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# DIVINITY CATALOG

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ANNOUNCEMENTS 2018-2019

WELCOME TO THE UNIVERSITY OF CHICAGO DIVINITY SCHOOL.

More information regarding the University of Chicago Divinity School can be found online at <http://divinity.uchicago.edu>.

Or you may contact us at:

Divinity School  
University of Chicago  
1025 E. 58th St.  
Chicago, Illinois 60637  
Telephone: 773-702-8200

Photograph by Alex S. MacLean. The information in these Announcements is correct as of August 1, 2018. It is subject to change.



# ADDRESSES OF UNIVERSITY OFFICES

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Requests for information, materials, and application forms for admission and financial aid should be addressed as follows:

For all matters pertaining to the Divinity School:

Dean of Students  
The University of Chicago Divinity School  
1025 East 58th Street  
Chicago, Illinois 60637  
Phone: 773-702-8217  
Fax: 773-834-4581  
Web site: <http://divinity.uchicago.edu>

For the Graduate Record Examination:

Graduate Record Examination  
P.O. Box 6000  
Princeton  
New Jersey 08541-6000  
Phone: 609-771-7670  
Web site: <http://www.gre.org>

For FAFSA forms:

Federal Student Aid Information Center  
P.O. Box 84  
Washington, D.C. 20044  
Phone: 800-433-3243  
Web site: <http://www.fafsa.gov>

For Housing:

Residential Properties (RP)  
773.753.2218 | [residential@uchicago.edu](mailto:residential@uchicago.edu)  
Web site: <http://rp.uchicago.edu/>

International House  
1414 East 59th Street  
Chicago, Illinois 60637  
Phone: 773-753-2280  
Fax: 773-753-1227  
Web site: <http://ihouse.uchicago.edu>

For Student Loans:

Graduate Aid  
Walker Museum  
1115 E. 58th Street  
Chicago, Illinois 60637  
Phone: 773-702-6061  
Fax: 773-702-3238  
Web site: <https://financialaid.uchicago.edu/graduate>



# OFFICERS AND FACULTY

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Joseph Neubauer, Chairman of the Board of Trustees  
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## THE DIVINITY SCHOOL ADMINISTRATION

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Joshua Feigelson, Dean of Students

Anita Lumpkin, Associate Dean of Students

Cynthia Gano Lindner, Director of Ministry Studies

Sandra Peppers, Associate Dean for Administration

Wesley Sun, Director of Field Education and Community Engagement

Barbara Palmer-Bostick, Associate Director, Major Gifts

Terren Ilana Wein, Director of Communications and Public Relations

## FACULTY

Arnold I. Davidson, Ph.D., Robert O. Anderson Distinguished Service Professor of the Philosophy of Judaism and Philosophy of Religions in the Divinity School; also in the Department of Philosophy, the Department of Comparative Literature, the Department of Romance Languages and Literatures, and the Committee on the Conceptual and Historical Studies of Sciences.

Wendy Doniger, Ph.D., D.Phil., Mircea Eliade Distinguished Professor of the History of Religions; also in the Department of South Asian Languages and Civilizations, the Committee on Social Thought, and the College.

Michael Fishbane, Ph.D., Nathan Cummings Distinguished Service Professor of Jewish Studies; also in the Committee on Jewish Studies and the College.

Dwight N. Hopkins, Ph.D., Alexander Campbell Professor of Theology; also in the College.

Matthew Kapstein, Ph.D., Numata Visiting Professor of the Philosophy of Religions and the History of Religions.

Jean-Luc Marion, Doctorat d'Etat, Andrew Thomas Greeley and Grace McNichols Greeley Professor of Catholic Studies and Professor of the Philosophy of Religions and Theology.

Françoise Meltzer, Ph.D., Professor of the Philosophy of Religions; also the Edward Carson Waller Distinguished Service Professor in the Humanities, in Comparative Literature; Chair, Department of Comparative Literature, and the College.

Paul Mendes-Flohr, Ph.D., Dorothy Grant MacLear Professor of Modern Jewish History and Thought; also in the Committee on Jewish Studies; Associate Faculty in the Department of History; also in the College.

Richard B. Miller, Ph.D., Laura Spelman Rockefeller Professor of Religious Ethics

Margaret M. Mitchell, Ph.D., Shailer Mathews Distinguished Service Professor of New Testament and Early Christian Literature; also in the College.

Willemien Otten, Ph.D., Professor of the History of Christianity and Theology; also in the College.

James T. Robinson, Ph.D., Caroline E. Haskell Professor of the History of Judaism; also in History of Religions, Islamic Studies, The Program on Medieval Studies, Religious Studies, Fundamentals: Texts and Issues, and the Center for Jewish Studies

Michael Sells, Ph.D., John Henry Barrows Professor of Islamic History and Literature.

Susan Schreiner, M.Div., Ph.D., Professor of the History of Christianity and Theology; also in the College.

William Schweiker, M.Div., Ph.D., Edward L. Ryerson Distinguished Service Professor of Theological Ethics; also in the College.

Brook A. Ziporyn, Ph.D., Professor of Chinese Religion, Philosophy, and Comparative Thought

Laurie Zoloth, Margaret E. Burton Professor of Religion and Ethics

Daniel A. Arnold, Ph.D., Associate Professor of the Philosophy of Religions; also in the College.

Simeon Chavel, Ph.D., Associate Professor of Hebrew Bible; also in the College

Ryan Coyne, Ph.D., Associate Professor of the Philosophy of Religions and Theology; also in the College.

Kristine A. Culp, M.Div., Ph.D., Dean of Disciples Divinity House and Associate Professor of Theology; also in the College.

Curtis J. Evans, Ph.D., Associate Professor of the History of Christianity and Religions in America.

Sarah Hammerschlag, Ph.D., Associate Professor of Religion and Literature, Philosophy of Religions and History of Judaism; also in the College

Kevin Hector, Ph.D., Associate Professor of Theology and the Philosophy of Religions

David Martinez, M.Div., Ph.D., Associate Professor of Biblical Studies and Classics; also in the Department of Classics and the College.

Richard A. Rosengarten, Ph.D., Associate Professor of Religion and Literature; also in the College.

Jeffrey Stackert, Ph.D., Associate Professor of Hebrew Bible; also in the College; Associate Faculty, Department of Classics

Christian K. Wedemeyer, Ph.D., Associate Professor of the History of Religions; also in the College.

Yousef Casewit, Assistant Professor of Qur'anic Studies

Alireza Doostdar, Ph.D., Assistant Professor of Islamic Studies and the Anthropology of Religion; also in the College.

Sarah Fredericks, Ph.D., Assistant Professor of Environmental Ethics

Angie Heo, Ph.D., Assistant Professor of the Anthropology and Sociology of Religion

Karin Krause, Ph.D., Assistant Professor of Byzantine Theology and Visual Culture; Affiliate Faculty, Department of Art History

Cynthia Gano Lindner, D.Min., Director of Ministry Studies and Clinical Faculty for Preaching and Pastoral Care.

Jas Elsner, Ph.D., Visiting Professor of Art and Religion; Associate Faculty, Department of Art History

#### ASSOCIATED FACULTY

Hussein Ali Agrama, Ph.D., Assistant Professor of Anthropology; also in the College.

Philip Bohlman, Ph.D., Ludwig Rosenberger Distinguished Service Professor of the Humanities and of Music and the College.

Rachel Fulton Brown, Ph.D., Associate Professor of Medieval History in the Department of History; also in the College.

Daniel Brudney, Ph.D., Associate Professor in the Department of Philosophy; also in the College.

Paul Copp, Ph.D., Associate Professor in Chinese Religion and Thought, East Asian Languages and Civilizations, and the College; Director of Graduate Studies and Director of Undergraduate Studies, East Asian Languages and Civilizations

Fred M. Donner, Ph.D., Peter B. Ritzma Professor of Near Eastern Languages and Civilizations, the Oriental Institute, and the College.

Ahmed El Shamsy, Ph.D., Associate Professor of Islamic Thought in the Department of Near Eastern Languages and Civilizations

Christopher Faraone, Ph.D., Frank Curtis Springer and Gertrude Melcher Springer Professor in the Humanities, and the College.

James Ketelaar, Ph.D., Professor in History and East Asian Languages and Civilizations; Director of the Center for East Asian Studies

Aden Kumler, Ph.D., Associate Professor of Art History and the College; Affiliate Faculty: Department of Romance Languages & Literatures, Center for Gender Studies, and Medieval Studies Program

Franklin Lewis, Ph.D. Associate Professor of Persian Language and Literature in the Department of Near Eastern Languages and Civilizations

Omar McRoberts, Ph.D., Associate Professor in the Department of Sociology and the College.

Stephen Meredith, Ph.D., Professor in the Department of Pathology, the Department of Biochemistry and Molecular Biology, and the College.

Martha C. Nussbaum, Ph.D., Ernst Freund Distinguished Service Professor of Law and Ethics in the Law School, the Department of Philosophy, and the College; Associate Faculty in the Departments of Classics and Political Science and in the Divinity School; Member of the Committee on Southern Asian Studies; Board Member of the Human Rights Program; Coordinator of the Center for Comparative Constitutionalism

Aasim Padela, MD, Director of the Program on Medicine and Religion; Director of the Initiative on Islam and Medicine; Associate Professor, Section of Emergency Medicine; Faculty, Maclean Center for Clinical Medical Ethics

Tahera Qutbuddin, Ph.D., Associate Professor of Arabic Literature in the Department of Near Eastern Languages and Civilizations

Robert J. Richards, Ph.D., Professor in the Departments of History, Philosophy, and Psychology; also in the Committee on the Conceptual Foundations of Science and the College.

Na'ama Rokem, Ph.D., Associate Professor of Modern Hebrew Literature & Comparative Literature

Eric Santner, Ph.D., Philip and Ida Romberg Distinguished Service Professor in Modern Germanic Studies, Professor of Germanic Studies, Committee on Jewish Studies, and the College; Chair of the Department of Germanic Studies

J. David Schloen, Ph.D., Professor of Near Eastern Archaeology in the Oriental Institute and the Department of Near Eastern Languages and Civilizations.

Eric Slauter, Ph.D., Associate Professor in the Department of English; Director, The Karla Scherer Center for the Study of American Culture

Sofia Torallas Tovar, Ph.D., Associate Professor of Classics and Near Eastern Languages and Civilizations

Gary Tubb, Ph.D., Anupama and Guru Ramakrishnan Professor in the Department of South Asian Languages and Civilizations and Faculty Director, University of Chicago Center in Delhi

Christopher J. Wild, Ph.D., Associate Professor of Germanic Studies and the College; Director of Undergraduate Studies of the Department of Germanic Studies

John E. Woods, Ph.D., Professor of Iranian and Central Asian History, Near Eastern Languages and Civilizations, and the College

#### MEMBERS EMERITI

Hans Dieter Betz, Dr. Theol. Habil., Shailer Mathews Professor Emeritus and Professor Emeritus of New Testament; also in the Department of New Testament and Early Christian Literature and the Committee on the Ancient Mediterranean World.

Bernard O. Brown, D.B., Ph.D., Dean of Rockefeller Chapel (retired) and Associate Professor Emeritus of Religious Ethics; also in the College.

Franklin I. Gamwell, Ph.D., Shailer Mathews Distinguished Service Professor Emeritus of Religious Ethics, the Philosophy of Religions, and Theology.

Brian A. Gerrish, S.T.M., Ph.D., D.D., John Nuveen Professor Emeritus and Professor Emeritus of Historical Theology.

W. Clark Gilpin, D.B., Ph.D., Margaret E. Burton Distinguished Service Professor Emeritus of the History of Christianity and Theology; also in the College.

Hans-Josef Klauck, Dr. Theol. Habil., Naomi Shenstone Donnelley Professor Emeritus of New Testament and Early Christian Literature

Joel Kraemer, Ph.D., John Henry Barrows Professor Emeritus of Jewish Studies; also in the Committees on Jewish Studies and Social Thought, and the Center for Middle Eastern Studies.

Bruce Lincoln, Ph.D., Caroline E. Haskell Distinguished Service Professor Emeritus of the History of Religions

Martin E. Marty, M.Div., S.T.M., Ph.D., LITT.D., L.H.D., LL.D. D.HUM., D.D., D. Theol., Fairfax M. Cone Distinguished Service Professor Emeritus of the History of Modern Christianity; also in the Committee on the History of Culture.

Bernard McGinn, S.T.L., Ph.D., Naomi Shenstone Donnelley Professor Emeritus of Historical Theology and the History of Christianity; also in the Committees on Medieval Studies and General Studies.

Michael J. Murrin, Ph.D., Raymond W. and Martha Hilpert Gruner Distinguished Service Professor in the Humanities and Professor of Religion and Literature; also in the Departments of Comparative Literature and of English Language and Literature, and the College.

Frank E. Reynolds, D.B., Ph.D., Professor Emeritus of the History of Religions and Buddhist Studies; also in the Department of South Asian Languages and Civilizations.

David Tracy, S.T.L., S.T.D., Andrew Thomas Greeley and Grace McNichols Greeley Distinguished Service Professor Emeritus of Catholic Studies and Professor of Theology and the Philosophy of Religion; also in the Committee on Social Thought.

#### FACULTY COMMITTEES

Committee on Admissions and Aid

Committee on the A.M. Program

Committee on Degrees

Committee on Honors and Awards

Committee on Ministry Studies

Committee on Promotion and Tenure

Committee on Undergraduate Studies

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# GENERAL DESCRIPTION

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## HISTORY AND PURPOSE

Founded in 1890 by John D. Rockefeller, the University of Chicago is a private, coeducational institution located on the South Side of Chicago. Under the leadership of its first president, William Rainey Harper, the University introduced innovations that are now considered commonplace in American colleges and universities: the four-quarter system, extension courses and programs in the liberal arts for adults, the junior college concept, equal opportunities for women in education, and an emphasis on broad humanistic studies for undergraduates. Throughout its history, the University has sought to maintain an atmosphere of free, independent inquiry that is responsive to the needs of communities outside the University itself. Today, the University includes six graduate professional schools (Business, Divinity, Law, Medicine, Public Policy, and Social Service Administration), four graduate divisions (Biological Sciences, Humanities, Physical Sciences, and Social Sciences), the undergraduate College, and the Graham School of General Studies.

A distinguished Semiticist and a member of the Baptist clergy, William Rainey Harper believed that a great research university ought to have as one central occupation the scholarly study of religion, to prepare scholars for careers in teaching and research, and ministers for service to the church. These commitments led him to bring the Morgan Park Seminary of the Baptist Theological Union to Hyde Park, making the Divinity School the first professional school at the University of Chicago.

The Divinity School is located in Swift Hall, on the main quadrangle of the University's campus and in close proximity to the Divisions of the Humanities and the Social Sciences. Cross-disciplinary work, a long-standing hallmark of the University, is strongly encouraged and in some respects institutionalized: many Divinity School faculty hold joint appointments with other departments in the University, students can and regularly do register for courses outside their specific academic location, and dissertation committees frequently feature coadvisers or readers from other parts of the University.

From its inception, the Divinity School has pursued Harper's vision of an institution devoted to systematic research and inquiry into the manifold dimensions of religion, seeking to serve both those preparing for careers in teaching and research and those preparing for careers in ministry. The School has served for decades as the largest single institutional educator of faculty members for theological seminaries, departments of theology, and programs in religious studies across the spectrum of educational institutions that comprise American higher education. At the same time, the School is privileged to number among its alumni a long and distinguished list of ministers and religious leaders, and continues this tradition today through a Master of Divinity (M.Div.) curriculum that prepares students for a life of service to public religious leadership.

## OVERVIEW OF CURRICULUM

The Divinity School offers programs of study leading to the degrees of Master of Arts (M.A.), Master of Arts in Religious Studies (A.M.R.S.), Doctor of Philosophy (Ph.D.), and Master of Divinity (M.Div.).

The M.A. program is a two-year foundational program in the academic study of religion for students who wish to acquire the requisite skills to develop a research agenda for doctoral study, or to establish a basis for a career in such related fields as education, publishing, government service, nonprofit work, etc.

The M.A. in Religious Studies (A.M.R.S.) is a concentrated program in the study of religion for those in other professions (e.g., law, medicine, business, journalism, the arts) or those who seek greater knowledge of and sophistication in the study of religion. The degree may be pursued in one year, or over a period of three years, taking one or two courses per quarter, allowing students to balance study with existing professional commitments.

The Ph.D. program is a rigorous program of advanced study and research that prepares students for a lifetime of field-defining scholarship, intellectual leadership and teaching in the academic study of religion.

The M.Div. program is an intensive cohort-based three-year course of study that prepares students for public religious leadership both in traditional ministerial professions and in new and emerging forms of ministry.

The Divinity School also offers dual degree programs with the University's Irving B. Harris School of Public Policy Studies, Law School, and School of Social Service Administration.

The requirements for each degree offered by the Divinity School are explained in the following section, "Degree Programs and Requirements."

Students in the A.M.R.S., M.A., and M.Div. programs are required to register for and complete a certain number of courses in order to receive the degree. While Ph.D. students are not required to complete a specific total number of courses for the degree, Ph.D. students are advised to maintain a substantial course load (normally, 2 courses per quarter) during the first two years of doctoral study, in order to both develop their own scholarly capacities and to afford faculty members appropriate opportunities for the assessment of their work. Ph.D. students should consult the area guidelines for their respective areas of study concerning requirements.



The Divinity School is organized into three committees and eleven areas of study that support the School's degree programs:

- Constructive Studies in Religion (Religious Ethics, Philosophy of Religions, Theology)
- Historical Studies in Religion (Bible, History of Christianity, History of Judaism)
- Religion and the Human Sciences (History of Religions, Anthropology and Sociology of Religion, and Religion, Literature, and Visual Culture)
- Two areas of study, Islamic Studies and Religions in America, offer courses that may be related across multiple Committees and are therefore not solely associated with only one Committee.

In addition to responsibility for the administration of the curriculum of these areas, the faculty annually offers a small number of courses designed to serve specific program requirements, e.g., the course "Introduction to the Study of Religion" required of all entering M.A., A.M.R.S., and M. Div. students (M.Div. students may substitute Classical Theories of Religion for the Intro course); "Theology in the Public Square" and the "Arts of Ministry" sequence for the M.Div. program; and reading courses for Ph.D. examination preparation and dissertation research. According to personal interests and academic specializations, faculty members of the School may teach in one or more of these areas. The faculty members teaching at present in each committee are listed in the section "Committees of the Faculty and Areas of Study."

The academic year at the University of Chicago is divided into four quarters of approximately three months each, but the Divinity School offers formal courses only in the autumn, winter, and spring quarters. Students normally matriculate in the autumn quarter. Students in the A.M.R.S. program may choose to matriculate in the autumn, winter or spring quarter following admission. Because the Divinity School is one of the academic units of the University of Chicago, its students have available to them, in addition to courses offered in the Divinity School, a wide range of courses in other divisions and schools. The Divinity School encourages all students to make use of these offerings in view of their specific research interests.

In addition to accommodating students in its degree programs, the Divinity School can make arrangements to accommodate senior research fellows and non-degree students. Scholars holding the Ph.D. degree may apply to be in residence as senior fellows in the Martin Marty Center. For more information, contact the Director of the Martin Marty Center. A student pursuing a doctoral degree at a foreign university may apply to be in residence as a non-degree student if that student is sponsored by a Divinity School faculty member. For more information, contact the Dean of Students.

Further information regarding the Divinity School is available at <http://divinity.uchicago.edu>.

Please note: One of the accrediting bodies for the Divinity School is the American Theological Association (ATS). Students who are concerned that the Divinity School may not be in accord with the guidelines established by the ATS are invited to contact the association at <http://www.ats.edu>.



# DEGREE PROGRAMS AND REQUIREMENTS

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## General Requirements

A degree from the Divinity School is awarded following the completion of all requirements for the degree. The following general requirements apply to all students.

## COURSEWORK

Requirements for coursework vary among degree programs. Students in the A.M.R.S., M.A., and M.Div. programs are required to register for and complete a certain number of courses as follows:

- Nine (9) courses for the A.M.R.S. program;
- Fifteen (15) for the M.A. program;
- Twenty-nine (29) for the M.Div. program.

All master's level students (A.M.R.S., M.A., and M.Div.) are required to complete the course "Introduction to the Study of Religion"; M.Div. students may substitute Classical Theories of Religion.

Doctoral students are required to complete at least two courses per quarter for the first two years of study. Ph.D. students should consult with area faculty to determine course requirements for specific areas.

Students are not permitted to take more than four courses per quarter.

## THE INTRODUCTION TO THE STUDY OF RELIGION COURSE

All students in the MA and AMRS programs are required to take the Introduction to the Study of Religion, offered in the fall quarter. MDiv students are required to take this course or Classical Theories of Religion. Requirements for each course will be determined by the instructor. The course may not be taken pass/fail. Successful completion requires receipt of a letter grade of B- or higher.

## RESIDENCE

Students in all degree programs except the A.M.R.S. are required to complete a minimum number of years of scholastic residence. The residence requirement is met through full-time continuous enrollment in the autumn, winter, and spring quarters of successive academic years. All students doing research leading to a degree, preparing for the qualifying examination, or writing dissertations may submit petitions to the Dean of Students Office to be registered for a reading, research or Advanced Study course to meet this requirement. Further information can be found in the Registration section of these Announcements.

## GRADING AND INCOMPLETE COURSEWORK

All students must maintain satisfactory academic progress to remain in good standing with both the University and the Divinity School. Good standing is defined as a minimum B- average grade (GPA of 2.3) and a minimum of one passing grade per quarter. Students who wish to qualify for federal financial aid must be enrolled in at least two courses per quarter and maintain good academic standing.

For courses to count toward a degree in the Divinity School, students must earn a grade of B- or higher, unless otherwise indicated. Masters students will not be allowed to register for the second or third year of their programs if they have more than three incomplete grades outstanding. (An incomplete grade is marked as an "I" or a "NGR" on a student's transcript. See the section on "Grading System" for more information.) Students with incomplete grades must complete the work within one calendar year. Failure to do so may result in receiving a failing grade for the course, and may require repayment penalties for any borrowed student loans. Receiving failing grades will also jeopardize the student's status in satisfactory academic progress. In such cases, a Plan for Completion of Incomplete Coursework must be completed and submitted to the Dean of Students to ensure timely completion of academic work.

## LANGUAGE REQUIREMENTS

The M.Div. degree requires study of a language relevant to the student's religious tradition, and successful completion (grade B- or higher) of a course in exegesis of that tradition's texts the language.

The M.A. and Ph.D. degrees require demonstrating reading competence in French and/or German. Students complete this requirement by passing the University of Chicago language examination in French and/or German with a "High Pass" (P\*), or by receiving the grade of "A" in the University's "Reading and Research Purposes" courses in French and/or German.

- M.A. students must satisfy the foreign language requirement in either French or German, and must do so *before* the quarter in which they petition to graduate.
- Ph.D. students must meet the requirement in French and German, although some areas of study have additional language requirements in other modern or ancient languages. Ph.D. students should consult area guidelines for specific language requirements for the area. Ph.D. students may also petition to substitute either French or German with another language if the language is determined to be more relevant to the

student's access to secondary literature in the field. Such substitutions are made via a minor petition to the Committee on Degrees.

## GRADUATION

Students register to graduate upon completion of all degree requirements. The deadline for such registration is the Friday of the first week of each academic quarter--autumn, winter, spring and summer.

## TRANSFER AMONG PROGRAMS

Students are admitted to only one of the master's-level degree programs, but the Divinity School recognizes that students may change their educational objectives during their first year of study. For that reason, students may petition to transfer among the Master's programs during their first year. This is accomplished through sending a letter to the Dean of Students requesting the transfer, with approval from the director of the program to which the student is transferring. Students' financial aid status may be re-evaluated as a result of a program transfer.

## PROGRAM DESCRIPTIONS AND REQUIREMENTS

### MASTER OF ARTS (M.A.)

The M.A. is a foundational program in the academic study of religion for students who wish to acquire the requisite skills to develop a research agenda for doctoral study, or to establish a basis for a career in related fields such as education, publishing, government service, non-profit work, etc.

#### Requirements

1. Two years (6 quarters) of registration
2. Proof of competence in French or German (see under General Requirements)
3. Fifteen courses, including the following:
  - Satisfactory completion during the first year of study of the course, "Introduction to the Study of Religion".
  - Satisfactory completion of one course from each of the three committees of the faculty. Any questions about whether a given course satisfies this requirement should be directed to the Dean of Students.

MA students may count only one grade of Pass towards the required 15 courses.

#### Elective Course Work

With the exception of the introductory course, DVSC 30400 (<http://divinityannouncements.uchicago.edu/search/?P=DVSC%2030400>) "Introduction to the Study of Religion", M.A. students elect their course work for the degree. Any credit-bearing course at the University may be counted toward their fifteen required courses, including the German and French reading courses. Students consult with faculty about the courses that would be most useful in helping them to determine the focus and direction of their work. The following guidelines outline the types of work students may pursue over the two years of the program:

1. Further courses emphasizing breadth in the study of religion..
2. Courses in the area of study in which the student wishes to concentrate Ph.D. study.
3. Additional language study, further elective course work in the Divinity School, or course work elsewhere in the University.

