

**The Catholic Studies minor comprises six courses and a capstone (6 units must be unique to the minor):**

- **CATH 296 or CATH 303**
- **Five electives:**
  - **At least two must be upper division (three can double-count for core requirements).**
  - **At least one must be THEO and at least one must be PHIL.**
  - **No more than two classes from a single academic discipline can count toward the minor.**
- **A zero-credit capstone, undertaken your final Spring at Loyola.**

**Complete Course List for Spring 2026** (\*Indicates a recommended/featured course.)

What follows is all the courses offered in Spring 2025 that *automatically* count for the minor. To ask about a course that is not on this list, please contact Naomi Fisher, Director of Catholic Studies: [nfisher1@luc.edu](mailto:nfisher1@luc.edu). To bring these courses up on LOCUS, do an 'Undergraduate CORE/Interdisciplinary Search', select 'Interdisciplinary' and under 'Value' select 'Catholic Studies'. *This is the master list: if a course is on this list, but for some reason does not come up on the search, it will count.*

**Catholic Studies CATH Requirement (CATH 296 or CATH 303):**

\*CATH 296: All Things Ignatian: Living and Learning in the Jesuit Tradition; Engaged Learning (Fr. Jonathan Harmon, SJ)

\*CATH 303/PHIL 342: Catholic Philosophical Tradition: Ethics and Virtue in Modernity; Writing Intensive (Dr. Richard Kim)

**Lower division electives:**

\*ENVS 285: Eco-Spirituality (Mark Mackey, SJ)

FNAR 200: Global Art History: Prehistoric to 600 CE (Dr. Rebecca Ruppard)

FNAR 201: Global Art History: 600-1800 CE

HIST 101: Evolution of Western Ideas and Institutions Through the 17<sup>th</sup> Century

LITR 204: European Film: The Decalogue

\*LITR 283: Dante

MUSC 108: Liturgical Choir: Cantorum

MUSC 255: Music in Catholic Worship

PHIL 190: Loyola's Mission: The Philosophical Vision (transfer students)

\*PHIL 288-002: Culture and Civilization: Catholic Social Teaching (Dr. Jeff Fisher)

\*PHIL 284-003: Health Care Ethics (Dr. Joe Vukov)

SOCL 145: Religion & Society

THEO 100: Intro to Christian Theology

THEO 185: Christian Ethics

THEO 190: Loyola's Mission: Ignatian Traditions (transfer students)

THEO 204: Religious Ethics and the Ecological Crisis

THEO 231: Hebrew Bible/Old Testament

THEO 232: New Testament

THEO 266: The Church and Global Cultures

\*THEO 279: Roman Catholicism (Dr. Mara Brecht)

\*THEO 280: Theologies Literature, Film, and Mixed Media (Dr. Michael Murphy)

THEO 281: Christianity Through Time

\*THEO 293: Christian Marriage (Dr. Michael Murphy)

\*UCLR-100M: Writing Faith: The Catholic Imagination (Dr. John Merchant)

**Upper division electives:**

\*\*CATH 296 or CATH 303/PHIL 342 can count as an upper-level elective if you take both

\*CIEP 366-002: Cross-Spiritual Conversation: Art, Symbols, and Imagination in Museums (Dr. Seungho Moon)

\*FNAR 338: Medieval Art (Dr. Rebecca Ruppard)

\*HIST 300D: Catholic Cultural Revival (Fr. Stephen Schloesser, SJ)

\*HIST 310G: Supernatural in the Middle Ages (Dr. Theresa Gross-Diaz)

\*HIST 375: Remember My Church: Public Histories of Catholic Chicago (Dr. Chris Cantwell)

\*SOCL 370: Spirituality in a Secular Age (Fr. Patrick Gilger, SJ)

