, as well as the New Testament teaching of the New Creation.	Schoenstene	F
<b>BI334</b>	<b>PRE-EXILIC PROPHETS</b> Pre-exilic prophets examines the development of the institution of prophecy, paying close attention to the southern prophets of the seventh and eighth century. Significant time in this course is spent examining the writing of Isaiah of Jerusalem and Jeremiah in an attempt to show the basis of the conflict between the Royal David theology and Deuteronomical theology.	Schoenstene	W
<b>BI358</b>	<b>MIRACLES IN THE NEW TESTAMENT</b> The course will concentrate on Jesus' miracles as presented by the Synoptic gospels (except for the miracle of the feeding of the crowd, which is also in John's gospel). We will begin by considering the philosophical problems with the miraculous (e.g., Hume) and the state of the question today. Then we will survey how theologians and philosophers have understood the significance of Jesus' miracles from the Early Church through the Middle Ages, the Reformation, and the Enlightenment. As we study the various miracle pericopes, we will also consider and critique the approaches of modern historical-critical studies, especially in light of more recent developments in exegetical approaches (e.g., sociological interpretation [Kee], literary interpretation, existential interpretation [Latourelle]).		

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As we proceed, we will consider the questions of the historicity of the gospel stories as well as their theological and pastoral significance for various cultures and Christian communities today.

Lodge F

**BI361**

**GOSPEL OF MARK (Pilgrimage)**

Mark, the first evangelist of the NT wrote a short graphic story of Jesus. His Gospel is the Passion Narrative with an extended instruction. The Gospel can be divided into a) the Galilean Ministry; b) the Journey to Jerusalem; c) Ministry in Jerusalem; d) Death and Passion Narrative.> Many themes of his work are: The Messianism of Jesus; the Messianic Secret: Discipleship; Jesus' power over demons; Eschatology.

Akpunonu W

**BI362**

**PARABLES OF THE KING, GOD**

This course explores the biblical concept of the Kingdom of God as: a dynamic way of speaking about God's power on earth; a quality of life more than a place; and, personal attachment to Jesus which inspires disciples to conversion. Particular attention will be given to the contemporary actualization or "so what" of these unsettling teachings of Jesus.

Nagel W

**BI368**

**EPISTLE TO THE HEBREWS (Pauline)**

The Epistle to the Hebrews can be ranked third among the great theological works of the NT – after the Gospel of John and Paul's Epistle to the Romans. Here the life and ministry of Jesus is reflected on by studying his priesthood. The author with remarkable originality and ingenuity used the life and the liturgy of the OT to prove that Jesus is Great High Priest, above the angels in the line of Melchizedek, and superior to the Levitical Priesthood. He is the compassionate and trustworthy High Priest. (2 hours)

Akpunonu S

**BI375**

**I CORINTHIANS**

After an unsuccessful attempt to evangelize Athens, Paul founded the Church of Corinth in his third missionary journey. Capital of Achaia, Corinth was famous for the Isthmian games, second only to the Olympics and notorious for the cult of Venus. As a Roman colony, it attracted many settlers many of whom Crinagoras described as scoundrels. The letter set out to solve the many troubles that plagued the church – disunity, loose living, unworthy celebrations of the Eucharist, while teaching authentic doctrine on virginity, marriage, charismatic gifts and the resurrection.

Akpunonu S

**BI385**

**PAUL AS PASTOR (Pauline)**

Paul is often called the first Christian theologian. However, Paul was just as much a pastor as a theologian. It's always challenging to try to summarize Paul's theology because he was moved to write in response to specific problems in various churches. Paul's "churches" were no bigger in terms of population than our moderately sized parishes. When Paul was no longer on site, he exercised pastoral leadership using a common medium of communication—the letter or epistle—in a new, creative way. To discover Paul's pastoral strategies, we will pay attention to the intended effects upon the audience of hearing Paul's letters. For this purpose, we will read and study three letters in which Paul seems to be most "pastoral": 1 Thessalonians; 1 & 2 Corinthians. We want to ask, among other

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	questions: "What strategies is Paul employing in his pastoral ministry to these churches?" "What implications might Paul's strategies have for our own ministries?"	Lodge	W
<b>BI391</b>	<b>EPISTLES TO THE ROMANS (P)</b> The Epistles of Paul to the Romans is the longest and the most difficult of Pauline writings. It is a compendium of Pauline theology and one of the most difficult books of the New Testament. Major theological issues like Sin, Salvation, Justification by Faith, the Law, "Original Sin", Predestination, the place of Jews in the economy of salvation, the gifts of the Holy Spirit, Pauline Christology and Soteriology are treated there.	Lodge	F
<b>LG002</b>	<b>LATIN I</b> Basic grammar and vocabulary. (Year I)	Schoenstene	F
<b>LG003</b>	<b>LATIN II</b> Builds on Latin I. Works with scripture and Church Fathers. (Year I)	Schoenstene	W
<b>LG008</b>	<b>LATIN III</b> Continuation of Latin II (Year I)	Hilliard	S
<b>BI300</b>	<b>INDEPENDENT STUDY (300-level)</b>		
<b>BI399</b>	<b>OUTSIDE COURSE (300-level)</b>		
<b>BI400</b>	<b>INDEPENDENT STUDY (400-level)</b>		
<b>BI499</b>	<b>OUTSIDE COURSE (400-level)</b>		