### MASTER OF ARTS IN RELIGIOUS STUDIES (A.M.R.S.)

The A.M.R.S. is a concentrated program in the academic study of religion for those in other fields or professions (e.g., law, medicine, business, journalism, the arts), or those who seek greater knowledge in the study of religion. The A.M.R.S. program requires 9 courses and can be completed in one year (3 full-time academic quarters). There is no residence requirement for the A.M.R.S program. As a result, students may choose to pursue the degree on a part-time basis. However, all degree requirements must be fulfilled in three academic years..

In consultation with the faculty advisor and the Dean of Students, A.M.R.S. students are free to choose from the course offerings of the various areas of study in the Divinity School and other parts of the University to meet these requirements. In some cases, the consent of the instructor may be required.

#### Requirements

1. Registration for, and completion of, a minimum of nine courses. Satisfactory completion of the course "Introduction to the Study of Religion."
2. Satisfactory completion of one course from two of the committees of the faculty.
3. Completion of a one-hour oral examination based on a paper that represents the student's interests in the study of religion. This document is normally the revised version of a paper the student wrote to complete the requirements of a course. The oral examination is convened by the Dean of Students, and includes the student and two faculty members with whom the student has worked. The examination paper is chosen by the student, but the student's choice must be approved well in advance by the faculty member

under whose direction the paper was originally written. A student scheduling his or her examination must make application to do so no later than the third week of the quarter in which he or she intends to take it.

#### MASTER OF DIVINITY (M.DIV.)

The Master of Divinity (M.Div.) program prepares students for careers in religious leadership, including congregational ministries, university chaplaincy, and spiritual care in hospitals, the military, and other institutional settings. The M.Div. program welcomes students from a wide variety of faith communities, including Christian, Jewish, Buddhist, Hindu, Muslim, and secular humanist students. The M.Div. requires a minimum of 29 courses and can be completed in three years (9 full-time academic quarters).

M.Div. students are able to take courses offered by the city's several theological schools, and to engage in training and learning experiences throughout the Chicago metropolitan area.

The M.Div. and certification programs are planned and supervised by the Committee on Ministry Studies of the Divinity School. The Director of Ministry Studies acts as a general advisor to all students in ministry programs and assists them in establishing an advisory relationship with particular faculty members with whom the specialized components of the student's program are designed. The Director, in conjunction with the Director of Field Education and Community Engagement, advises all students in the program on field placement and denominational requirements.

#### Requirements

The M.Div. degree requires registration for three full years of scholastic residence, with the completion of a minimum of 29 courses distributed across the Divinity School's areas of study.

##### *These requirements are most often completed during the first year of study:*

1. The masters-level introductory course, "Introduction to the Study of Religion." (Some students may choose to substitute "Classical Theories of Religion.")
2. Theology in the Public Square
3. Coursework in the scripture and/or history of the student's chosen tradition.
4. Introduction to Theology or a comparable course in philosophy or thought in the student's chosen tradition
5. Participation in the weekly reflection seminar and field experience for first-year students, Introduction to Ministry Studies: Colloquium

Acquisition of basic skills in a relevant textual language such as Koine Greek, Biblical Hebrew, Quranic Arabic, Sanskrit, or Tibetan, followed by a course in scriptural or textual exegesis employing the language.

##### *These requirements are most often completed during the second year of study:*

1. The Arts of Ministry: a three quarter sequence including Ritual and Speaking, Spiritual Care and Counseling, and Community, Leadership, and Change
2. Three quarters of field education in a community or practice, including successful completion of the practicum, Practice of Ministry, which meets weekly across the entire second year
3. One course, selected in consultation with the instructor and the Director of Ministry Studies, for which the student submits a constructive paper; to be completed before participation in the Senior Ministry Project seminar.

##### *These requirements are most often completed during the third year of study:*

1. Completion of the Senior Ministry Project, including enrollment in the Senior Thesis Seminar, which meets monthly across the academic year. The project consists of two parts:
  1. A thirty-five page thesis
  2. The oral presentation of the project in an appropriate public forum that includes ministry students, members of the Committee on Ministry Studies, and wider audiences, as appropriate

##### *These requirements may be completed at any time across the three years of M.Div. residence:*

1. At least two history courses in the student's chosen tradition
2. At least one course in a religious tradition other than the student's own.
3. An additional unit of approved and supervised fieldwork.

M.Div. students may take up to four courses at Chicago-area theological schools, ordinarily for purposes of meeting ordination requirements. Each course must be approved in advance by the Director of Ministry Studies and the Dean of Students in the Divinity School. In special circumstances, with the approval of the Director and the Committee on Ministry Studies, students may take up to two additional courses in these schools.

## DUAL DEGREE MINISTRY PROGRAMS

The Divinity School offers dual degree programs with the School of Social Service Administration and the Irving B. Harris School of Public Policy Studies. These programs serve students who wish to combine education for ministry with training for social work or expertise in public policy. In addition to making these pursuits formally possible at the University, the dual degree programs allow students to complete a M.Div. and an A.M. in social work or public policy in four years, rather than five if the two degrees are pursued separately. Students in the dual degree programs register for eight quarters in the Divinity School and four quarters in the cooperating school. The recommended arrangement is the completion of two years (six quarters) at the Divinity School, followed by one year and one quarter (four quarters) at the SSA or Harris School, followed by two final quarters at the Divinity School. Students enrolled in a dual program complete all of the ordinary requirements for the M.Div., but need take only twenty four courses for the degree with SSA, or twenty-two courses for the degree with the Harris School, rather than twenty-eight.

The Divinity School and the Law School also offer dual degree programs for students whose professional plans require training both in religion and in law. For more information about these programs, please contact the Dean of Students Office.

### Application

Applicants must gain acceptance to both schools to enroll in a dual degree program. Normally, the prospective student will apply to both schools prior to matriculation, and indicate on each application his or her intent to pursue the dual degree. First-year M.Div. students may, however, make application during that year to the relevant A.M. program and enter the dual degree program upon acceptance by the SSA or the Harris School. At each school, offers of admission are for the fall quarter. Admission to one program is advantageous, but does not guarantee admission to the other; be advised that these programs have admission limits and so it is important to apply to SSA or Harris School at least a year before you intend to begin there.

### Financial Aid

Students enrolled in the dual degree program are eligible for financial assistance from the institution at which they are registering, that is, for eight quarters of assistance from the Divinity School and four quarters from the SSA or Harris School. The financial aid policies of the three schools differ significantly, and students should anticipate that tuition charges and financial assistance will vary depending on where they are registered for a particular quarter. Registration Students in the dual degree program register for a total of eight quarters at the Divinity School and four quarters at the SSA or the Harris School. As mentioned above, the recommended sequence is for the student to spend the first two years (six quarters) at the Divinity School, the 26 third year (three quarters) and the first quarter (fall) of the fourth year at the at the SSA or Harris School, and the final two quarters (winter and spring) at the Divinity School. This arrangement has the greatest potential to ensure that the student will participate fully in each program. It is essential that the student devote a full academic year to the required curriculum of the SSA or the Harris School, and, given the collegial nature of the program, it is best for ministry students to complete the first two years of the M.Div. in the company of their entering class. This sequence also has administrative advantages. Each school counts quarters of registration as a requirement for the degree, so the student must be registered for the required number of quarters at the respective school. It is also least disruptive to the student's registration and financial arrangements (for example, for loans and work/study eligibility) to minimize the number of times that the student officially transfers from one school to another.

### Field Work (SSA dual degree only)

The M.Div. from the Divinity School and the A.M. from the School of Social Service Administration each require students to complete two field education components. For the Divinity School, these requirements are (a) the field education internship (the second-year placement in a local congregation under the supervision of a Ministry Supervisor and the Director of Field Education and Community Engagement) and (b) another unit of field work (a more focused field experience, usually completed after the field education internship). The SSA requires two year-long field work assignments. Students in the dual degree program must meet the field education requirements of both schools, but are usually able to arrange for the second year-long field work requirement at the SSA to fulfill the second field work requirement of the Divinity School as well. They are thus able to complete the field education requirements for both degrees with three field placements, rather than the four that would be necessary if the degrees were completed separately. This arrangement is subject to the approval of the Director of Ministry Studies at the Divinity School. Approval should be secured before beginning the second year-long assignment for the SSA.

### Curriculum and Integration

The dual degree programs have much to recommend them, but they do not provide the student with as much latitude in arranging his or her curriculum as would be the case if the student were pursuing the degrees separately. Particularly in the fourth year, when completing the second year of study at the SSA or the Harris School, the Senior Ministry Thesis, and culminating coursework at the Divinity School, students can experience conflicts in scheduling that, while inevitable, nonetheless frustrate good intentions. It is wise for students to aim to complete a substantial portion of the coursework required for the M.Div. during the first two years at the Divinity School. We encourage students to use the Senior Ministry Thesis as a way to formally synthesize their work in the two programs. It is highly recommended that students retain coadvisers, one from the Divinity

School, and one from the SSA or Harris School, to assist them in a Senior Ministry Thesis that will facilitate this integration.

## DOCTOR OF PHILOSOPHY (PH.D.) PROGRAM

The Doctor of Philosophy (Ph.D.) program prepares students for teaching and research in the area of religion. Instruction and research in the Ph.D. program is organized by means of areas of study: e.g., Anthropology and Sociology of Religion, Bible, History of Christianity, History of Judaism, History of Religions, Islamic Studies, Philosophy of Religions, Religions in America, Religion Literature and Visual Culture, Religious Ethics, and Theology. Ph.D. students concentrate their work in an area of study toward the end of achieving a high level of expertise and the capacity to pursue advanced research in it. Ph.D. students also must pursue substantial work in at least one other area of study to prepare broadly for their future careers and to locate their research in contexts outside of, but relevant to, their own concentration.

### Requirements

1. **Coursework**
  - a. Satisfactory completion (at least B- level) of significant coursework during at least the first two years of study. Normally, Ph.D. students are enrolled in a minimum of two courses per quarter during the first two years.
  - b. Successful completion of the required seminar for first year doctoral students, normally offered in the autumn quarter.
2. Approval from the Committee on Degrees of a **course of study petition** outlining the student's anticipated program of study through the qualifying examination. Entering Ph.D. students must submit this petition during their first year in residence. (For students in the Divinity School's M.A. in Divinity program, this petition constitutes part of the application for doctoral admission.) See below for further information.
3. **Languages**
  - a. Demonstration of reading competence in French and German. Students may meet the requirement by taking the University's language exam and receiving a grade of "high-pass" (P\*), or by receiving a grade of "A" in the University's "Reading for Research Purposes" courses offered in French and German.
  - b. In consultation with and approval from the advisor for the course of study, a student may petition the Committee on Degrees to replace French or German with another language of greater scholarly significance to their research. The petition must explain the rationale for the replacement, and demonstrate (a) that the replacement language is indeed of central scholarly importance to the student's program (i.e., that the scholarly literature in the language is significant) and (b) that the language being replaced is not at least equally relevant. The petition should also indicate whether the University offers a reading examination in the language or, in cases when such an examination is unavailable, explain how the student will certify reading competence. Only one such replacement may be requested. Decisions of the Committee are final, and may not be appealed.
  - c. Individual areas of study may maintain their own additional language exam requirements. Students should consult with their Advisor about additional language requirements.
  - d. Students must successfully meet all language exam requirements in order to be eligible to take doctoral qualifying exams. This includes any area-specific language requirements.
4. Satisfactory completion of the pre-exam conference, normally held in the spring quarter of the second year, or the fall of the third year. Pre-exam conferences are held with the Area faculty in accordance with the respective Area's guidelines, and will normally include assessment of coursework to date, cogency of the course of study petition, readiness for qualifying examinations, and development of the dissertation project. A report from the advisor and a timeline for the qualifying examinations is submitted to the Dean of Students following the conference.
5. Satisfactory completion of the qualifying examinations (see below).
6. The completion of teaching assignments equivalent to a total of five (5) teaching points, consistent with the established point system for various levels of teaching appointments currently in effect. The current point value system is available from the Dean of Students. (For example, a teaching assistant appointment is worth one point, and a lecturer appointment is worth two (2) points.) Students ordinarily will begin teaching in the third year, completing two assignments in each of the third and fourth years. A student should consult with the academic advisor to plan for the timing of the qualifying exams and the completion of the teaching assignments.
7. The completion of an acceptable dissertation approved by the student's established reading committee. The dissertation shall be an original contribution to scholarship in the area of religious inquiry. The dissertation proposal must be submitted no later than one calendar year after the successful completion of the qualifying exams.
8. Completion of a Midpoint Review (see below for description).
9. Approval of a final dissertation within five years of approval of the dissertation proposal. A student may petition the Committee on Degrees for an extension of the period to submit the dissertation, which will be granted only in extraordinary circumstances. The petition must be approved by the student's advisor and outline a plan for completion of the dissertation, including a deadline for final submission.

A student who anticipates difficulty in completing any of these requirements in a timely fashion should discuss this with their advisor and the Dean of Students. In consultation with faculty in the appropriate area of study, the Dean of Students may on rare occasions advise a student to discontinue doctoral studies. Such discussions may occur at various points, including after the pre-exam conference; between approval of the course of study petition and the qualifying examination; or between completion of the qualifying examination and approval of the dissertation proposal.

### Duration of Program

Students entering the Ph.D. program prior to summer quarter 2016, are limited to a maximum 12 years of academic registration, inclusive of any leaves of absence or quarters in pro forma registration. Students who are admitted to candidacy but have not completed the Ph.D. by the end of the twelfth year will be administratively withdrawn from the University at the conclusion of that period, and will no longer have any privileges associated with active student registration. Such students who wish to ultimately complete the dissertation and graduate with the Ph.D. degree must petition the Committee on Degrees for permission to complete the dissertation. A timeline approved by the advisor must be submitted. Such students may graduate in a subsequent quarter, and will be enrolled at the prevailing pro forma tuition. Students must meet all other requirements for the completion of the Ph.D. degree, including a successful midpoint review, approval of the dissertation by the dissertation committee, and submission of the dissertation to the University's Dissertation Office by the stated deadlines.

Students entering the Ph.D. program effective summer 2016 and following are limited to nine (9) years of academic registration. Leaves of absence are not counted within the nine-year limit. Students who are admitted to candidacy but have not completed the Ph.D. by the end of the ninth year will be administratively withdrawn from the University at the conclusion of that period, and will no longer have any privileges associated with active student registration. Such students who wish to ultimately complete the dissertation and graduate with the Ph.D. degree must petition the Committee on Degrees for permission to complete the dissertation. A timeline approved by the advisor must be submitted. Such students may graduate in a subsequent quarter, and will be enrolled at the prevailing pro forma tuition. Students must meet all other requirements for the completion of the Ph.D. degree, including a successful midpoint review, approval of the dissertation by the dissertation committee, and submission of the dissertation to the University's Dissertation Office by the stated deadlines.

### The Course of Study Petition

The course of study petition includes the following:

1. A statement that identifies topics of scholarly interest and a proposal for research.
2. A list of four written examinations drawn from among those offered by the areas of study as best suited to the student's program. At least four Divinity School faculty members (including Associated faculty members), must participate in the written examinations.
3. The designation of one faculty member as adviser for the student's course of study.

The student submits the original hardcopy petition and one electronic copy to the Dean of Students Office by the Friday of the sixth week of the appropriate quarter. The petition is first reviewed by faculty working in the student's area of concentration, who then refer the petition to the Committee with their recommendation for action.

### The Qualifying Examination

The Qualifying Examination consists of:

1. the four written examinations specified in the student's petition and approved by the Committee on Degrees;
2. a research paper written by the student and submitted to all examiners during the first week of the quarter in which the student takes the qualifying examination; and
3. a concluding oral examination focused on the research paper and the written examinations. The oral examination committee must include at least four Divinity School faculty members.

The process of study leading up to the examination provides an opportunity for systematic consideration of the student's field of professional competence in religious studies, as well as in at least one other related field. The examination itself is intended to demonstrate the student's general knowledge of the scholarship in these professional fields of competence and also the student's readiness to pursue a dissertation.

The written examinations test the student's ability to organize, synthesize, and analyze a substantial body of knowledge and reading in response to questions set by the faculty. Each written examination is four hours in length, and students either pick up the questions at the Divinity School and return them there, or receive and submit the questions and their exam papers electronically. (Time will be allowed before and after each exam for pick-up and return. In exceptional cases, space will be provided to write exams in Swift Hall.) The Divinity School faculty regards the optimal length of a student's answer to any one set of examination questions to be a total of 3,000 to 4,500 words, or ten to fifteen typed, double-spaced pages.

Based on consultation between the student and the student's advisor, the research paper will ordinarily have as its topic a subject in the student's intended area of dissertation research, and should indicate the student's capacity for writing a dissertation. The paper should be twenty-five to forty pages, typed and double-spaced, and should be submitted to all examiners in the first week of the quarter in which the student plans to take the qualifying examination.

The oral examination tests the student's ability to engage in discussion of issues relevant to his or her fields of competence. The written examinations, the published bibliographies for the student's written exams, and the research paper form the basis of the oral examination.

The student's advisor convenes the oral examination and is specifically responsible for communicating its result to the student at the conclusion of the examination. The advisor also completes and submits to the Dean of Students a form notating the results of the exams.

Although bibliographies for individual exams may change from time to time, a student is entitled to take the qualifying examination based on the bibliography in effect when his or her course of study petition is approved by the Committee on Degrees.

To achieve a passing grade on the qualifying examination, a student must normally accomplish the following:

1. Score B or higher on all written examinations.
2. Complete the oral examination at a satisfactory level, as determined by the examining committee (this includes production of a satisfactory research paper).

In cases where most or all of the written examinations are at the B level, a strong oral examination is necessary in order for the student to pass the qualifying examination. Grades on qualifying examinations are not subject to appeal, and failed qualifying examinations may not be retaken.

To register for qualifying examinations, students submit the appropriate form to the Dean of Students office no later than the first week of the quarter in which the examinations are to be taken. The Dean of Students office assists the student and faculty in scheduling the examinations and is responsible for the distribution and receiving of the written examination questions and responses.

### The Dissertation

Upon completion of the qualifying examination, the student proceeds to the dissertation. Three formal steps constitute this process:

1. The dissertation proposal colloquium and subsequent submission of the proposal to the Committee on Degrees
2. The midpoint review of dissertation research
3. The oral defense of the completed dissertation.

Throughout the process, the student is responsible for maintaining good contact with the dissertation committee and providing regular updates on progress.

The dissertation proposal colloquium is a meeting of the student and the dissertation reading committee (normally three members of the faculty—an adviser from the Divinity School faculty and two readers) to review the dissertation proposal. It should be noted that the dissertation adviser may be someone other than the student's program adviser until this point. During the colloquium the student and the committee should discuss their expectations for their work together, including the timing of reading chapters and the format in which work should be submitted (by email or in hard copy).

When the members of the dissertation reading committee approve the proposal, the student submits the proposal in the form of a formal petition to the Committee on Degrees. Formatting guidelines can be found in the Guidelines of the Committee on Degrees section of these Announcements. Approval of this petition establishes the student as a Ph.D. candidate.

The midpoint oral review of dissertation research occurs at a time determined by the student in consultation with the adviser, usually after the student has written two chapters. It provides an opportunity for the student and the reading committee to discuss the work in progress, both to review what has been written and to discuss what needs to be done to complete the dissertation. The adviser should provide written notification of the successful completion of the oral review to the Dean of Students.

Students must submit a complete draft of the dissertation to the committee by the fifth week of the quarter before the quarter in which they expect to graduate. Faculty will return comments to the student by the first day of the next quarter. This will allow the student 5 weeks to complete any necessary revisions and to obtain the committee's final approval before submitting the final copy to the Dissertation Office in time to graduate that quarter.



The oral defense of the dissertation is a requirement that may be waived upon the recommendation of the dissertation committee.

Guidelines for formatting, and dates of submission of the final dissertation to the Dissertation Office, can be found online at [http://www.lib.uchicago.edu/e/Ph.D./](http://www.lib.uchicago.edu/e/Ph.D/)

### Application to the Ph.D. Program for M.A. and M.Div. Students

Students in the M.A. or M.Div. programs may apply for admission to the Ph.D. program. A.M.R.S. students may not. Admission to the M.A. or M.Div. program does not guarantee admission to the Ph.D. program. The Divinity School does offer its M.A. and M.Div. students the opportunity to apply to the Ph.D. program by in-house petition. Academic performance in the M.A. or M.Div. program constitutes the central criterion for admission to the Ph.D. program.

M.A. and M.Div. students apply to the Ph.D. program in the winter quarter of the second year, or the winter quarter following receipt of the M.A. (The residence requirement makes it impossible for the student to complete all M.A. degree requirements before applying to the Ph.D. program; Ph.D. admission is contingent upon successful completion of all M.A. requirements prior to registration as a Ph.D. student.)

To apply to the Ph.D. program, an M.A. student must accomplish the following:

1. Satisfactory completion of three courses, with grades recorded on the transcript, in the area in which the student proposes to concentrate Ph.D. study. These must be completed by the conclusion of the autumn quarter of the year prior to that in which the student, if admitted, would matriculate in the Ph.D. program.
2. Submission of an appropriate research paper written for a course offered by the area to which the student is applying. It must be submitted with the grade and original faculty comments.
3. Submission of a course of study petition requesting a faculty adviser, proposing written examinations—listing at least four Divinity School faculty members—and outlining a program of study at the Ph.D. level. (See the section on the Course of Study petition above.) This is submitted through the online Ph.D. application system.

### DUAL PH.D. PROGRAMS

Students in the Divinity School's Ph.D. program may apply to complete a joint Ph.D. program in another school or division of the University. To do so, the student should consult the Dean of Students office in the appropriate school or division as well as the Divinity School Dean of Students. As a rule, all requirements of both programs must be fulfilled, which normally necessitates additional coursework (though courses taken in the Divinity School may be counted towards coursework requirements in the other school or division, and vice versa), and completion of two sets of qualifying examinations. A single dissertation is produced, with a Divinity School faculty member chairing or co-chairing the dissertation committee.

Students in other schools and divisions of the university may likewise petition to pursue a joint Ph.D. program in the Divinity School. To do so, the student should consult the Divinity School Dean of Students and the Dean of Students in their home school or division. All requirements of both programs must be fulfilled (see paragraph above). Petitions from for joint degrees from non-Divinity students must be approved by the Divinity School's Committee on Degrees.

### CERTIFICATION IN RELIGIOUS LEADERSHIP FOR PH.D. STUDENTS

Ph.D. students in the Divinity School with an interest in ministry may apply to complete a year of coursework and field work leading to the granting of a certificate in religious leadership. This program is intended for students whose ultimate educational and professional goals require scholarly attainment in one of the fields of religious studies, and who desire as well the professional educational qualifications for religious leadership. A sequence that is pursued during one full year of a student's Ph.D. program, the certification program includes requirements in field education, arts of ministry, and major papers in religious thought, religious community, and a particular issue in religious life or leadership.

To enter the program, a student must have the consent of his or her academic adviser and the Director of Ministry Studies, and submit a petition to the Committee on Degrees in the winter quarter prior to the desired certification year. Before receiving the certification, the student must complete all requirements for the Ph.D. degree, including the dissertation. In general, the certification program will add one full year to the normal student career.

#### Requirements

The requirements for the Certification in Religious Leadership are as follows:

1. Completion of nine approved courses. The student is required to take the three-quarter sequence in the Arts of Ministry in the autumn, winter, and spring quarters.
2. Completion of three quarters of congregation-based fieldwork, and the Field Education Practicum.
3. Submission of three papers on religious leadership to an examining committee. One paper must be an exposition of foundational theological or philosophical resources on which the student draws in conceptualizing and performing spiritual leadership. A second paper must develop a normative

understanding of religious community in relation to the foundational position. At third paper must explore a problematic context within which the religious community exists and its work is performed. This paper may focus upon the personal, societal, or cultural dimensions of a problem. The student should select courses in addition to those in the Arts of Ministry sequence to assist in the preparation of these three papers.

4. Successful completion of an oral examination based on the above three papers. The oral examination will be conducted by a committee of at least four faculty members, including a chairperson. The examining committee may recommend additional requirements to be fulfilled by the student before awarding the Certification in Religious Leadership.

The Certification in Religious Leadership is conferred upon successful completion of the above program and the successful completion of all requirements for the Ph.D. degree, including the dissertation. In no case will the Certification in Religious Leadership be given to a student who fails to complete all requirements of the Ph.D. program.

## ANTHROPOLOGY AND SOCIOLOGY OF RELIGION COURSES

### **AASR 30232. Sociology of Religion. 100 Units.**

What is religion? How can religion be studied sociologically? How did religion's significance change as the world enters the modern age? What affects the different importance and position of religions in different societies? How do we account for the growth and decline of religious groups? What social factors and processes influence individuals' religious beliefs, commitments, practices, conversions, and switching? In what ways can religion impact economy, politics, gender, and race relations in modern times? These are the core questions that this course intends to deal with. The course is designed to cultivate in students an understanding of the distinctively sociological approach to studying religion and familiarize students with the important theoretical approaches as well as major findings, problems, and issues in the field.