**Rome Campus classes:**

*Lower Division:*

HIST 101: Evol. of Western Ideas thru 17<sup>th</sup> Century

PHIL 277R: The Aesthetic Experience in Rome

THEO 204: Religious Ethics and the Ecological Crisis

THEO 266: The Church and Global Cultures

THEO 279: Roman Catholicism

*Upper Division:*

FNAR 342: Art in Rome

ROST 382: Human Rights: View from Rome

### **Featured Courses for Spring 2026:**

#### **CATH 296: All Things Ignatian, Fr. Jonathan Harmon, SJ; TR 2:30-3:45 (engaged learning)**

*The Course will*

- Explore the founder of the Jesuits, St. Ignatius Loyola
- Introduce the Spiritual Exercises, a highly refined and adaptable method of prayer with a focus on contemplation, love for others, and justice in the world.
- Examine Ignatian Spirituality as a practical resource for addressing critical issues in the Church and the world.
- Examine a variety of other Ignatian topics such as the importance of theological reflection, scholarship, social justice, the arts, creativity, engagement with cultures, interreligious dialogue, and personal freedom.

*Engaged Learning Opportunity*

- Service Learning with opportunities in the Rogers Park neighborhood.
- Weekend retreat in the Ignatian Tradition at LUREC.
- Field-work experience at one of the many colloquia on campus, museum exhibitions, or live performances.

#### **CATH 303/PHIL 342: Ethics and Virtue in Modernity, Dr. Richard Kim; W 2:45-5:15 (writing intensive)**

This course explores ethics and modernity from a broadly Catholic perspective, focusing on the work of Alasdair MacIntyre, one of the most influential Catholic philosophers of the 20th and 21st century.

Our central text will be MacIntyre's landmark book *After Virtue*, which offers both a sweeping history of ethics and a penetrating critique of modern moral philosophy. MacIntyre also develops an account of virtues, practices, and traditions inspired by Aristotle. As preparation, we will read Elizabeth Anscombe's seminal 1958 essay, "Modern Moral Philosophy," which is widely regarded as having sparked the contemporary virtue ethics movement.

The Catholic worldview offers a distinctive vantage point for understanding and evaluating the values and systems at the heart of modernity such as liberalism, capitalism, Marxism, relativism, and scientism. Because most ethics courses in philosophy are taught from a secular perspective, students often lack exposure to the rich critiques of modernity advanced by thinkers such as MacIntyre, Anscombe, and Charles Taylor, as well as Catholic social teaching and papal encyclicals. The Catholic tradition offers a comprehensive framework for making sense of ourselves and the world—a vision rooted in the belief that creation is marked by intelligibility, beauty, and goodness because it comes from God.

#### **CIEP 366-002: Cross-Spiritual Conversation: Art, Symbols, and Imagination in Museums, Dr. Seungho Moon; Monday 1:00-4:00, 8 weeks**

Students meet at museums and explore how art reflects the major spiritual themes such as 1) birth, 2) death, 3) love, 4) suffering, 5) fear, 6) empathy, 7) joy, and 8) family. Seats are limited. Students are encouraged to register as early as possible. This course is open to all undergraduate students at LUC and counts as an elective.

#### **ENVS 285: Eco-Spirituality, Mark Mackey, S.J.; MWF 12:35-1:25**

Eco-spirituality, or Spiritual Ecology, is an emerging field in ecology, conservation, and religion that recognizes there is a spiritual component to all issues related to environmentalism and Earth stewardship. Eco-spirituality explores how ecological efforts are enhanced by including a spiritual dimension and spirituality and religion must include awareness and engagement with ecology and ecological issues. (Fulfills writing intensive requirement).

Some course goals:

- Explore the interface between spirituality, including Ignatian Spirituality, and ecology
- Examine the ways fundamental principles of ecology can enhance a spiritual worldview
- Enhance student's understanding and appreciation of how "everything is connected"
- Consider how Hope can still be relevant and helpful, despite our current ecological crisis

#### **HIST 300D: Catholic Cultural Revival, Fr. Stephen Schloesser, SJ; TR 8:30-9:45**

Late-19th-century positivism and historicism reduced the boundaries of the "real" to the visible and observable. In response, Catholic philosophers, novelists, musicians, and artists constructed their own world which took them, in the words of the philosopher Gabriel Marcel, beyond "morality into metaphysics." In France, this Catholic revival—frequently referred to in English as either the "intellectual" or "literary" revival—was known as the *renouveau catholique*: the Catholic renovation or renewal.