Equivalent Course(s): SOCI 20232, SOCI 30232

### **AASR 32900. Classical Theories of Religion. 100 Units.**

This course will survey the development of theoretical perspectives on religion and religions in the 19th and early 20th centuries. Thinkers to be studied include: Kant, Hume, Schleiermacher, Feuerbach, Marx, Müller, Tiele, Tylor, Robertson Smith, Frazer, Durkheim, Weber, Freud, James, Otto, van der Leeuw, Wach, and Eliade.

Instructor(s): Christian Wedemeyer Terms Offered: Autumn

Equivalent Course(s): HREL 32900, ANTH 35005, SALC 35100

### **AASR 34410. Anthropology of Religion I. 100 Units.**

This course surveys various methods and topics in the study of religion in the social sciences. We will begin with social evolutionist models, moving to the interpretive cultural turn and genealogical approaches. Classic analytics raised in the field of anthropology include ritual and tradition, semiotics, arts and performance, embodiment, authority and agency. We will also engage recent debates around the sociology of conversion, secularisms, the idea of 'world religions', and politics of religious difference, religious violence and global religious movements.

Instructor(s): Angie Heo Terms Offered: Autumn

Equivalent Course(s): ANTH 35031, HREL 34410

### **AASR 40203. Sociology of Religion. 100 Units.**

Equivalent Course(s): SOCI 40203

### **AASR 40302. Islam and Modern Science. 100 Units.**

Since the nineteenth century, the rise of the modern empirical sciences has provided both challenges and opportunities for Muslim-majority societies. In this seminar, we examine the epistemological, institutional, and biopolitical transformations that have come about in these societies through encounters with a range of natural and social scientific disciplines (astronomy, medicine, psychology, physical research, psychoanalysis, eugenics, economics, sociology, anthropology, and others). Readings are from anthropology, history, and science studies.

Equivalent Course(s): ANTH 42520, KNOW 40302, ISLM 40302

### **AASR 40700. Religion and Economy. 100 Units.**

This seminar examines key concepts that have defined the study of religion and economy. Drawing on social theory and ethnography, we will explore how various religious communities and traditions engage issues of profit/ non-profit, labor, value, aid and care.

Instructor(s): Angie Heo Terms Offered: Winter

### **AASR 42000. Rdg: Hist/ Pyc Mental Illness. 100 Units.**

### **AASR 42211. Spirits of Capitalism. 100 Units.**

Equivalent Course(s): HREL 42211

**AASR 42214. Transnational Religious Movements. 100 Units.**

This course examines the transnational reach of various religious movements drawing mainly from literature in anthropology, sociology and cultural studies. Topics that will be considered include migration and refugees, social movements, diasporic nationalism and financial capitalism.

Instructor(s): Angie Heo Terms Offered: Winter

Equivalent Course(s): HREL 42214

**AASR 42407. Comparative and Global Christianities. 100 Units.**

Equivalent Course(s): HCHR 42407

**AASR 42410. Material Religion. 100 Units.**

This course examines approaches to the material study of religion. What are the gains of studying religion through bodily practices and sensory perceptions? How have various scholarly disciplines examined ritual art, objects, things and the organization of space and time? What analytic directions for understanding the social life of religion has a materialist orientation enabled? The course will include readings on mediation, technology and public culture.

Instructor(s): Angie Heo Terms Offered: Spring

Equivalent Course(s): RLIT 42410

**AASR 42514. Witchcraft. 100 Units.**

Equivalent Course(s): ANTH 42514, HREL 42514

**AASR 42802. Ethnographies of the Muslim World. 100 Units.**

An examination of contemporary theoretical issues in the anthropology of Islam through close readings of recent ethnographic monographs. Topics may include ethical self-formation, state-making, embodiment and the senses, therapeutic spiritualities, indeterminacy and religious aspiration, and globalization.

Instructor(s): Alireza Doostdar Terms Offered: Winter

Note(s): Class limit to 15 students

Equivalent Course(s): ANTH 55030, ISLM 42802

**AASR 42808. Religion and the Cold War. 100 Units.**

Equivalent Course(s): RAME 42808

**AASR 42907. Contemporary Theories of Religion. 100 Units.**

Equivalent Course(s): HREL 42907

**AASR 42908. Moral Geographies. 100 Units.**

Equivalent Course(s): ANTH 42445

**AASR 43005. Is Modernity Disenchanted? 100 Units.**

One of the dominant topoi in twentieth-century social science was what Max Weber famously called the "disenchantment of the world," the idea that with industrialization, the entrenchment of capitalism, the dominance of the modern bureaucratic state, and the rise of modern science, religion and "magicality" would gradually wither away. This course examines such arguments in relation to the pervasive evidence that magicality persists around precisely those sites most intimately associated with modernity's rationality and progress: the market, science and technology, and the state. Readings will be from anthropology, history, religious studies, and social theory.

Instructor(s): Alireza Doostdar Terms Offered: Spring

Note(s): Class limit to 15 students

Equivalent Course(s): ANTH 43005

**AASR 43310. Feminism and Islamic Studies. 100 Units.**

Equivalent Course(s): ISLM 43310, GNSE 43310

**AASR 50081. Sem: Pragmatism and Religion. 100 Units.**

The American philosopher William James is not only one of the founders of pragmatism, but also the inaugurator of a methodological revolution in the empirical study of religion, namely of an approach that deals with religion not so much as a set of doctrines or institutions, but as articulations of intense experiences of self-transcendence. Starting with James's classical work "The Varieties of Religious Experience" of 1902, this class will also deal with the contributions of other pragmatist thinkers to the study of religion - ranging from classical authors (Peirce, Royce, Dewey) to contemporary thinkers (Putnam, Rorty, John Smith) and my own writings in this area.

Equivalent Course(s): SCTH 50058, SOCI 50081, PHIL 53356

**AASR 50087. Max Weber's Sociology of Religion. 100 Units.**

Max Weber is perhaps the one undisputed classical figure in the discipline of sociology today. His reputation is to a large extent based on his historical and comparative studies of the "economic ethics" of the world religions and on the formulation of a systematic approach for the historical-sociological study of religion (in the relevant chapter of his "Economy and Society"). The seminar will start with a close reading of the religion chapter in "Economy and Society" and then continue with selections from his comparative studies. The focus of interest will not only be on Weber's theory, but also on the present state of research on the questions Weber was dealing with.

Instructor(s): H. Joas Terms Offered: Not offered 2013-14

Equivalent Course(s): SOCI 50087, SCTH 50087

**AASR 50088. Axiality, Evolution, and Modernity. 100 Units.**

This seminar will consider the current state of theoretical debate regarding two classic problematic notions in social theory—Evolution, and Modernity; how they relate to one another; and how both relate to the notion of Axiality as treated seminally in the latter writings of the late S. N. Eisenstadt and in *The Axial Age and its Consequences* (2012) edited by Robert Bellah and Hans Joas. Highly recommended prerequisite: Familiarity with Max Weber's *Sociology of Religion* and/or participation in the course on that subject offered concurrently by Hans Joas. The seminar will meet once a week for 2 1/2 hours.

Instructor(s): D. Levine Terms Offered: Spring

Prerequisite(s): Familiarity with Weber's *Sociology of Religion* and/or participation in SOCI 50087

Equivalent Course(s): SOCI 50088

**AASR 50201. New Narratives of Secularization and Sacralization. 100 Units.**

Equivalent Course(s): SETH 50201, SOCI 50101

**AASR 50207. Christianity and Korea. 100 Units.**

Selected readings on the topics pertaining to the joint study of Christianity and of Korea.

Instructor(s): Angie Heo Terms Offered: Spring

Equivalent Course(s): HREL 50207

**AASR 52808. Sovereignty, Intimacy, and the Body. 100 Units.**

A close exploration of relationships between state power and everyday forms of embodied sociality, ethics, and intimacy. Readings will include selections from some or all of the following authors: Asad, Berlant, Foucault, Kantorowicz, Santner, Siegel, and various ethnographies.

Instructor(s): Alireza Doostdar Terms Offered: Winter

Prerequisite(s): Permission of instructor, and at least 1 previous course in ANTH or AASR

Note(s): Class limit to 10 students

Equivalent Course(s): HREL 52808

**AASR 54000. Ethnographic Methods. 100 Units.**

This is a writing-intensive seminar for doctoral students engaged in ethnographic research. Readings will consist of articles on theory and method, as well as a selection of ethnographic monographs. Assignments will include a variety of ethnographic writing exercises and experiments with genre and form.

**AASR 70000. Advanced Study: Anthropology & Sociology of Religion. 300.00 Units.**

Advanced Study: Anthropology & Sociology of Religion

## BIBLICAL STUDIES COURSES

**BIBL 31000. Introduction to the Hebrew Bible. 100 Units.**

The Hebrew Bible (Old Testament) is a complex anthology of disparate texts and reflects a diversity of religious, political, and historical perspectives from ancient Israel, Judah, and Yehud. Because this collection of texts continues to play an important role in modern religions, new meanings are often imposed upon it. In this course, we will attempt to read biblical texts apart from modern preconceptions about them. We will also contextualize their ideas and goals through comparison with texts from ancient Mesopotamia, Syro-Palestine, and Egypt. Such comparisons will demonstrate that the Hebrew Bible is fully part of the cultural milieu of the Ancient Near East. To accomplish these goals, we will read a significant portion of the Hebrew Bible in English, along with representative selections from secondary literature. We will also spend some time thinking about the nature of biblical interpretation.

Instructor(s): J. Stackert Terms Offered: Autumn

Equivalent Course(s): NEHC 20504, JWSC 20120, RLST 11004, NEHC 30504

**BIBL 31200. Greek Philosophy. 100 Units.**

The Phaedrus is one of the most fascinating and compelling of Plato's Dialogues. Beginning with a playful treatment of the theme of erotic passion, it continues with a consideration of the nature of inspiration, love, and knowledge. The centerpiece is one of the most famous of the Platonic myths, the moving description of the charioteer and its allegory of the vision, fall, and incarnation of the soul.

Terms Offered: Will be offered 2016-17

Prerequisite(s): GREK 20300 or equivalent

Equivalent Course(s): RLST 21200, GREK 31216, GREK 21216, FNLD 21005

**BIBL 31418. Coptic Bible. 100 Units.**

The Coptic versions of the Bible present one of the earliest translations of Christian scripture as the new religion spread. Understanding how the Bible (canonical and non-canonical) was read and used in Egypt at this early stage implies studying the development of Christian communities in those agitated times, as well as paying attention to questions of literacy and linguistic environment, book production, Bible (both Greek and Coptic) on papyrus, and translation and interpretation in Antiquity. The course will draw on materials assembled from my work on the critical edition of the Gospel of Mark, but will also look into other materials like the Coptic Old Testament, and non-canonical scriptures such as Nag Hammadi and the Gnostic scriptures. No previous knowledge of Coptic is required. A brief introduction to the Coptic language will be part of the class, and parallel sessions of additional language instruction will be planned for those who are interested in learning more.

Instructor(s): S. Torallas Terms Offered: Autumn

Equivalent Course(s): NEHC 24118, RLST 21450, CLAS 34118, NEHC 34118, MDVL 24118, CLCV 24118

**BIBL 32500. Introduction to the New Testament: Texts and Contexts. 100 Units.**

An immersion in the texts of the New Testament with the following goals: 1. through careful reading to come to know well some representative pieces of this literature; 2. to gain useful knowledge of the historical, geographical, social, religious, cultural and political contexts of these texts and the events they relate; 3. to learn the major literary genres represented in the canon ("gospels," "acts," "letters," and "apocalypses") and strategies for reading them; 4. to comprehend the various theological visions and cultural worldviews to which these texts give expression; 5. to situate oneself and one's prevailing questions about this material in the history of research, and to reflect on the goals and methods of interpretation; 6. to raise questions for further study.

Instructor(s): M. Mitchell Terms Offered: Winter

Prerequisite(s): Interest in this literature, and willingness to enter into conversation with like- and non-like-minded others on the texts and the issues involved in their interpretation.

Equivalent Course(s): FNDL 28202, RLST 12000

**BIBL 32602. Introduction to the New Testament. 100 Units.**

This is an introductory course to the history and literature of the New Testament. Our primary focus will be to read select texts of the New Testament, with an emphasis on their literary nature, their historical problems and sources, their theological visions, and their historical, geographic, social, religious, political, and cultural contexts in early Jewish and Greco-Roman worlds. One will have the opportunity to situate one's questions about and approaches to these texts in light of the history of scholarly research and through critical reflection about the methods and goals of interpretation. Discussions groups will meet on Fridays.

Instructor(s): Margaret Mitchell Terms Offered: Winter

Equivalent Course(s): RLST 12602, FNDL 28205

**BIBL 32700. Law in Biblical Literature. 100 Units.**

The course will survey topics of biblical law, recover biblical legal reasoning, compare biblical law with comparable ancient Near Eastern records and literature, reconsider the nature of biblical legal composition, interpret biblical legal passages within their larger compositions as pieces of literature, analyze several non-legal biblical texts for the legal interpretation embedded in them, and engage modern scholarship on all these aspects. In addition to preparing to discuss assigned biblical texts, students will also work towards composing an original piece of sustained analysis submitted at quarter's end.

Instructor(s): Simeon Chavel Terms Offered: Spring

Prerequisite(s): Biblical Hebrew I-III + 1 text course

**BIBL 33900. Introductory Biblical Hebrew I. 100 Units.**

This course is the first of a two-quarter sequence designed to introduce students to the language of biblical Hebrew, with special emphasis on the fundamentals of its morphology, syntax, and vocabulary. The course follows a standard textbook supplemented by lectures, exercises, and oral drills aimed at refining the student's grasp of grammatically sound interpretation and translation. At the conclusion of the two-quarter sequence students will be prepared to take a biblical Hebrew reading course in the spring quarter.

Instructor(s): Richard Zaleski Terms Offered: Autumn

**BIBL 34000. Introductory Biblical Hebrew II. 100 Units.**

This course is the second of a two-quarter sequence designed to introduce students to the language of biblical Hebrew, with special emphasis on the fundamentals of its morphology, syntax, and vocabulary. The course follows a standard textbook supplemented by lectures, exercises, and oral drills aimed at refining the student's grasp of grammatically sound interpretation and translation. At the conclusion of the two-quarter sequence students will be prepared to take a biblical Hebrew reading course in the spring quarter.

Instructor(s): Richard Zaleski Terms Offered: Winter

Prerequisite(s): BIBL 33900 in Autumn Quarter.

**BIBL 34210. Jonah and Joel (Biblical Hebrew III) 100 Units.**

A classic text-course covering prose narrative and poetic prophecy, attends to grammar, semantics, genre, and history.

Instructor(s): Simeon Chavel Terms Offered: Spring

Prerequisite(s): Biblical Hebrew I-II

Equivalent Course(s): NELC 30062, HIJD 34210

**BIBL 34601. Prophecy in Ancient Israel. 100 Units.**

This course examines the idea, practice, and literature of prophecy in the Hebrew Bible and contextualizes these issues by comparing biblical prophecy with its ancient Near Eastern analogues. Students will read and analyze biblical and extra-biblical prophetic texts as well as other texts related to prophecy in order to understand the purposes of ancient Near Eastern prophecy as well as the practices of the prophets themselves (such as analogical ritual performance, divination, and magic). The issues of the preservation of prophetic literature as well as the cessation of prophecy in ancient Israel will also be explored.

Instructor(s): Jeffrey Stackert

Prerequisite(s): A critical Introduction to the Hebrew Bible (all biblical texts will be read in English).

**BIBL 35100. Introductory Koine Greek-1. 100 Units.**

In this two-course sequence, students will learn the basic mechanics of Koine Greek and begin reading texts from the Greek New Testament and Septuagint. The autumn course and the first three-fourths or so of the winter course will introduce the vocabulary, grammar, syntax, and style of the Greek New Testament, and to a limited degree those of the Septuagint, after which point we will focus on reading and interpreting a New Testament document in Greek at length. Upon the conclusion of the sequence, students will be able to read and comprehend entire passages of Koine Greek text with the aid of a dictionary. This sequence aims to prepare students to successfully participate in a Greek exegesis course.

Terms Offered: Autumn

Note(s): All students who enroll in these courses must be able to attend all class sessions and be in a position to devote themselves entirely to language study for the three-week period, both during the day and in night-time study. Previous language study is not required.

**BIBL 35204. Love and Eros in the New Testament and Ancient World. 100 Units.****BIBL 35300. Introductory Koine Greek-2. 100 Units.**

In this two-course sequence, students will learn the basic mechanics of Koine Greek and begin reading texts from the Greek New Testament and Septuagint. The autumn course and the first three-fourths or so of the winter course will introduce the vocabulary, grammar, syntax, and style of the Greek New Testament, and to a limited degree those of the Septuagint, after which point we will focus on reading and interpreting a New Testament document in Greek at length. Upon the conclusion of the sequence, students will be able to read and comprehend entire passages of Koine Greek text with the aid of a dictionary. This sequence aims to prepare students to successfully participate in a Greek exegesis course in Spring 2017 or thereafter.

Terms Offered: Winter

Prerequisite(s): Must have taken BIBL 35100 in Autumn quarter.

Equivalent Course(s): NTEC 35300

**BIBL 35400. Introductory Koine Greek-3. 100 Units.****BIBL 35900. The Parables of Jesus: Language and Meaning. 100 Units.**

An exegesis course in Greek on these rich little narrative nuggets—the parables of Jesus—in the Gospels of Mark, Matthew, and Luke. Each week we will dedicate the first half of class to translating one parable focusing on philology as well as rehearsing basic Koine grammar and common grammatical paradigms. We will then devote the second half of class to interpretation, discussing different hermeneutical approaches to the parables in conversation with a variety of interpreters with the week's text at the forefront for our consideration. For the final project, students will choose one parable, for which they will provide an annotated translation and write an interpretive essay.

**BIBL 35901. Joseph and His Brothers: The Biblical Accounts. 100 Units.**

Close reading of the "Joseph Cycle" in Genesis 37-50. Detailed examination of the literary form, content, theology and composition of the Biblical text, with the aim of identifying the questions it poses and evaluating the methods employed and the solutions proposed by commentators and critics in their attempts to answer them. This course is designed for students who have some familiarity with the critical study of the Hebrew Bible (i.e., for those who have taken Introduction to the Hebrew or equivalent). Knowledge of Biblical Hebrew is desirable but not required. If you have any question as to whether you qualify, please consult the instructor. This course is open to undergraduates.

Equivalent Course(s): RLST 20912, JWSC 25901

**BIBL 36010. The Book of Psalms (Biblical Hebrew III) 100 Units.**

Text-course covering select psalms for their varied voice, topics, prosody, poetics, and religious ideas.

Instructor(s): Simeon Chavel Terms Offered: Spring

Prerequisite(s): Biblical Hebrew I-II

**BIBL 36916. Reading Greek Literature in the Papyri. 100 Units.**

The earliest--and often the only--witnesses for Greek literary works are the papyri. This makes their testimony of great importance for literary history and interpretation, but that testimony does not come without problems. In this course we will cover some of the concepts and techniques needed to recover the literary treasure contained in this highly complex material: from the history of book forms, the textual tradition of literary works, and the creation of the canons to more philological aspects such as editorial practice, Textkritik, and paleography. Our literary corpus will include biblical texts, paraliterary (school and magical) texts, and translations of Egyptian texts into Greek. We will work with photographs of the papyri, and every part of the course will be based on practice. As appropriate we will also work with the University of Chicago's collections of papyri.

Prerequisite(s): at least two years of Greek

Equivalent Course(s): GREK 25116, GREK 35116, HCHR 36916

**BIBL 37303. The Four-Fold: Studies in Jewish Exegesis. 100 Units.**

This course will focus on the emergence of the four-fold method of Jewish Bible interpretation in the medieval period (known as PaKDes), in light of internal Jewish features since and antiquity and comparative Christian exegesis. Particular attention will be placed on the work of the great medieval Spanish commentator Rabbi Bahya ben Asher (13th century). Consideration of modern adaptations of this method will be taken up at the end (notably, in M. Fishbane's commentary on the Song of Songs and in his theological writings).

Equivalent Course(s): HIJD 37303

**BIBL 40018. Varieties of the Sublime in Ancient Greek and Roman Thought. 100 Units.**

When one thinks about the "Sublime", one ancient text stands out as foundational: Longinus' *On the Sublime*. This text had a profound influence on modern aesthetics. It is, however, only part of a rich tradition of ancient ideas about sublimity. This seminar will examine this tradition, which embraces philosophy, religion, and art. The aim of the class is to disentangle various strands of the sublime and examine their interrelationships. Our readings will take us from Plato to the Neoplatonists. They will include: Plato's *Symposium* and *Phaedrus*; selections from the Epicurean *Philodemus* and the Stoics; *Apuleius' Story of Cupid and Psyche* and book 11 of his *Metamorphoses*; and selections from *Plotinus*, *Porphyry*, and *Proclus' Commentary on Plato's Republic*. The topics will include: religious initiation, the use of allegory, and theories of visual and literary beauty. Knowledge of Greek and Latin is not required; but special sessions will be arranged for those who wish to read Greek or Latin texts. Open to undergraduates with the permission of the instructor.

Instructor(s): E. Asmis Terms Offered: Spring

Equivalent Course(s): CLAS 40018

**BIBL 40300. The Gospel Of Luke. 100 Units.**

Equivalent Course(s): NTEC 40300

**BIBL 40350. The Composition of the Torah. 100 Units.**

Detailed textual study of selected passages from the narrative portions of Torah (i.e. in Genesis, Exodus and Numbers) with the aim of illustrating the literary basis for the hypothesis that the Torah has been created by merging four pre-existing sources into one continuous text. Consideration will also be given to the diverse approaches employed by exegetes and critics, whether prior to the rise of the documentary hypothesis or subsequent to and in opposition to it. This course is designed for students with a working knowledge of Biblical Hebrew who have already had a critical introduction to the Hebrew Bible, including the critical approaches to the Torah. If you have any question as to whether you qualify, please consult the instructor.

**BIBL 40400. Ekphrasis: Art & Description. 100 Units.**

This course explores the rich tradition of ekphrasis in Greco-Roman and Christian antiquity - as it ranges from vivid description in general to a specific engagement with works of art. While the prime focus will remain on texts from Greece and Rome (both prose and verse) - in order to establish what might be called the ancestry of a genre in the European tradition -- there will be opportunity in the final paper to range beyond this into questions of religious writing about art, comparative literature, art (history) writing and ekphrasis in other periods or contexts. The course is primarily intended for graduates - and a reading knowledge of Greek and Latin could not be described as a disadvantage! The course will be taught over 5 weeks in the Spring Quarter on an intensive schedule. It will be examined on the basis of a paper, due on a subject to be agreed and on a date to be agreed at the end of the Spring quarter.

Instructor(s): J. Elsner Terms Offered: Spring

Equivalent Course(s): NTEC 40400, RLCV 40400, CLAS 42600, ARTH 40400

**BIBL 40617. Sem: Epictetus/Aurelius. 100 Units.**

Both Epictetus' *Discourses* and Marcus Aurelius' *Meditations* have been philosophical best sellers ever since antiquity. Both humanize ancient Stoicism. In this seminar, we will look closely at the Greek text to investigate each author's unique response to Stoic doctrine. The focus of the seminar will be on the creativity of each author in reshaping Stoic doctrine. We will also look at the reception of these authors in the Renaissance and later.

Prerequisite: the equivalent of two years of Ancient Greek.

Instructor(s): E. Asmis. Terms Offered: Spring

Equivalent Course(s): GREK 40617

**BIBL 41000. Amos. 100 Units.**

This course is an exegetical study of the biblical book of Amos (in Hebrew).

Instructor(s): Jeffrey Stackert Terms Offered: Autumn

Prerequisite(s): Biblical Hebrew

**BIBL 41508. I & II Chronicles. 100 Units.**

This course is an exegetical study of the biblical book of chronicles (in Hebrew).

Instructor(s): Jeffrey Stackert Terms Offered: Winter

Prerequisite(s): Biblical Hebrew

**BIBL 42010. Ancient Sexualities and Early Christianity. 100 Units.**

A study of ancient Greek and Roman and early Jewish and Christian attitudes toward sex and constructions of sexuality, especially homosexuality and lesbianism, as well as sexuality as it relates to gender, prostitution, marriage, and virginity. We will closely examine and discuss many of the most important primary sources for these issues from the non-Christian world, including texts by Aeschines, Plato, Lucian, Ovid, Juvenal, Martial, Musonius Rufus, and Philo. In light of the map that emerges by examining these forms of erotic subjectivity in the premodern cultures of Greece and Rome, we will then focus on analyzing several Christian primary sources, including parts of Paul's epistles and the Gospel of John, and selections from Clement of Alexandria, John Chrysostom, and others. We will have the opportunity to think about Michel Foucault's revolutionary complication of the whole notion of "sexuality" as it relates to conceptions of desire, pleasure, and the self as we interpret and analyze several of the primary sources with which Foucault himself worked. We will also have the opportunity to assess the scholarship of several leading scholars in this area, including the work of John Boswell, Arnold Davidson, K.J. Dover, David Halperin, Martha Nussbaum, Craig Williams, Daniel Boyarin, Bernadette Brooten, Dale Martin, etc.

Instructor(s): J. Jay Terms Offered: Autumn

Equivalent Course(s): HCHR 42010

**BIBL 42210. The Gospel of John. 100 Units.**

This is an exegesis course on the Gospel of John, which we will read in its entirety in Greek in conversation with select scholarship and commentators. In addition to philological analysis, we will forefront narrative criticism as a methodological lens for interpreting John as a story with close attention to the narrative functions of the narrator, settings, plot, characters, audience, irony, and metaphor.

Instructor(s): Jeff Jay Terms Offered: Spring

Prerequisite(s): Greek; Introductory Koine Greek in the Divinity School, or equivalent.

**BIBL 42220. What is a "Gospel": The Gospel in Literary Context. 100 Units.**

A critical examination of different scholarly proposals for understanding the genre and literary context of the four New Testament gospels, which we will read in comparison with several kinds of ancient literature, including Greco-Roman biographies (of Aesop, Cicero, Apollonius, Antony, etc.), "Jewish novels," the Greek romances, aretologies, comedies, tragedies, and works of ancient historiography. Grounding our inquiry in theories of literary genre and mode, as well as in approaches to thinking about the nature of literary dependency, development, and creativity, we will consider among other issues: How and when does the term "Gospel" come to denote written texts? In what way do "Gospels" constitute the emergence of a "new" kind of literature? How is it best to characterize the authors of the Gospels-as collectors, editors, redactors, or creative writers in their own right? Is a Gospel best described as "high" or "low" literature? How do select "apocryphal" or non-canonical "Gospels" fit into this literary picture? Overall, this course provides a step toward understanding, characterizing, and situating early Christian literary culture in terms of the emergence and development of "Gospel" literature.

**BIBL 42230. Gospel According to Luke. 100 Units.**

An exegesis course in Greek on this rich and intricate text. Each week we will dedicate the first class to translating, focusing on philology as well as parsing and rehearsing basic Koine grammar and common grammatical paradigms. We will then devote the second class to interpretation, discussing the issues in Luke to which our texts for the week speak. These include both traditional and more contemporary issues in Lukan exegesis, focusing, e.g., on Luke's composition, redaction of Mark, narrative unity, and attitudes toward history, Christology, and eschatology, as well as Lukan constructions of masculinity, the role Luke gives to women, the problem of wealth and economics, and Luke's posture toward imperial Rome. For the final project, students may choose one Lukan pericope, for which they will provide an annotated translation and write an interpretive essay.

Instructor(s): J. Jay Terms Offered: Spring

Prerequisite(s): Greek skills (Koine); 2 quarters of the Koine sequence in the Divinity School or equivalent.



**BIBL 42240. Jesus in History and Memory. 100 Units.**

An inquiry into the historical figure of Jesus. What can we know historically about this person, his place of origin in first-century Galilee, his life and death, his teachings (e.g., on law, love, marriage and divorce, family, eschatology), his self-understanding, healings, exorcisms, hopes, or failures? How can we situate Jesus culturally and religiously vis-à-vis early first-century Mediterranean and Palestinian societies, Second Temple Judaism, imperial Rome, or Greco-Roman philosophies? We will examine a variety of scholarly approaches, methods, and answers to these questions, which in turn require serious hermeneutical reflection and decision about the nature and limits of historical knowledge and the hairbreadth lines between written and oral sources, the remembrance of things past, and history (to the degree it is accessible) wie es eigentlich gewesen. We will work carefully with the canonical gospels, "Q," the Coptic Gospel of Thomas, and other valuable non-canonical sources. We will also critically examine the works of major scholars in this area, including Rudolf Bultmann, Albert Schweitzer, Norman Perrin, E.P. Sanders, Gerd Theissen, John Dominic Crossan, John P. Meier, Sean Freyne, James D. G. Dunn, and Daniel Boyarin.

Instructor(s): J. Jay Terms Offered: Spring

Prerequisite(s): Introduction to the New Testament or equivalent will be helpful but is not required; Greek reading skills are not necessary, but opportunity will be provided for their rigorous use for credit.

**BIBL 42404. Gospel of Mark. 100 Units.****BIBL 42600. Textual Criticism of the Hebrew Bible: Introduction. 100 Units.**

Critical survey of texts of prophetic commissioning or of direct interaction with the deity, in prose and in poetry.

Instructor(s): S. Chavel Terms Offered: Winter

**BIBL 42610. Textual Criticism of the Hebrew Bible. 100 Units.**

Introduces the materials, tools, methods, and ideas connected with the world of manuscript differences in the Hebrew Bible. Engages the Dead Sea scrolls, the Septuagint, the Masoretic Text, and the Samaritan Pentateuch. Examples range across the Hebrew Bible.

Instructor(s): Simeon Chavel Terms Offered: Autumn

Prerequisite(s): Biblical Hebrew and Greek

**BIBL 42906. The Book of Ezekiel. 100 Units.**

The course will focus on a selection of passages and attend to: the frame and self-situating of the book; its mood, message and religious ideas; comparable material, "prophetic" and other, in the Hebrew Bible and outside it; early Jewish reception; and modern scholarship.

Instructor(s): Simeon Chavel Terms Offered: Winter

Prerequisite(s): Biblical Hebrew I-III + text course

**BIBL 43100. Interpreting the Gospel According to Matthew. 100 Units.**

An exegesis course on "the church's gospel," which will seek to create a constructive conversation between modern redaction-critical readings of Matthew as a document forged in heated interaction with a specific historical context (particularly defined by the inter-/intra-Jewish polemics and the emergence of the "ekklesia" as distinct from the synagogue) and the history of interpretation and effects of this gospel in the ancient church and up to the present, including film. Each student will select an interpreter or interpretation—ancient, medieval, modern, post-modern—to impersonate in class discussions.

Instructor(s): Margaret M. Mitchell Terms Offered: Winter

Prerequisite(s): BIBL32500 (Introduction to the New Testament) or equivalent. There are no language prerequisites, but there will be ample opportunity to exercise skills in Koine Greek and other languages of interpretation.

Equivalent Course(s): NTEC 33200, HCHR 33200

**BIBL 43102. History and Narrative in the First and Second Book of Maccabees. 100 Units.**

The first two Books of Maccabees, composed by Jews in antiquity but preserved only via the Christian canon, in Greek, narrate the events of a critical and formative period of Jewish history in the second century BCE—a period of Hellenization, persecution, rebellion, and state-building. But they reflect very different points of view and ways of life. 1 Maccabees, originally in Hebrew, is a Judean work, the dynastic history of the sovereign Judean rulers of the Hasmonean state. 2 Maccabees, in contrast, is an originally Greek work and reflects the world of Judaism in the Hellenistic Diaspora, subjects of Hellenistic monarchs. In this seminar we will focus on the two books both as evidence for events in Judaea and as evidence for the respective contexts that they reflect. The seminar is open to students with at least basic proficiency in ancient Greek.

Equivalent Course(s): HIJD 43100

**BIBL 43200. Colloquium: Ancient Christianity. 100 Units.**

A critical reading of influential narratives--both ancient and modern--of "the rise of Christianity" in the first four centuries, and the sources from which they are composed, asking the question: can such a narrative be told (if it can be told) in a way other than as a romance or a tragedy? Each week we shall analyze select primary sources (textual, artistic, architectural, on which students will give presentations) that illuminate crucial issues (e.g. demographics, conversion, persecution, martyrdom, asceticism, gender, ecclesiological and ritual structures, intellectual lineages, orthodoxy and heresy), personalities (e.g., Ignatius, Perpetua and Felicitas, Irenaeus, Antony, Eusebius, Constantine, Augustine) and events. On-going reflection on the nature of historiography as a science and an art, involving both discovery and invention.

Instructor(s): Margaret Mitchell Terms Offered: Autumn

Equivalent Course(s): HCHR 43200

**BIBL 43502. Ignatius of Antioch. 100 Units.**

We will closely read in Greek the letters of Ignatius of Antioch, with special attention to questions of authenticity and date, his rhetoric in the context of the Second Sophistic, his theology of suffering and martyrdom, as well as his general importance as a source for understanding early Christian history, theology, and interpretation.

Instructor(s): Jeff Jay Terms Offered: Spring

Prerequisite(s): Intermediate Greek skills (Koine)

**BIBL 43600. The Pastoral Epistles. 100 Units.**

A Greek exegesis course on three short letters addressed to Paul's trusted envoys (1 and 2 Timothy; Titus), which will focus on the following questions: the nature, significance, dynamics and authority of Pauline pseudepigraphy; the forms of ethical argumentation in these letters and their relation to Hellenistic philosophy; the social history of Greco-Roman households and their role in early Christian formation; historical reconstruction of the roles of women in the Paulinist communities addressed by these letters (including a reading of the later work, The Acts of Paul and Thecla, which may represent the viewpoint the author is attacking), and the history of interpretation and outsize influence of this small body of texts on Christian thought and practice, down to the present.

Instructor(s): Margaret M. Mitchell Terms Offered: Winter

Prerequisite(s): Greek skills (Koine and/or Attic)

**BIBL 43804. Deuteronomy 1-4: Composition, Redaction, Textual Transmission. 100 Units.**

This course will examine the complex compositional and textual history of Deuteronomy 1-4. We will consider the role these chapters play in the pentateuchal Deuteronomistic source, their relationship with corresponding texts in Exodus and Numbers, and the relevance of the ancient witnesses for understanding their composition and redaction.

Instructor(s): Jeffrey Stackert Terms Offered: Autumn

**BIBL 44003. Philo of Alexandria. 100 Units.**

In this course we will read the Greek text of Philo's *de opificio mundi*, with other brief excerpts here and there in the Philonic corpus. Our aim will be to use this treatise to elucidate the thought and character of one of the most prolific theological writers of the first century. We will seek to understand Philo as a Greek author and the nature and origins of his style, Philo as a proponent of Platonism, and Philo as a Jew in the context of Alexandrian Judaism. We will also examine his use of the allegorical method as an exegetical tool, and its implications for pagan, Jewish and early Christian approaches to sacred texts.

Instructor(s): David Martinez Terms Offered: Autumn

Prerequisite(s): At least two years of Greek.

Equivalent Course(s): CLAS 35117, CLCV 25117

**BIBL 44500. Philo of Alexandria. 100 Units.**

In this course we will read the Greek text of Philo's *de opificio mundi*, with other brief excerpts here and there in the Philonic corpus. Our aim will be to use this treatise to elucidate the thought and character of one of the most prolific theological writers of the first century. We will seek to understand Philo as a Greek author and the nature and origins of his style, Philo as a proponent of Platonism, and Philo as a Jew in the context of Alexandrian Judaism. We will also examine his use of the allegorical method as an exegetical tool, and its implications for pagan, Jewish and early Christian approaches to sacred texts.

Equivalent Course(s): GREK 24600, GREK 34600

**BIBL 44600. Zion and Zaphon: Biblical Texts from Seventh Century Judah (Chavel) 100 Units.**

Students will examine biblical texts on the premise they respond to the astonishing turn of events in the eighth century bce, in which Assyria dissolved the Israelian kingdom and nearly destroyed the Judean, with: theoretical orientation from history and historiography, memory studies, and literary theory; survey of ancient written and image-based sources; archaeological evidence.

Instructor(s): Simeon Chavel Terms Offered: Autumn

Equivalent Course(s): KNOW 44600

**BIBL 44602. Song of Songs. 100 Units.**

Equivalent Course(s): NEHC 44602

**BIBL 44700. The Book Of Samuel: MT-LXX-DSS. 100 Units.**

Introduction to textual criticism (= manuscript analysis) of the Hebrew Bible through comparison of the book of Samuel in the Hebrew Massoretic Text (MT), the Greek Septuagint (LXX), the Dead Sea scrolls, and parallels in the book of Chronicles.

Equivalent Course(s): NELC 30061

**BIBL 44900. Lecture: Paul's Letter to the Romans. 100 Units.****BIBL 45100. Innerbiblical Exegesis. 100 Units.**

This course will explore the phenomenon of literary revision in the Hebrew Bible and, to a limited extent, its precursors and successor texts. In addition to analyzing various examples of innerbiblical exegesis, we will consider the theoretical issues related to literary revision, including the question of criteria for determining literary dependence and direction of dependence and the intents of texts that reuse source material.

Instructor(s): Jeffrey Stackert Terms Offered: Winter

Prerequisite(s): Strong Biblical Hebrew

**BIBL 45250. Christians" and "Jews", Rhetoric and Reality. 100 Units.**

A critical assessment of different scholarly positions on the relationship between "Christians" and "Jews" in the imperial period up until the end of the fourth century (e.g., "the siblings model," "the parting of the ways," the "wave theory model," the "ways that never parted," and others) as tested against close analysis of such literary sources as the letters of Paul, the gospels of Matthew and John, Justin Martyr's Dialogue with Trypho, Melito of Sardis' Peri Pascha, Tertullian's "Against the Jews," various works of Origen, and John Chrysostom's 8 homilies "Against the Jews/Judaizing Christians." Our goal is careful methodological and historiographical analysis of whether or how from such sources we might discern and reconstruct historical reality - local and/or trans-Mediterranean - about persons and groups, and their identities, viewpoints, practices and interactions.

Equivalent Course(s): HCHR 45250

**BIBL 45602. Giving and Receiving. 100 Units.**

Emphasis will be on care of the indigent. The focus will be textual (classical biblical and rabbinic sources, also some medieval legal codes), but will include comparative issues drawn from anthropology. The larger concern of this course will be on theological matters.

Equivalent Course(s): HIJD 45600

**BIBL 45603. The Greek Magical Papyri. 100 Units.**

No description available.

Equivalent Course(s): GREK 33915, GREK 23915

**BIBL 45913. Sem: Ancient medical writings in context. 100 Units.**

Ancient medicine is intimately linked with philosophical investigation. From the beginning, it fed philosophical theory as well as adapted it to its own use. It also offers a valuable insight into how ordinary humans lived their lives. Medical practice takes us into the homes of the Greeks and Romans, while shedding light on their fears and aspirations. The extant literature is voluminous. There is, first of all, the Hippocratic corpus, a diverse collection of medical writings that drew inspiration from the reputed founder of scientific medicine, Hippocrates. These writings offer a unique insight into the first stages of the creation of a science. Later, Galen established the foundation of Western medicine by his brilliant dissections. As it happens, he was extremely voluble; and he took care to have his spoken words passed on in writing. As a result, we learn much more than just medical theory: we know how physicians competed with one another, and how they related to their patients. In sum, this seminar will study a selection of medical writings, conjointly with some philosophical and literary writings, in an attempt to gauge the intellectual and social significance of ancient medicine. Some knowledge of Greek will be useful.

Instructor(s): E. Asmis Terms Offered: Winter

Equivalent Course(s): CLAS 45913

**BIBL 46399. The Apocalypse of John: Conflict of Interpretations. 100 Units.**

We will examine various and sometimes conflicting hermeneutical strategies for decoding this enigmatic work and accessing its complex symbolism and imagery. The first task will be to gain some purchase on how the Apocalypse of John (a.k.a. Revelation) works as an example of ancient apocalyptic writing in comparison with near-contemporary Jewish apocalypses. We will also examine how this text portrays the Roman imperial regime, with special attention to its critique of the imperial cult and other ways it intersects with and addresses Greco-Roman history, religion, politics, and society. On the other side of this literary-historical analysis we will discuss the contemporary reception of the Apocalypse, focusing on how its critical and subversive theological grammars have been redeployed in modern contexts of political struggle and oppression, for example, in South Africa during Apartheid, as well as its interpretation in critical theories, intercultural interpretations, and environmental ethics. The overall logic of this course forces serious hermeneutical reflection and discussion about the relationship between literary, historical, and constructive readings, as well as between interpretive strategies that forefront history, suspicion, or retrieval, examples of which we will juxtapose and vigorously discuss.

**BIBL 46503. The Controversial Apostle. 100 Units.**

Was Paul "the founder of Christianity?" a devout rabbi? a religious fanatic? an intellectual? a foe of "religion"? a universalist before his time? a Jewish apostate who vilified his own people? a prophet to the Gentiles like Jonah? a misogynist? an anti-imperial agitator? a clever religious free-lancer? a covenantal theologian? This course will examine scholarly portraits of "the apostle Paul" (as he is known to history) from the 20th and 21st centuries, including also perhaps some forays into the graphic arts and cinema. Students will learn tools for critically analyzing these portraits, their methodologies, their own poetics, and their implications for larger questions about "Christianity," "Judaism," "religion" and "politics," in past and present.

Instructor(s): Margaret Mitchell Terms Offered: Spring

Note(s): Note: open to undergraduates with permission of instructor.

**BIBL 46800. Tragedy and the Tragic Vision in Early Jewish and Christian Literature. 100 Units.**

We will start by studying the tragic theories of Friedrich Nietzsche, George Steiner, Simone Weil, and David Tracy, with special attention to how each theorist construes the contested relationship between tragedy and the Judeo-Christian tradition, which is viewed variously as hostile or responsive to tragedy, incapable of anything approaching "authentic tragedy" or productive of the best examples of its kind. In light of this conflict of interpretations we will then study, discuss, and closely interpret a variety of early Jewish and Christian texts where tragic drama is appropriated, interpreted, and/or composed, and where the tragic vision in some form is (arguably) alive. Authors to be studied include (among others): Ezekiel the Tragedian (who dramatizes the Exodus in the form of Greek tragic drama), Philo of Alexandria, Paul, Mark, John, Origen, Lucian, and Pseudo-Gregory's *Christus patiens* (which is an adaptation of poetic material from Euripides' *Bacchae* for a presentation of Christ's passion and resurrection).

Equivalent Course(s): RLVC 46800

**BIBL 46900. Readings in Plutarch's Demonology. 100 Units.**

We will read sections of Plutarch's *Moralia* dealing with the topic of daimones, particularly from the treatise *De defectu oraculorum* ("On the Decline of the Oracles"). We will also read the major demonological passages from the Greek New Testament and compare the perspectives on the origin, nature, and activities of the daimon.

Instructor(s): David Martinez Terms Offered: Winter

Prerequisite(s): At least two years of Greek required.

**BIBL 48116. Seminar: Cicero Orator. 100 Units.**

Cicero's culminating essay on oratory is compared with Aristotle's *Rhetoric*, other rhetorical writings by Cicero, and some of the speeches with the aim of identifying distinctive preoccupations of Latin oratory at the end of the Republic. Topics considered include the influence of philosophy on rhetoric, practice versus theory, teleology in the history of Roman oratory, the construction of Roman auctoritas, and the relation of live performance to publication. Ident. CLAS 48116. Peter White. ARR.

Equivalent Course(s): LATN 48116

**BIBL 51602. Josephus and the New Testament. 100 Units.****BIBL 51800. Exegesis Seminar: 2 Corinthians. 100 Units.**

An exegesis course on the Greek text of 2 Corinthians, in which we shall critically test one theory of literary partition through a close reading in succession of each of the five letter fragments now contained in the redacted canonical epistle. This allows for a fresh historical reconstruction of an unfolding conflict, and for due attention to how Paul's letters and their multiple meanings contributed to it, as he and his earliest readers struggle to control meaning in the context of suspicion, misunderstanding and dissent. Focal themes: epistolary theory and practice; the nature, logic and limitations of Pauline rhetoric; the cultural and religious repertoire upon which Paul draws in these letters (e.g., on boasting, reconciliation, military imagery, anthropology, consolation, heavenly journeys, fund-raising and gift-giving); the purpose and art of interpretation and its audiences.

Instructor(s): Margaret M. Mitchell Terms Offered: Autumn

Prerequisite(s): Intermediate Greek skills (Koine)

Equivalent Course(s): NTEC 51800

**BIBL 52100. Galatians and James: Traditions in Conflict? 100 Units.**

Is salvation by faith or by works (or by some combination of the two)? This seminar will involve a close exegetical analysis of two early Christian documents, both purportedly letters by first generation Christians, which use suspiciously similar vocabulary and even invoke the same exemplum (Abraham) to debate this religious question. First we shall study the historical context, religious world-view, rhetorical purpose and theology of each document on its own terms, and then test various theories of their literary and historical relationships with one another, while simultaneously engaging *κατὰ πρόσωπον* with the long and intertwined history of reception of both. Ongoing discussion of the nature, purpose, meaning and challenges of a biblical canon, its authority and negotiability in Christian traditions of thought and practice over time.

Instructor(s): Margaret M. Mitchell Terms Offered: Autumn

Prerequisite(s): Greek skills (Koine)

Equivalent Course(s): NTEC 52100, HCHR 52100

**BIBL 52304. The Priestly God in the Hebrew Bible. 100 Units.****BIBL 52800. The Book of Kings: Seminar. 100 Units.**

Equivalent Course(s): NEHC 42800

**BIBL 52907. Lamentations. 100 Units.****BIBL 53500. Early Christian Biblical Interpretation. 100 Units.**

This year the Early Christian Biblical Interpretation seminar will focus on two caches of untranslated Greek homiletic texts: the Greek homilies on the Psalms by Origen of Alexandria (discovered in 2012, published in a critical edition in 2015), and homilies by John Chrysostom on "problem passages" in the Pauline epistles. Reading Origen and Chrysostom alongside one another will allow us to test the accuracy of the traditional divide between "Alexandrine allegory" and "Antiochene literalism," while also focusing on the various ways that each employs the traditional school form of *problemata kai lyseis* ("problems and solutions") in his interpretive work and its rhetorical presentation.

Instructor(s): Margaret M. Mitchell Terms Offered: Winter

Prerequisite(s): Advanced Greek skills (Attic and Koine)

Equivalent Course(s): NTEC 53500, HCHR 53500

**BIBL 53510. Early Jewish Interpretation of the Hebrew Bible. 100 Units.**

Explores Jewish ideas and hermeneutics at Exodus 19-20 and select other biblical texts, in sources from the Septuagint and Dead Sea scrolls through Targumim and Rabbinic literature to Medieval Jewish commentaries.

Instructor(s): Simeon Chavel Terms Offered: Autumn

Prerequisite(s): Biblical Hebrew; Biblical Greek or Aramaic; Professor Approval

Equivalent Course(s): HIJD 53510, NELC 30063

**BIBL 54404. Dion of Prusa and the New Testament. 100 Units.****BIBL 54700. Critical Methods in the Study of the Hebrew Bible. 100 Units.**

Advanced methods seminar in Hebrew Bible.

Instructor(s): J. Stackert Terms Offered: Autumn

**BIBL 55100. Hebrew Bible Colloquium. 100 Units.**

Students will develop together their written-argument skills by substantially improving and expanding a graded paper from a prior course in Hebrew Bible. The course will entail reading and presenting each other's work, providing together critical feedback, and new research and writing.

Instructor(s): S. Chavel Terms Offered: Winter

**BIBL 55110. Sources of the Pentateuch. 100 Units.**

Seminar for hands-on experience in identifying, "separating," and interpreting sources within the Pentateuch (and Joshua) through varied examples.

Instructor(s): Simeon Chavel Terms Offered: Spring

Prerequisite(s): Biblical Hebrew and Greek

Equivalent Course(s): NEHC 30027

**BIBL 55118. The Book of Job. 100 Units.**

A critical, multifaceted exploration of this influential and provocative work on justice in God's world.

**BIBL 55900. Biblical Historical Texts. 100 Units.**

This is a reading course in biblical texts that narrate the past. We will consider the nature of biblical historiography as we read a selection of historical texts from across the biblical canon. All biblical texts will be read in Hebrew.

Instructor(s): Jeffrey Stackert Terms Offered: Spring

Prerequisite(s): One year of Biblical Hebrew

**BIBL 70000. Advanced Study: Biblical Studies. 300.00 Units.**

Advanced Study: Biblical Studies

## COMMITTEE ON THE MINISTRY COURSES

**CHRM 30500. Colloquium: Introduction to the Study of Ministry. 100 Units.**

This year-long integration seminar grounds first year M.Div. students in habits and perspectives essential to the practice of ministry. Students will cultivate the discipline of attention—learning to read closely, to listen deeply, to interrogate their experience, and to participate in rigorous critical conversation. During the first quarter, students will explore the relationship of narrative and theology; the second quarter will engage students in a close encounter with urban ministry; during the third quarter, students will integrate tradition, reason, and experience as they articulate definitions of ministry

Instructor(s): Cynthia Lindner Terms Offered: Autumn

Prerequisite(s): First year M.Div. students only.