This course's working thesis is that certain Catholic artists and thinkers evolved a "sacramental modernism" in response to their experience of the late-19th and early-20th centuries. On the one hand, this suggests a universality in Catholic imaginations that transcends historical epochs: namely, a "sacramentality" or belief in a God at once transcendent yet deeply immanent. On the other hand, this universality was uniquely instantiated in highly particular late-modern contexts. As a result, the Catholic intellectual revival throughout the twentieth century produced paradoxical "sacramental" representations: of a "mystery" that is often dark to the point of grotesquery, yet which, at the same time, is capable of tethering tenuous human history to some kind of enduring significance. This course will sample some of those representations of mystery.

**PHIL 288: Catholic Social Thought, Dr. Jeffrey Fisher; MWF 1:40-2:30**

In this course students will learn the political and philosophical perspective put forward within Catholic Social Teaching. In fulfilling this general purpose, the course will 1) give students a systematic understanding of Catholic Social Teaching, and 2) demonstrate the viability of the political and philosophical perspective provided by Catholic Social Teaching—a perspective which is a plausible, intriguing, and attractive alternative to the political perspectives characteristic of contemporary political culture. Readings will be drawn primarily from Aristotle, Aquinas, papal encyclicals, and church documents. (Fulfills tier 2 philosophy core requirement.)

**SOCL 370: Spirituality in a Secular Age, Fr. Patrick Gilger, SJ; Monday 4:15-6:45**

From TikTok to hot yoga, from Etsy to the Esolen Institute, spirituality talk is everywhere. But where did it come from? When did we start understanding ourselves through the language of spirituality? And just how did spirituality get juxtaposed to religion such that we can now describe ourselves as spiritual but not religious? Just what are we talking about when we talk about spirituality today?

In this class we will try to answer questions like these by looking at spirituality from a variety of perspectives. We'll use sociological and historical framings to understand the historical changes that shape our experience of ourselves as "spiritual beings" today, and we'll use philosophical and theological lenses to understand how describing ourselves as spiritual changes our experience of who we are, of what it's possible to imagine, and of what kinds of communities we want to belong to. As an interdisciplinary course, students enrolled in "Spiritualities in a Secular Age" will become familiar not just with spirituality in the singular, but how the many spiritualities in which we swim were generated -- and what they might be doing to us individually and collectively.

**THEO 280: Theologies of Literature, Film, and Mixed Media, Dr. Michael Murphy; MWF 12:35-1:25**

The course examines how media—including literature, film, and art in digital formats—engage with theological ideas, concepts, and narratives. We will survey a compelling array of artists and thinkers who practice, embody, and perform a “theological imagination” in fiction, poetry, visual art, film, mixed media, criticism, and more. Our approach will be largely thematic and drawn from a Catholic theological landscape (as this is the instructor's core training and expertise). These themes will appear universal to most students and include the transcendent drama of existence; the nature of desire; the experience of mercy, justice, and recognition; the gift and responsibility of environmental and regional care—including care of/for/in digital spaces; and the pilgrim journey of our lives in God, a journey characterized by both joyful and tragic realities. Our exploration will involve analyzing explicit religious content (such as texts about religious figures) but will also explore more subtle and/or secularized forms of religious expression (i.e., cultural movements mediated in digital spaces). Finally, the course will also provide an introduction to theories in the interdisciplinary field of theology and literature and help to develop vocabularies for constructive engagement in theological, philosophical, literary, and scholarly mixed-media discourses. No specialized knowledge is presumed, and we look forward to what emerges in our lecture-seminar format.