**CHRM 32500. Theology in the Public Square. 100 Units.**

This course examines the religious thought of religious leaders such as Dorothy Day, Thich Nhat Hanh, Abraham Joshua Heschel, Martin Luther King, Jr., Malcolm X, and Reinhold Niebuhr in conversation with each other and as resources for American public life today. This is a required course for first year MDivs; open to MA students in the Divinity School only with consent of instructor  
 Instructor(s): Kristine Culp Terms Offered: Winter

**CHRM 35100. Arts of Ministry: Worship and Preaching. 100 Units.****CHRM 35102. Arts of Ministry: Ritual, Worship, Preaching, and Teaching. 100 Units.**

This course is the first of a three-quarter sequence introducing students to essential aspects of religious leadership; the sequence is required for second-year MDIV students and complements their work in field education. In this course, students have the opportunity to visit and observe religious practice in several religious communities, as they are reading ritual theory and researching their own traditions' practices. Weekly "practice labs" offer students the opportunity to practice speaking to and on behalf of religious communities, instruct students on ritual performance, and invite students to engage their classmates in a life cycle ritual of their own construction.

Instructor(s): Cynthia Lindner Terms Offered: Autumn

Prerequisite(s): Second year M.Div students, or by permission from instructor.

**CHRM 35150. Arts of Ministry: Ritual, Worship, Preaching and Speaking. 100 Units.**

This course is the first of a three-quarter sequence introducing students to essential aspects of religious leadership; the sequence is required for second-year MDIV students and complements their work in field education. In this course, students have the opportunity to visit and observe religious practice in several religious communities, as they are reading ritual theory and researching their own traditions' practices. Weekly "practice labs" offer students the opportunity to practice speaking to and on behalf of religious communities, instruct students on ritual performance, and invite students to engage their classmates in a life cycle ritual of their own construction.

**CHRM 35202. Arts of Ministry: Spiritual Care and Counseling. 100 Units.**

This course is the second of a three-quarter sequence introducing students to essential aspects of religious leadership; the sequence is required for second-year M.Div. students and complements their work in field education. In this course, students explore and practice the requisite skills for spiritual care and counseling in congregations, hospitals, university chaplaincies and other settings. Participants will interrogate human experience through several lenses, including theological and philosophical anthropologies, family systems theory, and relational and self-psychologies, with special attention to theories of race, ethnicity and gender. Practice labs will help students hone listening skills and narrative therapies, diagnosis and referrals, and healing rituals.

Instructor(s): Cynthia Lindner Terms Offered: Winter

Prerequisite(s): Second year M.Div. students, or by permission of instructor

**CHRM 35300. Arts of Ministry: Community, Leadership and Change. 100 Units.**

This course is the third of a three-quarter sequence introducing students to essential aspects of religious leadership; the sequence is required for second-year M.Div. students and complements their field education experience. In this final quarter of the year-long sequence, students study congregations as "communities-within-communities," examining the public life of congregations and their leaders as responsible agents of change, both within the religious community and in the wider context. Through research projects and case studies, students practice the skills of analysis, decision-making, negotiation and visioning that are essential to organizational vitality and constructive community engagement.

Instructor(s): Cynthia Lindner Terms Offered: Spring

Prerequisite(s): Second year M.Div. students or by permission of instructor

**CHRM 40600. Practice of Ministry I. 100 Units.**

For course description contact Divinity.

Instructor(s): Wesley Sun Terms Offered: Autumn

Prerequisite(s): Open to Second Year M.Div students only.

**CHRM 40700. The Practice of Ministry II. 100 Units.**

Instructor(s): Wesley Sun Terms Offered: Winter

Note(s): Do not register for this course.

**CHRM 40800. Practice of Ministry III. 100 Units.**

The Practicum sequence complements the MDiv Congregational Placement and offers opportunities for students to engage in critical reflection of their respective practical experiences of ministry leadership. In addition to this element of personal and practical reflections, students will engage a range of readings, written exercises, and classroom conversations to assist in articulating and refining their own practice of ministry.

Instructor(s): Wesley Sun Terms Offered: Spring

**CHRM 42800. Senior Ministry Thesis Seminar. 100 Units.**

Required seminar for M.Div. students in the year in which they are writing and presenting their theses.

Instructor(s): Cynthia Lindner Terms Offered: Winter

Prerequisite(s): Third or Fourth year M.Div. students only

**CHRM 50202. Advanced Preaching Seminar. 100 Units.****CHRM 50401. Advanced Seminar in Spiritual Care: Defining Health Multidisciplinary Explorations. 100 Units.****CHRM 70000. Advanced Study: Ministry. 300.00 Units.**

Advanced Study: Ministry

## HISTORY OF CHRISTIANITY COURSES

**HCHR 30200. History of Christian Thought II. 100 Units.**

For course description contact Divinity.

Equivalent Course(s): THEO 30200, HIST 31902

**HCHR 30300. History of Christian Thought III. 100 Units.**

This course covers the early modern era from the 14th through the 16th century. The emphasis is on intellectual history, particularly that of the reformation and the Council of Trent. The course includes readings from 14th century mystics and late-medieval dissidents such as John Hus, Luther, Zwingli and Calvin, as well as Ignatius of Loyola and the Council of Trent.

Instructor(s): Susan Schreiner Terms Offered: Spring

Equivalent Course(s): THEO 30300

**HCHR 30400. History of Christian Thought IV. 100 Units.**

This fourth class in the History of Christian Thought sequence deals with the period from the Council of Trent to the mid-18th Century (1550-1750). Themes to be discussed include the rise of modern theology, the relationship between theology and philosophy, the relationship between faith and reason, and the increasing diversification of modes of theological discourse.

Instructor(s): Ryan Coyne Terms Offered: Autumn

Equivalent Course(s): THEO 30400

**HCHR 30601. Introduction to Coptic. 100 Units.**

This course introduces the last native language of Egypt, which was in common use during the late Roman, Byzantine, and early Islamic periods (fourth to tenth centuries CE). Grammar and vocabulary of the standard Sahidic dialect are presented in preparation for reading biblical, monastic, and Gnostic literature, as well as a variety of historical and social documents.

Instructor(s): Robert Ritner Terms Offered: Autumn

Prerequisite(s): Second-year standing required; knowledge of earlier Egyptian language phases or Classical Greek or Koine Greek helpful but not required

Equivalent Course(s): EGPT 10201, MDVL 10201

**HCHR 30602. Coptic Texts. 100 Units.**

This course builds on the basics of grammar learned in EGPT 10201 and provides readings in a variety of Coptic texts (e.g., monastic texts, biblical excerpts, tales, Gnostic literature).

Instructor(s): Robert Ritner Terms Offered: Winter

Prerequisite(s): EGPT 10201

Equivalent Course(s): EGPT 10202

**HCHR 30900. History of Christian Thought V: Modern Religious Thought. 100 Units.**

This course traces the history of modern religious thought from Kant, Schleiermacher, and Hegel through Feuerbach, Kierkegaard, Troeltsch, and Barth.

Instructor(s): Kevin Hector Terms Offered: Spring

Equivalent Course(s): THEO 30700

**HCHR 31903. Medieval Christian Mythology. 100 Units.**

Heaven and hell, angels and demons, the Virgin Mary and the devil battling over the state of human souls, the world on the edge of apocalypse awaiting the coming of the Judge and the resurrection of the dead, the transubstantiation of bread and wine into body and blood, the great adventures of the saints. As Rudolf Bultmann put it in his summary of the "world picture" of the New Testament, "all of this is mythological talk," arguably unnecessary for Christian theology. And yet, without its mythology, much of Christianity becomes incomprehensible as a religious or symbolic system. This course is intended as an introduction to the stories that medieval Christians told about God, his Mother, the angels, and the saints, along with the place of the sacraments and miracles in the world picture of the medieval church. Sources will range from Hugh of St. Victor's summa on the sacraments to Hildegard of Bingen's visionary "Scivias," the Pseudo-Bonaventuran "Meditations on the Life of Christ," and Jacobus de Voragine's "Golden Legend," along with handbooks on summoning angels and cycles of mystery plays.

Instructor(s): R. Fulton Brown Terms Offered: Winter

Equivalent Course(s): HIST 31903, HIST 21903, RLST 21903

**HCHR 32106. Introduction to the Study of Iconography. 100 Units.**

Equivalent Course(s): ARTH 32106, RLIT 32106, ARTH 22106, RLST 28320

**HCHR 32111. Mary and Mariology. 100 Units.**

More than a saint but less than God, no figure of Christian devotion other than Jesus Christ has inspired as much piety or excited as much controversy as the Virgin Mother of God. In this course, we will study the development of the Virgin Mary's image and cult from her descriptions in the Gospels through the modern papal definitions of Marian dogma so as to come to some understanding how and why this woman "about whom the Gospels say so little" has become a figure of such popular and theological significance. We will consider both the medieval flowering of her cult and its dismantling, transformation, transmission, and reinvention in the centuries since.

Instructor(s): R. Fulton Brown Terms Offered: Autumn

Equivalent Course(s): HIST 32111, HIST 22111, RLST 22111

**HCHR 32302. Byzantium: Art, Religion, Culture. 100 Units.**

In this introductory seminar we will explore works of art and architecture as primary sources for Byzantine civilization. Through the close investigation of artifacts of different media and techniques, students will gain insight into the artistic production of the Byzantine Empire from its foundation in the 4th century AD to the Ottoman conquest in 1453. We will employ different methodological approaches and resources that are relevant for the fruitful investigation of artifacts in their respective cultural settings. In order to fully assess the pivotal importance of the visual arts in Byzantine culture, we will address a wide array of topics, including art and ritual, patronage, the interrelation of art and text, classical heritage, art and theology, Iconoclasm, etc.

Equivalent Course(s): ARTH 32302, ARTH 22302, RLVC 32302

**HCHR 32900. The Italian Renaissance. 100 Units.**

Florence, Rome, and the Italian city-states in the age of plagues and cathedrals, Dante and Machiavelli, Medici and Borgia (1250-1600), with a focus on literature and primary sources, the recovery of lost texts and technologies of the ancient world, and the role of the Church in Renaissance culture and politics. Humanism, patronage, translation, cultural immersion, dynastic and papal politics, corruption, assassination, art, music, magic, censorship, religion, education, science, heresy, and the roots of the Reformation. Assignments include creative writing, reproducing historical artifacts, and a live reenactment of a papal election. First-year students and non-history majors welcome.

Instructor(s): A. Palmer Terms Offered: Spring

Equivalent Course(s): KNOW 31405, RLST 22900, CLAS 32914, HIST 32900, CLCV 22914, HIST 22900, KNOW 21405, ITAL 32914, ITAL 22914

**HCHR 33200. Interpreting the Gospel According to Matthew. 100 Units.**

An exegesis course on "the church's gospel," which will seek to create a constructive conversation between modern redaction-critical readings of Matthew as a document forged in heated interaction with a specific historical context (particularly defined by the inter-/intra-Jewish polemics and the emergence of the "ekklesia" as distinct from the synagogue) and the history of interpretation and effects of this gospel in the ancient church and up to the present, including film. Each student will select an interpreter or interpretation--ancient, medieval, modern, post-modern--to impersonate in class discussions.

Instructor(s): Margaret M. Mitchell Terms Offered: Winter

Prerequisite(s): BIBL32500 (Introduction to the New Testament) or equivalent. There are no language prerequisites, but there will be ample opportunity to exercise skills in Koine Greek and other languages of interpretation.

Equivalent Course(s): NTEC 33200, BIBL 43100



**HCHR 34304. Carolingian Renaissance. 100 Units.**

The Carolingian Renaissance flowered thanks to the leadership of a new royal (AD 751) and then (from Christmas 800) imperial dynasty. Expansive political and cultural initiatives reshaped Europe into a distinct space, not least, though paradoxically, through its fragmentation after AD 843. We shall study the actors and trends at play, the important role of Classical models and Latin book culture, and consider the relevant sources in all their physical, textual, and imaginative variety.

Instructor(s): M. Allen Terms Offered: Winter

Equivalent Course(s): HIST 32115, HIST 22115, CLCV 22115, CLAS 32115, RLST 21610

**HCHR 34900. The Age of Walter Rauschenbusch: History and Historiography of the Social Gospel. 100 Units.**

This course is an intensive analysis of the origins, development, and historical significance of the Social Gospel as a religious and social reform movement in America. Particular emphasis is devoted to the theological works of Walter Rauschenbusch and broader intellectual and cultural developments in the US from the 1880s to the 1920s. Some basic knowledge of the history of biblical interpretation is helpful to make sense of the theological and biblical controversies of the time period. Some attention in class and in the readings will be devoted to the origin of these developments as a factor in the emergence of the Social Gospel.

Instructor(s): Curtis Evans Terms Offered: Autumn

Equivalent Course(s): RAME 34900

**HCHR 35600. The Christian Right: History and Historiography. 100 Units.**

This seminar examines the "new" Christian Right as a political project and a prescriptive Christian way of living in a rapidly changing society. We explore the question of whether the Christian Right is primarily a response to a number of cultural and political shifts in the 1960s or a movement with a longer history and a broader agenda. Attention is also paid to the relationship between the Christian Right and the larger evangelical movement.

Instructor(s): Curtis Evans Terms Offered: Winter

Equivalent Course(s): RAME 35600, AMER 35600

**HCHR 36916. Reading Greek Literature in the Papyri. 100 Units.**

The earliest--and often the only--witnesses for Greek literary works are the papyri. This makes their testimony of great importance for literary history and interpretation, but that testimony does not come without problems. In this course we will cover some of the concepts and techniques needed to recover the literary treasure contained in this highly complex material: from the history of book forms, the textual tradition of literary works, and the creation of the canons to more philological aspects such as editorial practice, Textkritik, and paleography. Our literary corpus will include biblical texts, paraliterary (school and magical) texts, and translations of Egyptian texts into Greek. We will work with photographs of the papyri, and every part of the course will be based on practice. As appropriate we will also work with the University of Chicago's collections of papyri.

Prerequisite(s): at least two years of Greek

Equivalent Course(s): BIBL 36916, GREK 25116, GREK 35116

**HCHR 37500. Spirituality of the 16th Century. 100 Units.**

Equivalent Course(s): THEO 37500

**HCHR 37701. Colloquium: US Social History--Catholics as Americans. 100 Units.**

This colloquium focuses on recent historiography to explore the implications of the presence of Roman Catholics within the American population for the central interpretive narratives of American history. Readings will range in time from the colonial period to the later twentieth century, and address such themes as colonization, westward expansion, immigration and ethnicity, church-state relations, slavery and the Civil War, citizenship and political participation, welfare and reform, gender and sexuality, race relations, transnational ties.

Instructor(s): K. Conzen Terms Offered: Spring

Prerequisite(s): Upper-level undergraduates with consent of instructor

Equivalent Course(s): HIST 47701

**HCHR 39200. Latin American Religions, New and Old. 100 Units.**

This course will consider select pre-twentieth-century issues, such as the transformations of Christianity in colonial society and the Catholic Church as a state institution. It will emphasize twentieth-century developments: religious rebellions; conversion to evangelical Protestant churches; Afro-diasporan religions; reformist and revolutionary Catholicism; new and New Age religions.

Instructor(s): D. Borges Terms Offered: Spring

Equivalent Course(s): LACS 29000, CRES 29000, LACS 39000, MAPS 39200, HIST 39000, RLST 21401, CRES 39000, HIST 29000

**HCHR 39402. Race and Religion in the U.S. in the 20th Century. 100 Units.**

This course examines how religion has been shaped, constructed, and formed in response to and in the context of changing racial realities in America in the 20th century. Most of our emphasis will be attuned to the central black/white divide and Christian communities, though you are encouraged to write your final paper on a topic of your choosing that does not fit into any of these categories.

Equivalent Course(s): AMER 39402, RAME 39402

**HCHR 39522. Europe's Intellectual Transformations, Renaissance through Enlightenment. 100 Units.**

This course will consider the foundational transformations of Western thought from the end of the Middle Ages to the threshold of modernity. It will provide an overview of the three self-conscious and interlinked intellectual revolutions which reshaped early modern Europe: the Renaissance revival of antiquity, the "new philosophy" of the seventeenth century, and the light and dark faces of the Enlightenment. It will treat scholasticism, humanism, the scientific revolution, Bacon, Descartes, Hobbes, Locke, Voltaire, Diderot, and Sade.

Instructor(s): A. Palmer Terms Offered: Winter

Prerequisite(s): Students taking FREN 29322/39322 must read French texts in French.

Note(s): First-year students and non-History majors welcome.

Equivalent Course(s): SIGN 26036, FREN 39322, FREN 29322, RLST 22605, HIST 39522, HIST 29522

**HCHR 40608. Becoming Modern: Religion in America in the 1920's. 100 Units.**

Terms such as "acids of modernity" and the "modern temper" were commonly used in the 1920s to describe a new phenomenon in American history. Historians still regard the 1920s as a significant moment in US History, even while revising older narratives that viewed such changes as leading to a decline in church attendance and religious practice. In the 1920s, the nation struggled with the effects of massive immigration, decades of urbanization, and significant cultural and social changes that had profound implications for religious practice and belief. This course takes an extended look at the 1925 Scopes Trial, the fundamentalist modernist controversy, and the intellectual and cultural challenges to traditional religious beliefs and practices.

Instructor(s): Curtis Evans Terms Offered: Autumn

Equivalent Course(s): RAME 40608

**HCHR 40902. Religion in America from the Revolution to the Civil War. 100 Units.**

Equivalent Course(s): RAME 40902

**HCHR 41102. Dialogue in the Middle Ages. 100 Units.**

Dialogue was a crucial part of religious pedagogy in the Middle Ages, and was used in a wide range of genres, including hagiography, anti-Jewish polemic, and philosophical conversation. This class will investigate the practice of written dialogue across a broad range of texts, covering the period from Gregory the Great's Dialogues to later medieval scholastic disputation. We shall also consider the relationship between written dialogue and public performance. Reading knowledge of Latin is helpful but not required.

Instructor(s): Lucy Pick Terms Offered: Winter

Equivalent Course(s): THEO 41102

**HCHR 41401. Gender, Power and Religion in Medieval Europe (800-1100) 100 Units.**

This course will examine the intersection of religious and secular power and the way these were reflected in and shaped by the gender systems of early medieval Europe. Topics to be studied include Kantorowicz's notion of "the king's two bodies," royal men and women, women and memorial culture, lineage and gender, marriage, and monastic culture. We will examine the Carolingian world and its aftermath, Ottonian Germany, Anglo-Saxon England, Hungary, and the early Spanish kingdoms.

Equivalent Course(s): HIST 42701, GNSE 41400

**HCHR 41604. The Cult of Relics in Byzantium and Beyond. 100 Units.**

Equivalent Course(s): ARTH 41602, RLIT 41604

**HCHR 41700. Calvin's Institutes. 100 Units.**

This course examines the key concepts of Calvin's theology through his major work: the definitive 1559 edition of the Institutes of the Christian Religion.

Equivalent Course(s): FNDL 23113, THEO 41300, RLST 20702

**HCHR 42010. Ancient Sexualities and Early Christianity. 100 Units.**

A study of ancient Greek and Roman and early Jewish and Christian attitudes toward sex and constructions of sexuality, especially homosexuality and lesbianism, as well as sexuality as it relates to gender, prostitution, marriage, and virginity. We will closely examine and discuss many of the most important primary sources for these issues from the non-Christian world, including texts by Aeschines, Plato, Lucian, Ovid, Juvenal, Martial, Musonius Rufus, and Philo. In light of the map that emerges by examining these forms of erotic subjectivity in the premodern cultures of Greece and Rome, we will then focus on analyzing several Christian primary sources, including parts of Paul's epistles and the Gospel of John, and selections from Clement of Alexandria, John Chrysostom, and others. We will have the opportunity to think about Michel Foucault's revolutionary complication of the whole notion of "sexuality" as it relates to conceptions of desire, pleasure, and the self as we interpret and analyze several of the primary sources with which Foucault himself worked. We will also have the opportunity to assess the scholarship of several leading scholars in this area, including the work of John Boswell, Arnold Davidson, K.J. Dover, David Halperin, Martha Nussbaum, Craig Williams, Daniel Boyarin, Bernadette Brooten, Dale Martin, etc.

Equivalent Course(s): BIBL 42010

**HCHR 42407. Comparative and Global Christianities. 100 Units.**

Equivalent Course(s): AASR 42407

**HCHR 42603. Colloquium: Virtues and Vices in Medieval Christian Thought. 100 Units.**

What is virtue? How does a soul acquire it? What happens when it succumbs to vice? As medieval monks, preachers, poets, and scholastics understood, training the soul in virtue is no easy task. The vices, like demons, are ever ready to attack, rendering the soul a battlefield-or a castle under siege. How ought the soul prepare? In this course, we read across the medieval tradition of thinking about the soul's struggle with virtue and vice from Prudentius's "Psychomachia" to Dante's "Inferno" and "Purgatorio". We will consider sources commenting on scripture, particularly Gregory the Great's "Moralia in Job", as well as those drawing on Aristotle, including William of Auvergne's Treatise on the Virtues. We will pay special attention to the role of memory, allegory, and confession as practices for training the soul, along with more formal theories of virtue and vice.

Instructor(s): R. Fulton Brown Terms Offered: Autumn

Prerequisite(s): Upper-level undergraduates by consent of instructor.

Equivalent Course(s): HIST 42603

**HCHR 42901. Christianity and Slavery in America, 1619-1865. 100 Units.**

This course examines the history of Christian thought and practice regarding slavery in the United States. Particular attention is paid to Christian missions to slaves, debates about the abolition of slavery, the pro-slavery Christian defense, and the practice and evolution of slave religion.

Instructor(s): Curtis Evans Terms Offered: Autumn

Equivalent Course(s): RAME 42901, RLST 21303

**HCHR 42999. The Religious Thought of Emerson and W. James. 100 Units.**

This seminar focuses on late nineteenth-century American religious thought, centering on R.W. Emerson and William James, to see how their thought can be used productively today in light of contemporary constructive theological pressures. The theme will be on the interplay of nature and human nature, both in Emerson's view of nature, moral perfectionism and religion, and in James' view of religion. The work of Stanley Cavell (for Emerson) and Charles Taylor (on W. James) among others will help guide our discussions.

Instructor(s): Willemien Otten Terms Offered: Autumn

Equivalent Course(s): HIST 62208, THEO 42999

**HCHR 43000. Loss And The Study Of Lives. 100 Units.**

Equivalent Course(s): DVSR 43000

**HCHR 43101. The Catholic Reformation. 100 Units.**

This course analyzes early modern Catholicism and covers the years from 1400-1600. The readings include treatises on the nature of the church, the role of dissent, the polemics against the Protestants, and the spirituality of this era. The requirement for the course is a take-home examination.

Equivalent Course(s): THEO 43101

**HCHR 43104. The Second Great Awakening. 100 Units.**

Equivalent Course(s): RAME 43104

**HCHR 43200. Colloquium: Ancient Christianity. 100 Units.**

A critical reading of influential narratives--both ancient and modern--of "the rise of Christianity" in the first four centuries, and the sources from which they are composed, asking the question: can such a narrative be told (if it can be told) in a way other than as a romance or a tragedy? Each week we shall analyze select primary sources (textual, artistic, architectural, on which students will give presentations) that illuminate crucial issues (e.g. demographics, conversion, persecution, martyrdom, asceticism, gender, ecclesiological and ritual structures, intellectual lineages, orthodoxy and heresy), personalities (e.g., Ignatius, Perpetua and Felicitas, Irenaeus, Antony, Eusebius, Constantine, Augustine) and events. On-going reflection on the nature of historiography as a science and an art, involving both discovery and invention.

Instructor(s): Margaret Mitchell Terms Offered: Autumn

Equivalent Course(s): BIBL 43200

**HCHR 43301. Religion in Modern America, 1865 to 1920. 100 Units.**

This course is a general history of religion in America from the Civil War to the 1920s. Special emphases include religious practice, interreligious encounters and conflicts, race, confrontation with modernity, and the changing social and public dimensions of religion in the U.S.

Equivalent Course(s): RAME 43301

**HCHR 43302. Comparative Mystical Literature: Islamic, Jewish and Christian. 100 Units.**

The mysticisms of the three monotheistic faiths share many features that invite comparison. All three deal with sacred texts that overlap in instances, and all three responded in different ways to the philosophical mysticisms inherited from Classical antiquity. While there are a number of influences, both direct and indirect, among these traditions, there are far more instances of similar structural motifs shared by the three. This course is designed to explore the history and structural dynamics of Jewish, Christian, and Islamic mysticisms through the careful reading of primary sources across the traditions. The Class will be limited to 20 students on a first-come, first-serve basis. Each student will be expected to demonstrate reading competence in the language of one of the mystical traditions (e. g., Hebrew, Arabic, Persian, Latin, or one of the Christian vernaculars).

Equivalent Course(s): HIJD 43301, CMLT 43301, ISLM 43301, RLIT 43303

**HCHR 43900. Luther And The Old Testament. 100 Units.**

Equivalent Course(s): THEO 43900

**HCHR 43995. Comparative Issues in Monotheistic Mystical Traditions. 100 Units.**

The mysticisms of the three monotheistic faiths share many features that invite comparison. All three deal with sacred texts that overlap in instances, and all three responded in different ways to the philosophical mysticisms inherited from Classical antiquity. While there are a number of influences, both direct and indirect, among these traditions, there are far more instances of similar structural motifs shared by the three. This course is designed to explore the history and structural dynamics of Jewish, Christian, and Islamic mysticisms through the careful reading of primary sources across the traditions.

Equivalent Course(s): ISLM 43995, HIJD 43995, RLIT 43995, CMLT 43995

**HCHR 44004. The Veneration of Icons in Byzantium: History/Theory/Practice. 100 Units.**

Equivalent Course(s): RLIT 44004, ARTH 44014, RLST 28704

**HCHR 44600. Renaissance and Reformation. 100 Units.**

This class examines points of convergence and divergence during the era of the Renaissance and the Reformation spanning the time between Cusa and Bruno. The issues analyzed will go beyond strictly theological debates.

We will examine views of reason and human nature, the revival of Platonism, the rise of historical thought, the study of law and philology, and the implications regarding the development of perspective on both thought and art. We will also examine the role of rhetoric, poetry, and moral philosophy; the rise of skepticism, the appeal to certitude, curriculum reform, and the reform of art as exemplified by Michelangelo.

Instructor(s): Susan Schreiner Terms Offered: Winter

Equivalent Course(s): THEO 44601

**HCHR 44804. Virginity and the Body in Late Antiquity & Early Middle Ages. 100 Units.**

What did virginity mean to Christians in Late Antiquity, and how did this change and develop in the early medieval period? What notions of the body and bodilyness did an ideal of virginity encourage and support?

We will begin by reading Peter Brown's classic, *The Body and Society: Men, Women and Sexual Renunciation in Early Christianity*, together with some of the primary sources Brown uses to make his case, and selected recent studies. We will take this theme into the early Middle Ages through a reading of monastic rules, hagiographies, and other texts.

Equivalent Course(s): GNSE 44804, THEO 44804, HIIST 60606

**HCHR 45200. The Holy Land in the Middle Ages. 100 Units.**

This course will examine written and visual material testifying to the medieval encounters of the Abrahamic religions in a sacred landscape where the histories of Jews, Christians, and Muslims overlap. While bearing witness to the cultural wealth and religious pluralism that characterize the Holy Land during the Middle Ages, texts and visual artifacts from the period likewise testify to religious competition, conflict, loss, and exclusion. Among the primary textual sources we will read (in English translation) are accounts by pilgrims and other travellers to the Holy Land written between the fourth and fifteenth centuries, extracts from medieval chronicles, and eye-witness accounts drawn up during the period of the Crusades. These writings illuminate how individuals of different religious backgrounds experienced sacred space and rituals performed at various holy sites. On a broader scale, they offer insight into perceptions of religious identity, superiority, and "otherness." Last, but not least, these texts inform us about the physical appearance of sites and buildings that no longer exist or have undergone multiple refurbishments. In addition to the textual material, we will study art and architecture created in the Holy Land for different religious communities (e.g., synagogues and their richly decorated mosaic floors, sites and souvenirs of Christian pilgrimage, major works of Islamic art and architecture). The sacred sites and dynamic history of the Holy Land have of course stimulated human imagination and creativity well beyond its geographical confines as well. We will thus also study phenomena of its reception in medieval Europe as manifest, for instance, in the illumination of manuscripts, stained glass windows, architectural replicas of the Holy Sepulchre, narratives of the "Holy Grail," or notions of the "Heavenly Jerusalem."

Equivalent Course(s): RLVC 45200, ARTH 42205

**HCHR 45250. Christians" and "Jews", Rhetoric and Reality. 100 Units.**

A critical assessment of different scholarly positions on the relationship between "Christians" and "Jews" in the imperial period up until the end of the fourth century (e.g., "the siblings model," "the parting of the ways," the "wave theory model," the "ways that never parted," and others) as tested against close analysis of such literary sources as the letters of Paul, the gospels of Matthew and John, Justin Martyr's *Dialogue with Trypho*, Melito of Sardis' *Peri Pascha*, Tertullian's "Against the Jews," various works of Origen, and John Chrysostom's 8 homilies "Against the Jews/Judaizing Christians." Our goal is careful methodological and historiographical analysis of whether or how from such sources we might discern and reconstruct historical reality - local and/or trans-Mediterranean - about persons and groups, and their identities, viewpoints, practices and interactions.

Equivalent Course(s): BIBL 45250

**HCHR 45600. African American Religion in the 20th Century: Historiography and History. 100 Units.**

Equivalent Course(s): RAME 45600

**HCHR 46404. The Long 1960s: Religion and Social Change. 100 Units.**

There is general consensus that the 1960s witnessed profound and lasting changes in American life, especially in race relations, gender roles, sexuality, religious practice, and in politics. This course is an attempt to understand some of these changes, pausing to consider what actually happened and why at this particular historical moment. This seminar also focuses on divergent visions of democracy and examines contested ideals about the relationship between religion and the state.

Equivalent Course(s): RAME 46404

**HCHR 46500. Colloq: Christian Politics in Medieval & Early Modern Europe. 100 Units.**

Is there such a thing as a Christian politics, or does all politics in this world take place-as Augustine put it-under the sign of Cain? If there is a this-worldly Christian politics, what should it look like? What are its ends? Where are its borders? Who is sovereign within those borders, and what are the limits of that sovereignty? These and similar questions were asked by the earliest Christian communities and continue to be asked today. This course will focus on how they were answered in the five hundred years stretching from the Investiture Controversy and the emergence of "Christendom" in the late eleventh and twelfth centuries, continuing with the reintroduction of Aristotelian political theory in Latin Europe, and concluding with Luther and Calvin's reformation of the Christian polity in the sixteenth century.

Equivalent Course(s): HIST 55001, SETH 55001

**HCHR 46606. Evangelicalism and Fundamentalism in 20th Century America. 100 Units.**

This seminar begins with George Marsden's seminal *Fundamentalism and American Culture* (1980) as the major interpretive paradigm of the relationship of evangelicalism to American culture and the various cultural, political and social factors in the emergence of fundamentalism in the early 20th century. The course looks at the evolution of scholarship on the meaning of fundamentalism, its relationship to evangelicalism, and fundamentalists' and evangelicals' changing understandings of America. Definitional problems are also addressed: what do we mean by evangelicalism and fundamentalism? How have evangelicals shaped discussions about Christianity in America?

Equivalent Course(s): RAME 46606

**HCHR 46705. Suffering and the History of the Interpretation of Job. 100 Units.**

Equivalent Course(s): THEO 46705

**HCHR 47717. Seminar: Augustine Confessions. 100 Units.**

This seminar is based on in-depth reading of the Confessions, with use of the Latin text. Topics to be covered will be determined by consensus during the first week, but they may include the genesis of the work in relation to Augustine's life and literary oeuvre (e.g. vis-à-vis the partly contemporary *De Doctrina* and *De Trinitate*); its structure (including the relationship between books I-X and XI-XIII) and narrative technique; its meditative versus dialogical character; Augustine's representation of the self and his method of Biblical exegesis; Manichean and Neoplatonic influences; and ancient (Pelagius) and postmodern readings of the Confessions (Lyotard, Marion). Once-weekly meetings will consist of discussions, lectures, and reports.

Equivalent Course(s): CLAS 47717, THEO 47717, HIST 64301, HREL 47717

**HCHR 48700. Late Medieval Women: Authorship and Authority. 100 Units.**

In recent decades there has been a great deal of interest in medieval vernacular theology, as complementing the more traditional division of medieval theological texts into monastic and scholastic. This course will focus on a number of medieval women writers, dealing mainly albeit not exclusively with vernacular texts. After a historical overview of the position of women in the early Middle Ages, the course will focus on Heloise and Hildegard of Bingen as transitional figures, and continue with four women writers writing in the vernacular, i.e., Mechthild of Magdeburg, Hadewijch, Marguerite Porete and Julian of Norwich. The course will link the spectrum of vernacular languages which they represent to the diversity of their individual positions and analyze that diversity in terms of ecclesiastical developments, gender division, authorial identity, and theological criticism. The final aim is to come to an assessment of the constructive contribution of these vernacular treatises to the tradition of late medieval theology and spirituality

Equivalent Course(s): HIST 60909, THEO 48701

**HCHR 48801. Multidisciplinary Study of American Culture. 100 Units.**

This proseminar surveys the advanced study of American culture as it is currently practiced at the University of Chicago. Seminar members read and discuss recent work by and then meet with faculty specialists from departments and programs in the Humanities and Social Sciences as well as from the Divinity School, the Law School, and the Booth School of Business. Though interested in how different disciplines frame questions and problems, we will be attuned to convergences in themes, approaches, and methods. During the last half of our seminar meetings our authors will join us for a focused discussion of their work. Many of our guests will also deliver public lectures the day before visiting the seminar.

Instructor(s): Eric Slaughter  
Terms Offered: Autumn

Prerequisite(s): This is a Scherer Center Seminar that is open to MA, PhD, and JD students.

Equivalent Course(s): AMER 50001, RAME 48801, RLIT 48801, ENGL 55405, HIST 62304

**HCHR 50405. Colloquium: Peter Lombard's Sentences. 100 Units.**

For centuries, Peter Lombard's twelfth-century collection of patristic interpretations of Scripture or "sentences" served as the foundation for the formal study of Christian theology. All university masters in theology were required to lecture on the Sentences, and many of the greatest works of late medieval theology began as commentaries on the Sentences. Covering in order the mystery of the Trinity (book 1), creation (book 2), the incarnation of the Word (book 3), and the doctrine of signs (book 4), Lombard's *summa* provided at once a structure for inquiry and a limit on the kinds of questions theologians were expected to ask. In this course, we will follow the medieval practice of reading and commenting on the four books of the Sentences both in order to learn how medieval Christians thought about God, creation, salvation, virtue, the sacraments, and the last things, and in order to practice making such theological arguments ourselves. The Sentences themselves are newly available in English translation, but students will be encouraged insofar as they are able to work with them in the original Latin.

Instructor(s): R. Fulton Terms Offered: Autumn

Equivalent Course(s): HIST 60405

**HCHR 51510. Idolatry: Historical and Modern Perspectives. 100 Units.**

This seminar examines the concept of idolatry as formulated in the Reformation disputes. We will analyze the way idolatry was understood by Luther, Calvin and Zwingli. We will also look at the occurrences of iconoclasm and religious violence in the 16th century; at the development of the concept of the modern ideas of idolatry, partly as a legacy of Francis Bacon; and at the view of idolatry in Karl Barth, Jacques Ellul and Nicholas Lash.

Equivalent Course(s): THEO 51510

**HCHR 51703. Theological Criticism: Christology. 100 Units.**

The seminar on theological criticism aims to explore the problem of how constructive theology can best make use of historical sources and do so in responsible fashion. While simply adhering to one's confessional tradition yields uncritical positions, an eclectic attitude towards historical sources may not be a wise alternative. Without forcing theologians to become historians, this seminar deals with the larger issue of how to select and use one's source material in such a way that the historical work is methodologically sound and the theological end product accessible and informative, while remaining properly constructive. The seminar concentrates especially but not exclusively on the use of premodern sources but other, later sources will also be brought to the discussion. As the seminar is in large part student-driven, students are invited to bring in sources of their choice to the table as well. This year's theological critical focus will be on Christology and is loosely structured around Kathryn Tanner's *Christ the Key*. Authors to be included are Athanasius, Gregory of Nyssa, Augustine, Aquinas, Eckhart, Calvin, Schleiermacher, Barth, Rahner.

Instructor(s): Willemien Otten Terms Offered: Autumn

Equivalent Course(s): THEO 51703, HIST 66003

**HCHR 52100. Galatians and James: Traditions in Conflict? 100 Units.**

Is salvation by faith or by works (or by some combination of the two)? This seminar will involve a close exegetical analysis of two early Christian documents, both purportedly letters by first generation Christians, which use suspiciously similar vocabulary and even invoke the same exemplum (Abraham) to debate this religious question. First we shall study the historical context, religious world-view, rhetorical purpose and theology of each document on its own terms, and then test various theories of their literary and historical relationships with one another, while simultaneously engaging *κατὰ πρόσωπον* with the long and intertwined history of reception of both. Ongoing discussion of the nature, purpose, meaning and challenges of a biblical canon, its authority and negotiability in Christian traditions of thought and practice over time.

Instructor(s): Margaret M. Mitchell Terms Offered: Autumn

Prerequisite(s): Greek skills (Koine)

Equivalent Course(s): BIBL 52100, NTEC 52100

**HCHR 53500. Early Christian Biblical Interpretation. 100 Units.**

This year the Early Christian Biblical Interpretation seminar will focus on two caches of untranslated Greek homiletic texts: the Greek homilies on the Psalms by Origen of Alexandria (discovered in 2012, published in a critical edition in 2015), and homilies by John Chrysostom on "problem passages" in the Pauline epistles. Reading Origen and Chrysostom alongside one another will allow us to test the accuracy of the traditional divide between "Alexandrine allegory" and "Antiochene literalism," while also focusing on the various ways that each employs the traditional school form of *problemata kai lyseis* ("problems and solutions") in his interpretive work and its rhetorical presentation.

Instructor(s): Margaret M. Mitchell Terms Offered: Winter

Prerequisite(s): Advanced Greek skills (Attic and Koine)

Equivalent Course(s): BIBL 53500, NTEC 53500

**HCHR 70000. Advanced Study: History of Christianity. 300.00 Units.**

Advanced Study: History of Christianity

## HISTORY OF ISLAM COURSES

## HISTORY OF JUDAISM COURSES

**HIJD 30402. Poetics of Midrash. 100 Units.**

An introduction to the modern literary study of classical rabbinic Midrash; its styles and genres. Particular attention will be given to issues of hermeneutics and theology.

Instructor(s): M. Fishbane Terms Offered: Autumn

Equivalent Course(s): JWSC 21402, THEO 30402, RLIT 30402

**HIJD 30911. Jews and Judaism in the Classical Era and Late Antiquity: From. 100 Units.**

This course will address the thousand-year evolution of post-Biblical Judaism from a Temple and Land orientation to the emergence of Rabbinic Judaism. The first section of the course will focus on the political and cultural effects of the Hellenistic and early Roman periods on Jews and Judaism, with a stress placed not only on the social and political developments in Judea but on the early stages and subsequent growth of Jewish diaspora communities as well. In this context special attention will be given to the variegated literary corpus produced by Jews both in Judea and the diaspora. The second section will analyze the changes in Jewish life and self-identity in the aftermath of the destruction of Jerusalem and the Second Temple in 70CE, and the gradual emergence of Rabbinic Judaism as an alternative expression of Jewish religious commitment. The Roman Empire's embracing of Christianity on the one hand, and the growing assertiveness of a Babylonian Rabbinic community on the other, will also be closely examined.

Instructor(s): I. Gafni Terms Offered: Winter 2015

Equivalent Course(s): NEHC 20491, RLST 20911, JWSC 20911

**HIJD 32703. Major Trends in Rabbinic Religion. 100 Units.**

The course will survey a number of key themes in rabbinic religiosity, such as the nature of creation, love, the purpose of commandments, philosophy and mysticism, within their late antique context. Comparison to pagan and Christian ideas on those themes will highlight common and distinct approaches.

Instructor(s): M. Hirshman Terms Offered: Spring

Equivalent Course(s): JWSC 20512

**HIJD 33906. French Jewish Thought. 100 Units.**

This seminar will introduce students to the tradition of French Jewish Thought from the 1860's through the early 2000's with particular attention to the issues of universalism and particularism, the relationship between Judaism and French philosophy, and French-Jewish responses to major historic events during the period: the Dreyfus affair, World War II, the Algerian War, the Six-Day War and contemporary anxieties surrounding the New anti-Semitism. Some French reading knowledge is a must.

Instructor(s): Sarah Hammerschlag Terms Offered: Spring

Equivalent Course(s): RLVC 53900, DVPR 53900

**HIJD 34210. Jonah and Joel (Biblical Hebrew III) 100 Units.**

A classic text-course covering prose narrative and poetic prophecy, attends to grammar, semantics, genre, and history.

Instructor(s): Simeon Chavel Terms Offered: Spring

Prerequisite(s): Biblical Hebrew I-II

Equivalent Course(s): BIBL 34210, NELC 30062

**HIJD 34304. Readings in Hasidic Texts: Rabbi Menachem Nachum of Chernobyl. 100 Units.****HIJD 35004. Readings in Ibn Tufayl's Hayy b. Yaqzan. 100 Units.**

A study of Ibn Tufayl's twelfth-century philosophical/mystical romance about a boy spontaneously generated on a desert island who achieves knowledge of God through empirical study of nature. The many themes in Hayy ibn Yaqzan will be studied in relation to the philosophical literature that formed it and in light of recent modern scholarship about it.

Instructor(s): James T. Robinson Terms Offered: Winter

Equivalent Course(s): FNLD 25105, NEHC 35004, ISLM 35004, RLST 25105

**HIJD 35112. Phil, Talmudic Culture, and Religious Experience: Soloveitchik. 100 Units.**

Joseph Soloveitchik was one of the most important philosophers of religion of the twentieth century. Firmly rooted in the tradition of Biblical and Talmudic texts and culture, Soloveitchik elaborated a phenomenology of Jewish self-consciousness and religious experience that has significant implications for the philosophy of religion more generally. This course will consist of a study of some of his major books and essays. Topics to be covered may include the nature of Halakhic man and Soloveitchik's philosophical anthropology, the problem of faith in the modern world, questions of suffering, finitude, and human emotions, the nature of prayer, the idea of cleaving to God. Soloveitchik will be studied both from within the Jewish tradition and in the context of the classical questions of the philosophy of religion. Some previous familiarity with his thought is recommended. (I)

Instructor(s): A. Davidson Terms Offered: Winter

Equivalent Course(s): RLST 25112, DVPR 35112, PHIL 35112, PHIL 25112

**HIJD 35113. Jewish Superheroes. 100 Units.**

There has been much recent discussion about Jewish influence on the modern superhero. Many of the comic book artists were Jewish and the superheroes themselves inspired by Jewish themes, for example, Superman has a biography similar to Moses', while the Incredible Hulk seems the perfect Golem. This course will read this modern literature to help frame our discussion of the premodern inspirations of it. We will focus on superheroes and supervillains found in classical and medieval sources, from Samson, Elijah and Elisha in the Bible to the wonder Rabbis of the Talmud to the many messiahs and mystics of the Middle Ages, identifying their superpowers and exploring the roles they played within traditional Jewish culture.

Equivalent Course(s): RLST 20513, HREL 35113

**HIJD 35115. Topics in the Philosophy of Religion: The Challenge of Suffering from Job to Primo Levi. 100 Units.**

This course will focus on authors from the Jewish tradition, although some attention will be given to Catholic and Protestant perspectives, as found, for example, in liberation theology and in certain forms of religious existentialism. We will look at the various ways in which contemporary philosophers of Judaism have dealt with suffering, evil and God, especially after the experience of the Shoah. We will examine the often repeated claim that Judaism has approached the philosophical and religious challenges of suffering more through an ethics of suffering than on the basis of a metaphysics of suffering. After an introductory discussion of Maimonides on the Book of Job, readings for the course may come from authors such as E. Lévinas, J.B. Soloveitchik, Y. Leibowitz, H. Jonas, A. Lichtenstein, D.W. Halivni, D. Shatz, and E. Berkovits. The course will culminate in a philosophical analysis of some of the most important writings of Primo Levi.

Instructor(s): A. Davidson Terms Offered: Winter

Equivalent Course(s): DVPR 35115, JWSC 26115, RLST 25115, PHIL 35115, ITAL 25115, ITAL 35115, PHIL 25115

**HIJD 35200. Maimonides and Hume on Religion. 100 Units.**

This course will study in alternation chapters from Maimonides' Guide of the Perplexed and David Hume's Dialogues concerning Natural Religion, two major philosophical works whose literary forms are at least as important as their contents. Topics will include human knowledge of the existence and nature of God, anthropomorphism and idolatry, religious language, and the problem of evil. Time permitting, we shall also read other short works by these two authors on related themes. (II)

Instructor(s): J. Stern Terms Offered: Autumn

Equivalent Course(s): RLST 25110, PHIL 25110, PHIL 35110, JWSC 26100

**HIJD 35300. The Question in Jewish Religious and Theological Culture. 100 Units.**

Equivalent Course(s): THEO 35300

**HIJD 35350. Cultivation of Character in Jewish Moral/Spiritual Literature. 100 Units.**

This course will survey classical texts and practices in Jewish religious literature from antiquity to the modern period. Selections will include key portions from: Book of Proverbs; Ethics of the Fathers; Fathers According to Rabbi Nathan; Dererch Eretz; Maimonides' 'Eight Chapters'; Bachya ben Asher's moral proems; Asher ben Yechiel's 'Orhot Hayyim'; Moshe Cordovero's 'Tomer Devorah'; Jewish Ethical Wills (diverse periods); Tracts of Spiritual Practices (Safed and modern Hasidism); Moshe Hayyim Luzatto, 'Mesilat Yesharim'. Contemporary literature on moral and spiritual self-formation and practice will be considered; and pertinent comparisons will be made to classical Catholic sources.

Instructor(s): Michael Fishbane Terms Offered: Autumn

Note(s): Texts in Hebrew with English translations.

Equivalent Course(s): THEO 35350

**HIJD 35500. Introduction to Kabbalah. 100 Units.**

A general introduction to the origins and development of Kabbalah, focusing on the classic period of the twelfth and thirteenth centuries. We will read samples from the major texts and most important movements, including the Bahir and Isaac the Blind in Provence, the Gerona circle (Ezra, Azriel, Nachmanides), and developments in Castile, from Ibn Latif and Ibn Sahula to Abraham Abulafia and Joseph Ibn Gikatilla to Moses de Leon and the Zohar.

Instructor(s): James T. Robinson Terms Offered: Autumn

Equivalent Course(s): JWSC 24650, MDVL 25500

**HIJD 35503. Midrash and Revelation. 100 Units.**

This course will focus on the presentation of the event of revelation at Sinai in midrashic sources from several periods (especially, Mekhilta de-Rabbi Ishmael; Pesikta de-Rav Kahana; Exodus Rabba; Song of Songs Rabba; and Tanhuma), as well as pertinent cases in the contemporary liturgical poetry. Particular attention will be given to the types, forms and content of exegetical theology involved.

Instructor(s): Michael Fishbane Terms Offered: Autumn

Prerequisite(s): Knowledge of Hebrew desired, but English translations will be provided.

Equivalent Course(s): RLIT 35503

**HIJD 35505. Jewish Hermeneutical Theology. 100 Units.**

Equivalent Course(s): THEO 35505



**HIJD 36100. Philosophical Interpretation of Scripture in the Middle Ages. 100 Units.**

An important genre of philosophical writing during the Middle Ages was the commentary, both commentaries on canonical philosophical works (e.g., Aristotle) and on Scripture. This course is an introduction to medieval philosophical exegesis of Scripture, concentrating on the Book of Job and the philosophical problems of evil and suffering. Authors will include Saadia, Maimonides, and Aquinas, and readings will include both their commentaries on Job and their systematic philosophical discussions of the problems of evil. (IV)

Instructor(s): J. Stern Terms Offered: Winter

Equivalent Course(s): RLST 25902, PHIL 26100, JWSC 26250

**HIJD 36802. Jewish Writings of Hannah Arendt. 100 Units.**

This is neither a course for the faint hearted nor for the politically correct. Hannah Arendt's work is much admired and rightly so. But it is also extremely edgy and does not shy away from, shall we say, highly unpopular points of view. Besides, at times she is outright wrong and yet, some of her philosophically or historically more challenged expositions (such as Eichmann in Jerusalem) turn out to contain brilliant insights. In short, debating Hannah Arendt is not an easy task and it is particularly difficult when it comes to her "Jewish writings." We have in mind reading and discussing-and in the course of it debating-as many of Arendt's texts as possible, which is to say that this is also a reading-intensive course. Inasmuch as anti-Semitism is part of this complex, we will also discuss anti-Semitism, but the focus will be on Jews and Jewishness in the Diaspora, in Palestine, and in Israel.

Instructor(s): M. Geyer Terms Offered: Autumn

Prerequisite(s): Graduate Students Only

Equivalent Course(s): HIST 66800

**HIJD 37303. The Four-Fold: Studies in Jewish Exegesis. 100 Units.**

This course will focus on the emergence of the four-fold method of Jewish Bible interpretation in the medieval period (known as PaRDes), in light of internal Jewish features since and antiquity and comparative Christian exegesis. Particular attention will be placed on the work of the great medieval Spanish commentator Rabbi Bahya ben Asher (13th century). Consideration of modern adaptations of this method will be taken up at the end (notably, in M. Fishbane's commentary on the Song of Songs and in his theological writings).

Equivalent Course(s): BIBL 37303

**HIJD 38607. Lament and Lamentation in Jewish Literature I. 100 Units.**

This course will focus on the theme of lament and lamentation in ancient Jewish literature. It will begin with theories of lament and comparative sources from antiquity. It will then take up some representative Psalms from Scripture; portions of the book of Lamentation; selections from the Midrash on Lamentation (both from the proem and the commentary); and related material from contemporary liturgical poetry (Piyut).

Instructor(s): Michael Fishbane Terms Offered: Autumn

Prerequisite(s): Knowledge of Hebrew required (or consent of instructor)

Equivalent Course(s): RLIT 38607

**HIJD 40506. Martin Buber's Conception of Religion and Judaism. 100 Units.****HIJD 40902. Reading the Bible: How and Why did Midrash develop in the Rabbinic Period? 100 Units.**

We will analyze early rabbinic methods of reading Scripture against the backdrop of Christian and Pagan readings. Emphasis will be placed on non-legal commentary, aggadic midrash, which so excited late 20th century literary criticism.

Instructor(s): M. Hirshman Terms Offered: Spring

**HIJD 43100. History and Narrative in the First and Second Book of Maccabees. 100 Units.**

The first two Books of Maccabees, composed by Jews in antiquity but preserved only via the Christian canon, in Greek, narrate the events of a critical and formative period of Jewish history in the second century BCE—a period of Hellenization, persecution, rebellion, and state-building. But they reflect very different points of view and ways of life. 1 Maccabees, originally in Hebrew, is a Judean work, the dynastic history of the sovereign Judean rulers of the Hasmonean state. 2 Maccabees, in contrast, is an originally Greek work and reflects the world of Judaism in the Hellenistic Diaspora, subjects of Hellenistic monarchs. In this seminar we will focus on the two books both as evidence for events in Judaea and as evidence for the respective contexts that they reflect. The seminar is open to students with at least basic proficiency in ancient Greek.

Equivalent Course(s): BIBL 43102

**HIJD 43108. Judaism, Islam, and the Study of Religion. 100 Units.**

The Seminar will deal with the religious and intellectual contexts of the study of Judaism and Islam in modern Europe. It will focus upon the difficult birth, in the nineteenth century, of a comparative approach to Judaism, Christianity and Islam, and will analyze the complex interface between theology, orientalism, secularization, colonialism, and the rise of racist anti-Semitism.

Instructor(s): Guy Stroumsa Terms Offered: Autumn

Note(s): 28 September: The scholarly discovery of religion in modern times 5 October: The comparative study of religion and its history 12 October: Yom Kippur, No class 19 October: Three rings and three impostors

26 October: Ex oriente nomen: the other oriental Renaissance 2 November: Renan on Judaism and Islam 9

November: Wellhausen and Robertson Smith on Judaism and Islam 16 November: Islam in the mind of Europe: Geiger, Goldziher, Massignon 23 November: Jewish students of Jesus 30 November: Bergson's Two Sources and its sources

Equivalent Course(s): ISLM 43108

**HIJD 43301. Comparative Mystical Literature: Islamic, Jewish and Christian. 100 Units.**

The mysticisms of the three monotheistic faiths share many features that invite comparison. All three deal with sacred texts that overlap in instances, and all three responded in different ways to the philosophical mysticisms inherited from Classical antiquity. While there are a number of influences, both direct and indirect, among these traditions, there are far more instances of similar structural motifs shared by the three. This course is designed to explore the history and structural dynamics of Jewish, Christian, and Islamic mysticisms through the careful reading of primary sources across the traditions. The Class will be limited to 20 students on a first-come, first-serve basis. Each student will be expected to demonstrate reading competence in the language of one of the mystical traditions (e. g., Hebrew, Arabic, Persian, Latin, or one of the Christian vernaculars).

Equivalent Course(s): CMLT 43301, HCHR 43302, ISLM 43301, RLIT 43303

**HIJD 43995. Comparative Issues in Monotheistic Mystical Traditions. 100 Units.**

The mysticisms of the three monotheistic faiths share many features that invite comparison. All three deal with sacred texts that overlap in instances, and all three responded in different ways to the philosophical mysticisms inherited from Classical antiquity. While there are a number of influences, both direct and indirect, among these traditions, there are far more instances of similar structural motifs shared by the three. This course is designed to explore the history and structural dynamics of Jewish, Christian, and Islamic mysticisms through the careful reading of primary sources across the traditions.

Equivalent Course(s): ISLM 43995, RLIT 43995, HCHR 43995, CMLT 43995

**HIJD 44200. Messianism and Modernity. 100 Units.**

This course will consider the changing function of the notion of the messiah as it developed and changed in the modern era. It takes as its concrete starting point the Sabbatian Heresy of the 17th century and concludes with Derrida's philosophical development of the concept of the messianic. The course's aim is to use messianism as a focal point around which to consider the dynamic relationship between philosophy and Jewish civilization. It will examine the changing representations of the messiah within the history of Jewish civilization. Concurrently it will consider the after-effect of these representations on discourses of modernity and vice-versa, illustrating both how Enlightenment conceptions of progress helped to create the notion of "messianism" understood as an abstract idea, and how the modern/post-modern philosophical conception of the "messianic" as a force that interrupts time is dependent upon historical studies of the messianic dimension of traditional Judaism.

Equivalent Course(s): GRMN 37308

**HIJD 44290. The Messiah and Messianism. 100 Units.**

The course will consider the place of Messianism, perhaps the most enduring feature of Jewish thought in the modern period, the writings of Moses Mendelssohn, Hermann Cohen, Franz Rosenzweig, Martin Buber, Gershom Scholem, Ernst Bloch, Walter Benjamin, and Jacques Derrida.

Instructor(s): Paul Mendes-Flohr Terms Offered: Autumn

**HIJD 44500. Religion in European Enlightenment: Spinoza to Kant. 100 Units.**

Readings in primary texts that constitute the historical phenomenon denominated "the Enlightenment", with particular comparison of English with continental traditions, centrally Hobbes with Spinoza; Locke with Mendelssohn; and Hume with Lessing. Major themes addressed include the status of the Bible as sacred and/or historical; conceptions of truth as revealed, as natural, and/or as revealed by nature; the category of the miraculous, and its relation to conceptions of providence and natural orders; and the place of religion in emerging political structures that have their basis in conceptions of citizenship and rights.

Equivalent Course(s): RLVC 44500

**HIJD 44900. Martin Buber's I and Thou. 100 Units.**

Martin Buber's I and Thou. An analysis of the foundational text of Buber's philosophy of dialogue and religion. The close reading - explication de texte -- will supplement by reference to Buber's lectures "Religion as Presence" and "Zwiesprache" (Dialogue).

Instructor(s): Paul Mendes-Flohr Terms Offered: Autumn

Equivalent Course(s): THEO 44900

**HIJD 44908. The "Science of Letters" in Judaism and Islam. 100 Units.**

Equivalent Course(s): ISLM 44908, FNLD 25120, HREL 44908, RLST 25120

**HIJD 45101. History and Memory in Jewish Thought. 100 Units.**

The course will explore the relationship between culture memory and history in the religious and secular Jewish imagination. We will begin our deliberations with some reflections on the role of memory in traditional Jewish literature; consider how critical historiography and modern historical consciousness affect cultural memory; discuss Zionist reconstructions of the past; read 20th-century Jewish thinkers on the problem of "historicism"; and probing the limits of representation of traumatic history.

Instructor(s): P. Mendes-Flohr Terms Offered: Autumn

**HIJD 45302. Franz Rosenzweig's Shorter Writings. 100 Units.**

Among Rosenzweig's shorter writings, we will read his epistolary exchange with Eugen Rosenstock-Huessy, "Judaism despite Christianity"; his programmatic essay "The New Thinking"; his satirical elaboration of his critique of philosophical idealism, *Understanding the Sick and the Healthy*, and his commentary on the poetry of Jehuda Halevy.

Instructor(s): Paul Mendes-Flohr Terms Offered: Winter

**HIJD 45400. Rdg: Maimonides' Guide of the Perplexed. 100 Units.**

A careful study of select passages in Maimonides' *Guide of the Perplexed*, focusing on the method of the work and its major philosophical-theological themes, including: divine attributes, creation vs. eternity, prophecy, the problem of evil and divine providence, law and ethics, the final aim of human existence.

Instructor(s): James Robinson Terms Offered: Winter

Equivalent Course(s): FNDL 24106, NEHC 40470, ISLM 45400, RLST 21107, JWSC 21107, HREL 45401, RLVC 45400

**HIJD 45600. Giving and Receiving. 100 Units.**

Emphasis will be on care of the indigent. The focus will be textual (classical biblical and rabbinic sources, also some medieval legal codes), but will include comparative issues drawn from anthropology. The larger concern of this course will be on theological matters.

Equivalent Course(s): BIBL 45602

**HIJD 45712. Judah Halevi's Kuzari. 100 Units.**

Equivalent Course(s): ISLM 45712, RLST 25903, SCTH 45712, FNDL 25903

**HIJD 46010. Martin Buber's Philosophy of Religion. 100 Units.**

The course will consider Buber's extensive writings on the relation between religion and philosophy, particularly as it bears upon his conception of God and faiths.

Instructor(s): P. Mendes-Flohr Terms Offered: Autumn

**HIJD 46100. Franz Rosenzweig's Star of Redemption. 100 Units.**

A close exegetical reading of Rosenzweig's magnum opus, focusing on his deconstruction of German Idealism; the realignment of philosophy and theology; the revalorization of cardinal theistic concepts (Creation, Revelation, and Redemption); the religious phenomenology of the Jewish and Christian liturgical calendar; and "Messianic politics."

Instructor(s): Paul Mendes-Flohr Terms Offered: Autumn

**HIJD 47200. Modern Jewish Intellectual History. 100 Units.**

A diachronic and synchronic survey of the major figures and themes of modern Jewish thought. With due regard to the distinctive dynamics of modern Jewish history, we will examine how various Jewish thinkers from the 17th century on confronted the challenges to theistic faith posed by modern epistemologies and conceptions of the good. We will conclude with a critical reading of Hilary Putman, *Jewish Philosophy as a Guide to Life*. Rosenzweig, Buber, Levinas, Wittgenstein (2008).

**HIJD 47600. Gershom Scholem: The Theologian and Social Critic. 100 Units.**

With the objective of determining whether Scholem's scholarship on mysticism and antinomianism reflects a theological and ideological agenda, we will examine his diaries, memoirs, correspondence, especially with Walter Benjamin on how to read Kafka, Zionism, his poetry, and occasional essays on theology.

Instructor(s): Paul Mendes-Flohr Terms Offered: Winter

**HIJD 48200. Leo Strauss and Judaism. 100 Units.**

A systematic examination of Strauss's Jewish writings, beginning with his early essays on Judaism and Zionism, his volume on Spinoza's *Critique of Religion* (including the autobiographical introduction to the English translation), his programmatic essay on *Philosophy and Law*.

**HIJD 48900. Maimonides, Eight Chapters and Commentary on Avot. 100 Units.**

Equivalent Course(s): ISLM 48900

**HIJD 49700. Readings in Abraham ibn Ezra. 100 Units.**

Close readings of select texts from the diverse corpus of Abraham Ibn Ezra: medieval poet, linguist, biblical exegete, neoplatonic philosopher, and astrologer. The emphasis will be on his biblical commentaries, but the commentaries will be read together with his philosophical, linguistic and astrological writings.

Instructor(s): James Robinson

**HIJD 50200. Readings in Arabic Religious Texts. 100 Units.**

Texts to be covered include the 27th Sura of the Qur'an, selections from the Adab work Muhadarat al-Abrar of Ibn `Arabi, and examples of the Hadith Qudsi genre (hadiths that report divine, non-Qur'anic messages given to the Prophet).

Instructor(s): Michael Sells Terms Offered: Spring

Equivalent Course(s): ISLM 50200, NEHC 40604

**HIJD 50211. Models of Philosophy/Religion as a Way of Life. 100 Units.**

In the first part of this course, we will examine Stoicism as a way of life through a reading of Pierre Hadot's commentary (in French) on Epictetus' Manual, supplemented by other writings of Hadot. The second part of the course will be devoted to the topic of Judaism as a way of life, focusing on the writings of Joseph Soloveitchik. The third part of the course will consider a number of historically and theoretically heterogeneous essays that take up different aspects of our theme. Depending on the interests of the seminar participants, texts for this part of the course may include the writings of Francis of Assisi, essays by Michel Foucault, Hilary Putnam, and Wittgenstein's "Lectures on Religious Belief". (I)

Instructor(s): A. Davidson Terms Offered: Autumn

Prerequisite(s): Reading knowledge of French required. Limited enrollment; Students interested in taking for credit should attend 1st seminar before registering. Consent only.

Equivalent Course(s): FREN 40212, PHIL 50211, DVPR 50211, CMLT 50511

**HIJD 51414. Monotheism and its Discontents. 100 Units.**

This course will study in the same framework some of the most radical heretics among Jews, Christians, and Muslims across the centuries, from antiquity to the twentieth century: dualists, deniers of prophecy, philosophical deists and atheists. The main purpose of this exercise is to detect similar patterns of rejection of the Abrahamic God, and to search for similarities and differences between such patterns and atheistic trends in other cultures, such as ancient Greece. The study of the different ways in which monotheism was rejected in history might help us identify more precisely core elements of the Abrahamic religions.

Equivalent Course(s): SCTH 51414, ISLM 51414

**HIJD 53359. Topics in Philosophy of Judaism: Ethics and Halakhah. 100 Units.**

Does Judaism recognize an ethics independent of Halakhah (Jewish law)? What are the interrelations, conceptually and normatively, between ethics and Halakhah? How should we understand the conflicts between ethics and Halakhah, morality and religion? How does the Jewish tradition conceive of the notion of mitzvah (commandment), and what is the relationship between interpersonal mitzvot and mitzvot between human beings and God? What are the modes of Halakhic reasoning distinct from ethical argumentation? These topics will be considered through a study of the work of Joseph B. Soloveitchik, Aharon Lichtenstein, Yeshayahu Leibowitz, David Weiss Halivni, Daniel Sperber, and Emmanuel Lévinas. Specific examples to be discussed may include the status of women, prayer, and repentance.

Equivalent Course(s): DVPR 53359, PHIL 53359, THEO 53359

**HIJD 53360. Topics in the Philosophy of Judaism: Soloveitchik Reads the Classics. 100 Units.**

Rabbi Joseph B. Soloveitchik was one of the most important philosophers of Judaism in the twentieth century. Among his many books, essays and lectures, we find a detailed engagement with the Bible, the Talmud and the fundamental works of Maimonides. This course will examine Soloveitchik's philosophical readings and appropriation of Torah, Talmud, and both the Guide and the Mishneh Torah. A framing question of the course will be: how can one combine traditional Jewish learning and modern philosophical ideas? What can Judaism gain from philosophy? What can philosophy learn from Judaism?

Equivalent Course(s): KNOW 47002, PHIL 53360, DVPR 53360

**HIJD 53510. Early Jewish Interpretation of the Hebrew Bible. 100 Units.**

Explores Jewish ideas and hermeneutics at Exodus 19-20 and select other biblical texts, in sources from the Septuagint and Dead Sea scrolls through Targumim and Rabbinic literature to Medieval Jewish commentaries.

Instructor(s): Simeon Chavel Terms Offered: Autumn

Prerequisite(s): Biblical Hebrew; Biblical Greek or Aramaic; Professor Approval

Equivalent Course(s): NELC 30063, BIBL 53510

**HIJD 70000. Advanced Study: History of Judaism. 300.00 Units.**

Advanced Study: History of Judaism

## HISTORY OF RELIGIONS COURSES

### **HREL 23210. Spells, Talismans, Alchemy, Zen: Language and Religious Practice. 100 Units.**

We will explore pictures of the efficacies of ritual language featured across a range of East Asian religious practices. Sources examined will include religious scriptures, commentaries, ritual manuals, and art; philosophical, alchemical, and magical treatises; works of traditional poetics; Chan and Zen discourse records and essays; and a range of modern theorists of language, nonsense, and religion. All works will be in English. We will consider questions such as: why do some ritual utterances center passages in obscure foreign languages, or even simple nonsense? Why do some religious practices feature claims for the absolute accuracy, profundity, and magical potencies of scriptural language, while others are at least in part based on the idea that all language, in every way, always fails? Why are some religious texts written such that they seem not to mean what they say? Can a mere painting of a cake offer nourishment?

Instructor(s): P. Copp Terms Offered: Spring

Equivalent Course(s): RLST 28403, HREL 33210, EALC 23210

### **HREL 30200. Indian Philosophy I: Origins and Orientations. 100 Units.**

A survey of the origins of Indian philosophical thought, emphasizing the Vedas, Upanisads, and early Buddhist literature. Topics include concepts of causality and freedom, the nature of the self and ultimate reality, and the relationship between philosophical thought and ritual or ascetic religious practice.

Instructor(s): D. Arnold Terms Offered: Winter

Equivalent Course(s): SALC 20901, RLST 24201, DVPR 30201, SALC 30901

### **HREL 30287. Egypt in Late Antiquity. 100 Units.**

Egypt in Late Antiquity was a melting pot of cultures, languages, and religions. With the native Egyptians subject to a series of foreign masters (Greek and Roman), each with their own languages and religious practices, Egyptian society was marked by a rich and richly documented diversity. In this course we will pay special attention to the contact of languages and of religions, discussing on the basis of primary sources in translation different aspects characteristic of this period: the crises of the Roman Empire and their effects in Egypt, the emergence of Christianity and the decline of paganism, the development of monastic communities. The course will end at the Islamic conquest.

Equivalent Course(s): CLAS 35716, CLCV 20216, NEHC 30287, NEHC 20287

### **HREL 30300. Indian Philosophy II: The Classical Traditions. 100 Units.**

Following on the Indian Philosophy I course, this course will survey major developments in the mature period of scholastic philosophy in India - a period, beginning a little before the middle of the first millennium C.E., that is characterized by extensive and sophisticated debate (made possible by the emergence of shared philosophical vocabulary and methods) among Buddhist, Brahmanical, and Jain philosophers. Students are encouraged (but not required) to take Indian Philosophy I before taking this course.

Instructor(s): M. Kapstein Terms Offered: Spring

Equivalent Course(s): SALC 20902, RLST 24202, SALC 30902, DVPR 30302

### **HREL 30927. Knowledge as a Platter: Comparative Perspectives on Knowledge Texts in the Ancient World. 100 Units.**

In various ancient cultures, sages created the new ways of systematizing what was known in fields as diverse as medicine, politics, sex, dreams, and mathematics. These texts did more than present what was known; they exemplified what it means to know - and also why reflective, systematic knowledge should be valued more highly than the knowledge gained from common sense or experience. Drawing on texts from Ancient India, Greece, Rome, and the Near East, this course will explore these early templates for the highest form of knowledge and compare their ways of creating fields of inquiry: the first disciplines. Texts include the Arthashastra, the Hippocratic corpus, Deuteronomy, the Kama Sutra, and Aristotle's *Parva naturalia*.

Equivalent Course(s): SALC 30927, SCSH 30927, KNOW 31415, CHSS 30927

### **HREL 32900. Classical Theories of Religion. 100 Units.**

This course will survey the development of theoretical perspectives on religion and religions in the 19th and early 20th centuries. Thinkers to be studied include: Kant, Hume, Schleiermacher, Feuerbach, Marx, Müller, Tiele, Tylor, Robertson Smith, Frazer, Durkheim, Weber, Freud, James, Otto, van der Leeuw, Wach, and Eliade.

Instructor(s): Christian Wedemeyer Terms Offered: Autumn

Equivalent Course(s): ANTH 35005, AASR 32900, SALC 35100

**HREL 33210. Spells, Talismans, Alchemy, Zen: Language and Religious Practice. 100 Units.**

We will explore pictures of the efficacies of ritual language featured across a range of East Asian religious practices. Sources examined will include religious scriptures, commentaries, ritual manuals, and art; philosophical, alchemical, and magical treatises; works of traditional poetics; Chan and Zen discourse records and essays; and a range of modern theorists of language, nonsense, and religion. All works will be in English. We will consider questions such as: why do some ritual utterances center passages in obscure foreign languages, or even simple nonsense? Why do some religious practices feature claims for the absolute accuracy, profundity, and magical potencies of scriptural language, while others are at least in part based on the idea that all language, in every way, always fails? Why are some religious texts written such that they seem not to mean what they say? Can a mere painting of a cake offer nourishment?

Instructor(s): P. Copp Terms Offered: Spring

Equivalent Course(s): RLST 28403, HREL 23210, EALC 23210

**HREL 34110. Buddhism and the West. 100 Units.**

Buddhism is a transnational phenomenon and as such can be found in vast array of cultures and times. This course, focusing on East Asian Buddhism, looks at Buddhist history in China, Korea and Japan and the interpretation and reception of these traditions by and in "the West." Topics to be discussed include, but are not limited to, orientalism, occidentalism, esoteric and exoteric traditions, Chan/Son/Zen, problems of translation, the roles of culture, history, nation and nationalism in religion, etc.

Instructor(s): J. Ketelaar, P. Copp Terms Offered: Autumn

Equivalent Course(s): EALC 24110, CRES 24110, EALC 34110, HIST 24110, HIST 34110

**HREL 34309. Censorship from the Inquisition to the Present. 100 Units.**

Collaborative research seminar on the history of censorship and information control, with a focus on the history of books and information technologies. The class will meet in Special Collections, and students will work with the professor to prepare an exhibit, *The History of Censorship*, to be held in the Special Collections exhibit space in the spring. Students will work with rare books and archival materials, design exhibit cases, write exhibit labels, and contribute to the exhibit catalog. Half the course will focus on censorship in early modern Europe, including the Inquisition, the spread of the printing press, and clandestine literature in the Renaissance and Enlightenment. Special focus on the effects of censorship on classical literature, both newly rediscovered works like Lucretius and lost books of Plato, and authors like Pliny the Elder and Seneca who had been available in the Middle Ages but became newly controversial in the Renaissance. The other half of the course will look at modern and contemporary censorship issues, from wartime censorship, to the censorship of comic books, to digital-rights management, to free speech on our own campus. Students may choose whether to focus their own research and exhibit cases on classical, early modern, modern, or contemporary censorship. This course is part of the College Course Cluster, The Renaissance.

Equivalent Course(s): SIGN 26010, HIST 35421, CHSS 35421, KNOW 21403, RLST 22121, HIST 25421, HIPS 25421, KNOW 31403, CLAS 35417, CLCV 25417

**HREL 34410. Anthropology of Religion I. 100 Units.**

This course surveys various methods and topics in the study of religion in the social sciences. We will begin with social evolutionist models, moving to the interpretive cultural turn and genealogical approaches. Classic analytics raised in the field of anthropology include ritual and tradition, semiotics, arts and performance, embodiment, authority and agency. We will also engage recent debates around the sociology of conversion, secularisms, the idea of 'world religions', and politics of religious difference, religious violence and global religious movements.

Instructor(s): Angie Heo Terms Offered: Autumn

Equivalent Course(s): AASR 34410, ANTH 35031

**HREL 35100. Indian Buddhism. 100 Units.**

This course is designed to serve as an introductory survey of the history, doctrines, institutions, and practices of Buddhism in India from its origins through the present. Readings will be drawn both from primary sources (in translation) and secondary and tertiary scholarly research.

Instructor(s): Christian Wedemeyer Terms Offered: Winter

Equivalent Course(s): SALC 48306

**HREL 35113. Jewish Superheroes. 100 Units.**

There has been much recent discussion about Jewish influence on the modern superhero. Many of the comic book artists were Jewish and the superheroes themselves inspired by Jewish themes, for example, Superman has a biography similar to Moses', while the Incredible Hulk seems the perfect Golem. This course will read this modern literature to help frame our discussion of the premodern inspirations of it. We will focus on superheroes and supervillains found in classical and medieval sources, from Samson, Elijah and Elisha in the Bible to the wonder Rabbis of the Talmud to the many messiahs and mystics of the Middle Ages, identifying their superpowers and exploring the roles they played within traditional Jewish culture.

Equivalent Course(s): HIJD 35113, RLST 20513

**HREL 35200. Tibetan Buddhism. 100 Units.**

This course is designed to serve as an introductory survey of the history, doctrines, institutions, and practices of Buddhism in Tibet from its origins in the mid-first-millennium through the present. Readings will be drawn both from primary sources (in translation) and secondary and tertiary scholarly research.

Instructor(s): Christian Wedmeyer Terms Offered: Spring

Equivalent Course(s): SALC 39001

**HREL 35306. Sex and Censorship in South Asia. 100 Units.**

Course description not available

Equivalent Course(s): GNSE 25306, SALC 25306, HIST 26710

**HREL 35425. Censorship, Info Control, & Revolutions in Info Technology from the Printing Press to the Internet. 100 Units.**

The digital revolution is triggering a wave of new information control efforts and censorship attempts, ranging from monopolistic copyright laws to the "Great Firewall" of China. The print revolution after 1450 was a moment like our own, when the explosive dissemination of a new information technology triggered a wave of information control efforts. Many of today's attempts at information control closely parallel early responses to the printing press, so the premodern case gives us centuries of data showing how diverse attempts to control or censor information variously incentivized, discouraged, curated, silenced, commodified, or nurtured art, thought, and science. This unique course is part of a collaborative research project funded by the Neubauer Collegium for Culture and Society and is co-organized with digital information expert Cory Doctorow. The course will bring pairs of experts working on the print and digital revolutions to campus to discuss parallels between their research with the class. Classes will be open to the public, filmed, and shared on the Internet to create an international public conversation. This is also a Department of History "Making History" course: rather than writing traditional papers, students will create web resources and publications (print and digital) to contribute to the ongoing collaborative research project.

Instructor(s): A. Johns & A. Palmer Terms Offered: Autumn

Note(s): Making History courses forgo traditional paper assignments for innovative projects that develop new skills with professional applications in the working world. Open to students at all levels, but especially recommended for 3rd- and 4th-yr students. This course fulfills part of the KNOW core seminar requirement. PhD students should register for KNOW 40103 to be eligible to apply for the SIFK dissertation fellowship.

Equivalent Course(s): MAAD 15425, CHSS 35425, SIGN 26035, BPRO 25425, HIPS 25425, HIST 35425, KNOW 40103, HIST 25425, KNOW 25425

**HREL 36000. Second-year Sanskrit: Rdgs. in the Mahabharata. 100 Units.**

This sequence begins with a rapid review of grammar learned in the introductory course, followed by readings from a variety of Sanskrit texts. The goals are to consolidate grammatical knowledge, expand vocabulary, and gain confidence in reading different styles of Sanskrit independently. The winter quarter will be a reading of the Mahabharata.

Instructor(s): W. Doniger Terms Offered: Winter

Prerequisite(s): SANS 20100 or consent of instructor

Equivalent Course(s): SALC 48400, SANS 20200

**HREL 36001. Second-year Sanskrit: Rdgs.in Mahabharata. 100 Units.****HREL 36017. Gods and God in Imperial Asia Minor (1-300 CE) 100 Units.**

Roman Asia Minor in the Imperial period provides an extraordinary case of religious plurality and creativity. Pagans, Jews, Christians, even already Christian heretics, interacted in the same space. The frontiers between Jewish and Christian communities were, at least at the beginning, more fluid than was long thought. But even the frontiers between paganism and Judaism or Christianity were certainly not as rigid as was later imagined. This does not mean, however, that there were no tensions between the various groups. This class will examine the various aspects of this religious diversity as well as the social and political factors that may explain the religious equilibrium prevailing at that time in Asia Minor.

Instructor(s): A. Bresson Terms Offered: Spring

Equivalent Course(s): CLAS 36017, HIST 20308, CLCV 26017, HIST 30308

**HREL 39502. South India 1300-1700: Persons, Politics, Perceptions. 100 Units.**

Equivalent Course(s): SALC 29502, HIST 36610, HIST 26610, NEHC 39502, SALC 39502, NEHC 29502, ISLM 39502

**HREL 39700. Introduction to Buddhism. 100 Units.**

This course will be an introduction to the ideas and meditative practices of the Theravada school of South and Southeast Asian Buddhism, from ancient to modern times. It will study both classical texts and modern ethnography.

Instructor(s): S. Collins Terms Offered: Autumn

Equivalent Course(s): CHDV 29701, SALC 29700, RLST 26150, CHDV 39701, SALC 39700

**HREL 40301. The Discovery of Paganism. 100 Units.**

How do we know what we know about ancient religions? Historians of religion often begin by turning to texts: either sacred texts, or, in the absence of such scriptures, descriptions of belief and practice by observers from outside the faith. Archaeologists focus their attention on the spaces and traces of religious practice-or at least those that survive-while art historians begin by examining images of deities and religious rites. Yet we often fail to see the extent to which the questions which we ask of all of these diverse sources are conditioned by Christian rhetoric about pagan worship. In this course, we compare two moments when Christians encountered "pagans": during the initial Christian construction of a discourse on paganism (and, more broadly, a discourse on religion) during the late Roman empire and during the Spanish discovery of the New World. Our course examines silences and absences in the textual and material records, as well as the divergences between texts and objects, in order to further our understanding of ancient religious practice. We will begin to see the many ways in which, as scholars of religion, we are in effect still Christian theologians, paving the way for new approaches to the study of ancient religion.

Equivalent Course(s): ARTH 40310, CLAS 44916, KNOW 40301, ANCM 44916, HIST 64202, LACS 40301, CDIN 40301

**HREL 41100. Readings in the History of Religions: The Chicago School. 100 Units.**

This course will be devoted primarily to the close, critical reading and historical assessment of representative works of the most famous names associated with the History of Religions at the University of Chicago. The course will begin by considering some prior historiography of the "Chicago School" and the work of A. Eustace Haydon, before looking closely at the work of Joachim Wach, Mircea Eliade, Joseph M. Kitagawa, Charles H. Long, Jonathan Z. Smith, Wendy Doniger, and Bruce Lincoln. Students will develop and present a research paper over the course of the term, and are encouraged to consult the archived papers of Wach and Eliade, or other relevant documents in the university library system.

Instructor(s): Christian Wedemeyer Terms Offered: Spring

**HREL 42211. Spirits of Capitalism. 100 Units.**

Equivalent Course(s): AASR 42211

**HREL 42214. Transnational Religious Movements. 100 Units.**

This course examines the transnational reach of various religious movements drawing mainly from literature in anthropology, sociology and cultural studies. Topics that will be considered include migration and refugees, social movements, diasporic nationalism and financial capitalism.

Instructor(s): Angie Heo Terms Offered: Winter

Equivalent Course(s): AASR 42214

**HREL 42514. Witchcraft. 100 Units.**

Equivalent Course(s): ANTH 42514, AASR 42514

**HREL 42907. Contemporary Theories of Religion. 100 Units.**

Equivalent Course(s): AASR 42907

**HREL 44608. Shamans, Witches, and Werewolves. 100 Units.****HREL 44701. Ritual in South Asian Buddhism. 100 Units.**

This course will explore some ritual practices and theories of South Asian Buddhists in light of current theorization of ritual. What is it that Buddhists "actually" (physically and verbally) do? And, what do they say about what they do? Does what they do "mean" anything? If so, how? And, what significance might this have for anyone else? What happens when we consider these possibly meaningful forms of expression as "ritual?" Exemplaria will be drawn from India, Nepal, Burma and Tibet, with some comparative perspectives considered along the way.

Instructor(s): Christian Wedemeyer Terms Offered: Winter

Prerequisite(s): Some prior study of South Asian religions

Equivalent Course(s): SALC 44701

**HREL 44908. The "Science of Letters" in Judaism and Islam. 100 Units.**

Equivalent Course(s): HIJD 44908, ISLM 44908, FNDL 25120, RLST 25120

**HREL 45401. Rdg: Maimonides' Guide of the Perplexed. 100 Units.**

A careful study of select passages in Maimonides' Guide of the Perplexed, focusing on the method of the work and its major philosophical-theological themes, including: divine attributes, creation vs. eternity, prophecy, the problem of evil and divine providence, law and ethics, the final aim of human existence.

Instructor(s): James Robinson Terms Offered: Winter

Equivalent Course(s): FNDL 24106, HIJD 45400, NEHC 40470, ISLM 45400, RLST 21107, JWSC 21107, RLVC 45400

**HREL 45702. Sources and Methods in the Study of Chinese Buddhism. 100 Units.**

A graduate-level introduction to the study of Chinese Buddhism and to the field of Chinese Buddhist studies, mainly as it has been practiced in North America and Europe over the last 50 years.

Instructor(s): P. Copp Terms Offered: Winter

Prerequisite(s): Working ability in literary Chinese helpful but not necessary.

Equivalent Course(s): EALC 45700



**HREL 45705. Sources and Methods in the Study of Chinese Religion. 100 Units.**

A graduate-level introduction to the study of premodern Chinese Religion and to the field of Chinese religious studies, mainly as it has been practiced in North America and Europe over the last 50 years.

Instructor(s): P. Copp Terms Offered: Autumn

Prerequisite(s): Working ability in literary Chinese helpful but not necessary.

Equivalent Course(s): EALC 45705

**HREL 45715. Sem: Ghosts, Demons & Supernatural Danger in the Anc. World. 100 Units.**

Equivalent Course(s): CLAS 47515, ANCM 45715

**HREL 45716. Seminar: Ghosts, Demons and Supernatural Danger in the Ancient World. 100 Units.**

This two-quarter graduate seminar, which fulfills the seminar requirement for graduate students in the Department of Classics' Program in the Ancient Mediterranean World, will examine the ancient discourses on and the ritual remedies for supernatural danger in Persian, Greek, Norse, Roman and other cultures. The first quarter will be devoted to guided reading and discussion while the second quarter will be reserved for writing a major research paper. Students, by arrangement with the instructor, will also be permitted to enroll for just the first quarter and write a shorter paper or take-home exam.

Instructor(s): C. Faraone, B. Lincoln Terms Offered: Winter

Equivalent Course(s): CLAS 45716, ANCM 45716

**HREL 45801. Manuscripts, Material Culture and Ritual Practice. 100 Units.**

An introduction to the practice of religion in ancient and medieval China using manuscript sources and archaeological materials, and applying sociological and anthropological methodologies to the examination of the evidence. Reading ability in modern and literary Chinese is required.

Equivalent Course(s): EALC 45801

**HREL 45820. Chinese Buddhist Texts and Thought. 100 Units.**

This course is intended as an introduction to the major textual and philosophical currents of Chinese Buddhism for Ph.D. students of Chinese art, history, and literature (though it is in principle open to anyone who can read literary Chinese). We will read sections from important scriptures such as the *Vimalakirti*, *Lotus*, and *Heart sutras*, as well as from Chan literature, with the primary goal of understanding basic Buddhist doctrines (such as "expedient means," "emptiness," "conditioned arising," "Buddha-nature," etc), as well as to gain familiarity with the language and styles of Chinese Buddhist texts and thought

Instructor(s): P. Copp Terms Offered: Winter

Note(s): A companion course dealing with basic texts and doctrines of Daoism will be offered in alternate years.

Equivalent Course(s): EALC 45820

**HREL 45830. Sources and Methods in the Study of East Asian Buddhism. 100 Units.**

This course is intended for graduate students with research interests in Buddhism in East Asia. We will critically examine the approaches modern scholars have taken to the subject (the sources they have focused on, the methods they have employed, the kinds of things they have construed Buddhism to be) as a way to both learn the field and develop our own skills as scholars. Ability in Chinese and/or Japanese helpful but not required.

This course is intended for graduate students with research interests in Buddhism in East Asia. We will critically examine the approaches modern scholars have taken to the subject (the sources they have focused on, the methods they have employed, the kinds of things they have construed Buddhism to be) as a way to both learn the field and develop our own skills as scholars.

Instructor(s): Paul Copp Terms Offered: Autumn

Note(s): Chinese or Japanese ability helpful but not required.

Equivalent Course(s): EALC 45830

**HREL 46412. American Mythologies: Screwball Comedies. 100 Units.****HREL 46518. Sem: Hesiod and the Homeric Hymns. 100 Units.**

We will read in Greek and slowly discuss Hesiod's *Theogony*, the proem to the *Works and Days* and the four longer Homeric Hymns to Aphrodite, Apollo, Demeter and Hermes. Students will be evaluated on their in-class translations and a seminar paper.

Instructor(s): C. Faraone & B. Lincoln Terms Offered: Winter

Equivalent Course(s): ANCM 36518, GREK 46518

**HREL 47001. Pahlavi Language and Literature. 100 Units.****HREL 47717. Seminar: Augustine Confessions. 100 Units.**

This seminar is based an in-depth reading of the *Confessions*, with use of the Latin text. Topics to be covered will be determined by consensus during the first week, but they may include the genesis of the work in relation to Augustine's life and literary oeuvre (e.g. vis-à-vis the partly contemporary *De Doctrina* and *De Trinitate*); its structure (including the relationship between books I-X and XI-XIII) and narrative technique; its meditative versus dialogical character; Augustine's representation of the self and his method of Biblical exegesis; Manichean and Neoplatonic influences; and ancient (Pelagius) and postmodern readings of the *Confessions* (Lyotard, Marion). Once-weekly meetings will consist of discussions, lectures, and reports.

Equivalent Course(s): CLAS 47717, THEO 47717, HIST 64301, HCHR 47717

**HREL 48203. Buddhist Narratives. 100 Units.**

This course will read and discuss stories translated mostly from Pali (with some from Sanskrit), on the topics of the Buddha's (extended) (Auto)biography, and the Past Lives of the Buddha (Jātakas) culminating in an analysis of various versions of the Vessantara (Viśvantara) Jātaka. Such stories will be considered also in light of the theory of the Ten Excellencies (Perfections. pāramī). It will also study some works on Narrative Theory, and on the difference between narrative and systematic thought, asking what different textual form makes to Buddhist ideas, ideals and values.

Instructor(s): S. Collins Terms Offered: Spring

Prerequisite(s): PQ: Previous knowledge of Buddhism (at least one course)

Equivalent Course(s): SALC 48203

**HREL 48910. Readings in Tibetan Buddhist Texts. 100 Units.**

Readings in selected Buddhist doctrinal writings in Tibetan.

Instructor(s): Matthew Kapstein Terms Offered: Winter

Prerequisite(s): Open to students reading Tibetan at an advanced level.

Equivalent Course(s): SALC 48501, DVPR 48910

**HREL 49301. Asceticism and Civilization. 100 Units.**

This course examines the phenomenon of asceticism (it is better to use the Greek word askēsis) -a disciplined life-style (usually) involving celibacy, lack of individual wealth, obedience to a rule, etc.- in relation to human civilization. How is it that this way of life, which in many ways challenges basic elements of normal social existence, is nonetheless often accorded a central civilizational position and value? In addition to works of theory, material on both men and women ascetics will be investigated, in the Hindu and Jain traditions in India, Buddhism in Southeast Asia, Taiwan, and Japan, Hellenistic and Roman Philosophy, and Christianity and Catharism in Europe.

Instructor(s): S. Collins Terms Offered: Autumn

Equivalent Course(s): SALC 49301

**HREL 50104. Chinese Religious Manuscripts and Epigraphy. 100 Units.**

An introduction to reading and working with Chinese religious manuscripts and stone inscriptions. Though we will read and discuss basic secondary works in paleography, codicology, and epigraphy, most of our time will be spent developing our own skills in these disciplines, including in trips to the Field Museum to examine their extensive collection of rubbings and inscribed Buddhist and Daoist statuary.

Instructor(s): P. Copp Terms Offered: Autumn

Prerequisite(s): Knowledge of literary Chinese required.

Equivalent Course(s): EALC 50100

**HREL 50204. Destruction of Images, Books & Artifacts in Europe and S. Asia. 100 Units.**

The course offers a comparative perspective on European and South Asian iconoclasm. In the European tradition, iconoclasm was predominantly aimed at images, whereas in South Asian traditions it was also enacted upon books and buildings. The combination of these traditions will allow us to extend the usual understanding of iconoclasm as the destruction of images to a broader phenomenon of destruction of cultural artifacts and help question the theories of image as they have been independently developed in Europe and South Asia, and occasionally in conversation with one another. We will ask how and why, in the context of particular political imaginaries and material cultures, were certain objects singled out for iconoclasm? Also, who was considered to be entitled or authorized to commit their destruction? Through a choice of concrete examples of iconoclasm, we will query how religious and political motivations are defined, redefined, and intertwined in each particular case. We will approach the iconoclastic events in Europe and South Asia through the lenses of philology, history, and material culture. Class discussions will incorporate not only textual materials, but also the close collaborative study of images, objects, and film. Case studies will make use of objects in the Art Institute of Chicago and Special Collections at the University Library.

Equivalent Course(s): CMLT 50204, CDIN 50204, SCTH 50204, SALC 50204, RLVC 50204, ARTH 40204

**HREL 50207. Christianity and Korea. 100 Units.**

Selected readings on the topics pertaining to the joint study of Christianity and of Korea.

Instructor(s): Angie Heo Terms Offered: Spring

Equivalent Course(s): AASR 50207

**HREL 52200. Problems in the History of Religions. 100 Units.**

A seminar for students in the PhD program in the History of Religions working on their colloquium paper, orals statement for the Qualifying Examination, or dissertation chapter.

Instructor(s): C. Wedemeyer Terms Offered: Winter

Prerequisite(s): Limited to Ph.D. students in the History of Religions

**HREL 52201. Discourse & Practice: History of Religions Classic Researches. 100 Units.**

Instructor(s): Bruce Lincoln Terms Offered: Autumn

**HREL 52402. Readings: Advanced Tibetan III. 100 Units.**

Readings: Advanced Tibetan is for students who have successfully completed third year and fourth year or equivalent with placement test. The sequence is meant to expose students to a range of genres in Tibetan literature, including religious, historical, philosophical, scientific, and literary works. Instruction includes guided readings with continuing grammar review, practice in speaking, and application of philological methods.  
Equivalent Course(s): TBTN 47902

**HREL 52808. Sovereignty, Intimacy, and the Body. 100 Units.**

A close exploration of relationships between state power and everyday forms of embodied sociality, ethics, and intimacy. Readings will include selections from some or all of the following authors: Asad, Berlant, Foucault, Kantorowicz, Santner, Siegel, and various ethnographies.

Instructor(s): Alireza Doostdar Terms Offered: Winter

Prerequisite(s): Permission of instructor, and at least 1 previous course in ANTH or AASR

Note(s): Class limit to 10 students

Equivalent Course(s): AASR 52808

**HREL 56000. Dissertation Seminar. 100 Units.**

Instructor(s): Bruce Lincoln Terms Offered: Autumn

**HREL 70000. Advanced Study: History of Religions. 300.00 Units.**

Advanced Study: History of Religions

**PHILOSOPHY OF RELIGIONS COURSES****DVPR 30200. Moral Perfectionism. 100 Units.**

Course description unavailable.

Instructor(s): D. Arnold Terms Offered: Autumn

Equivalent Course(s): PHIL 21200, PHIL 31200, RLST 24000

**DVPR 30201. Indian Philosophy I: Origins and Orientations. 100 Units.**

A survey of the origins of Indian philosophical thought, emphasizing the Vedas, Upanisads, and early Buddhist literature. Topics include concepts of causality and freedom, the nature of the self and ultimate reality, and the relationship between philosophical thought and ritual or ascetic religious practice.

Instructor(s): D. Arnold Terms Offered: Winter

Equivalent Course(s): SALC 20901, RLST 24201, HREL 30200, SALC 30901

**DVPR 30302. Indian Philosophy II: The Classical Traditions. 100 Units.**

Following on the Indian Philosophy I course, this course will survey major developments in the mature period of scholastic philosophy in India - a period, beginning a little before the middle of the first millennium C.E., that is characterized by extensive and sophisticated debate (made possible by the emergence of shared philosophical vocabulary and methods) among Buddhist, Brahmanical, and Jain philosophers. Students are encouraged (but not required) to take Indian Philosophy I before taking this course.

Instructor(s): M. Kapstein Terms Offered: Spring

Equivalent Course(s): SALC 20902, RLST 24202, HREL 30300, SALC 30902

**DVPR 32700. Introduction to Hermeneutics. 100 Units.**

Equivalent Course(s): THEO 32700

**DVPR 33812. Descartes on the Self and God, and His Opponents. 100 Units.**

On the basis of *Meditations on First Philosophy*, with *Objections and Replies*, one will study how Descartes's positions were understood both by his contemporaries (Hobbes, Pascal, etc.) as well as by later philosophers (Spinoza, Kant, Nietzsche, Husserl, Heidegger, Wittgenstein, etc.). Emphasis will be put on the misunderstandings of the ego, of the so-called "dualism" and of the definitions of God.

Instructor(s): Jean-Luc Marion Terms Offered: Spring

Equivalent Course(s): THEO 33812

**DVPR 35112. Phil, Talmudic Culture, and Religious Experience: Soloveitchik. 100 Units.**

Joseph Soloveitchik was one of the most important philosophers of religion of the twentieth century. Firmly rooted in the tradition of Biblical and Talmudic texts and culture, Soloveitchik elaborated a phenomenology of Jewish self-consciousness and religious experience that has significant implications for the philosophy of religion more generally. This course will consist of a study of some of his major books and essays. Topics to be covered may include the nature of Halakhic man and Soloveitchik's philosophical anthropology, the problem of faith in the modern world, questions of suffering, finitude, and human emotions, the nature of prayer, the idea of cleaving to God. Soloveitchik will be studied both from within the Jewish tradition and in the context of the classical questions of the philosophy of religion. Some previous familiarity with his thought is recommended. (I)

Instructor(s): A. Davidson Terms Offered: Winter

Equivalent Course(s): RLST 25112, PHIL 35112, PHIL 25112, HIJD 35112

**DVPR 35115. Topics in the Philosophy of Religion: The Challenge of Suffering from Job to Primo Levi. 100 Units.**

This course will focus on authors from the Jewish tradition, although some attention will be given to Catholic and Protestant perspectives, as found, for example, in liberation theology and in certain forms of religious existentialism. We will look at the various ways in which contemporary philosophers of Judaism have dealt with suffering, evil and God, especially after the experience of the Shoah. We will examine the often repeated claim that Judaism has approached the philosophical and religious challenges of suffering more through an ethics of suffering than on the basis of a metaphysics of suffering. After an introductory discussion of Maimonides on the Book of Job, readings for the course may come from authors such as E. Lévinas, J.B. Soloveitchik, Y. Leibowitz, H. Jonas, A. Lichtenstein, D.W. Halivni, D. Shatz, and E. Berkovits. The course will culminate in a philosophical analysis of some of the most important writings of Primo Levi.

Instructor(s): A. Davidson Terms Offered: Winter

Equivalent Course(s): JWSC 26115, RLST 25115, PHIL 35115, ITAL 25115, ITAL 35115, HIJD 35115, PHIL 25115

**DVPR 35305. Continental Philosophy of Religion: An Introduction. 100 Units.**

Equivalent Course(s): THEO 35305

**DVPR 38505. What is Transcendence? 100 Units.**

What is transcendence? In this course we will explore the meaning of transcendence and the transcendent in a variety of ancient, medieval, and modern sources. We will pay particularly close attention to the Kantian and Husserlian legacies.

Instructor(s): R. Coyne Terms Offered: Winter

**DVPR 39702. Studies in Chan (Zen) Buddhism: Yunmen, Chaozhou, et al. 100 Units.****DVPR 39703. Chinese Contemplative Traditions. 100 Units.**

In this course we will examine Daoist, Buddhist and Confucian self-cultivation traditions, including readings of "Inner Training" chapter of the Guanzi and related classical Chinese texts, medieval Quanzhen Internal Alchemy texts from Zhang Boduan and others, meditation manuals from the Tiantai and Chan traditions of Chinese Buddhism, and Neo-Confucian discussions of "quiet sitting" and "reverential attention." All readings in English, with possible supplementary sessions reading the original classical Chinese texts.

Instructor(s): Brook Ziporyn Terms Offered: Spring

**DVPR 40200. Can One Say Yes to Finitude. 100 Units.**

What is finitude? Does it refer primarily to the situation of a being that can and must die, and that knows something about death? Or is finitude somehow irreducible to this capacity for and knowledge of dying? Is it ever possible to say yes to finitude? If so, is it ever permissible? Or even necessary? This course will consider the role of finitude in modern European philosophy from Nietzsche to the present. Taking our cue from Nietzsche's "philosophy of the morning," we will then examine the conceptualization of finitude in the writings of Heidegger, Sartre, Levinas, Bataille, Blanchot, Deleuze, and Derrida among others.

**DVPR 41100. Anglo-American Philosophy of/and Religion. 100 Units.**

This course will examine key texts and figures in twentieth-century Anglo- American philosophy, with particular attention to their implications for the study of religion. Figures treated will include C.S. Peirce, William James, John Dewey, Ludwig Wittgenstein, Charles Hartshorne, Wilfrid Sellars, John McDowell, and Alvin Plantinga.

Instructor(s): Kevin Hector Terms Offered: Autumn

**DVPR 41500. Readings: Advanced Sanskrit-3. 100 Units.**

Readings drawn from texts at an advanced level of difficulty in any of the relevant genres of Sanskrit, including literature, philosophy, literary theory, and religion, for students who have already completed fourth-year Sanskrit. Continuing attention is given to matters of grammar, style, scholastic techniques, and intellectual and cultural content.

Equivalent Course(s): SANS 47902

**DVPR 41602. Zhuangzi and Early Daoist Thought. 100 Units.**

Close readings of Zhuangzi and other early Daoist philosophical texts. Classical Chinese preferred but not essential.

Instructor(s): Brook Ziporyn Terms Offered: Winter

**DVPR 41800. The Buddha-Nature: Mahayana Sutras/Zhanaran's Diamond Scalpel. 100 Units.**

In this course we will trace the development of the idea of the Buddha-Nature or Tathāgatha-garba (womb or embryo of the Buddha) through several Mahāyāna Sūtras (Tathāgatha-garba Sūtra, La#kāvātara Sūtra, Sūtra#gama Sūtra, Mahāyāna Parinirvāna Sūtra), with special attention to the ways each text handles the apparent renegeing of the basic Buddhist tenets of Non-Self and Emptiness suggested by this concept, and the "anxiety of influence" concerning Upanishadic notions of Ātman and Brahman, here as previously hotly denounced in spite of the apparent similarity of these ideas to the Buddha-Nature idea. Is this mere polemical sectarian posturing, or is there a genuine philosophical issue at stake? Or? We will also explore the philosophical implications of this idea in Chinese Buddhist schools, in particular the Chan School's identification of Buddha-nature with sentience per se, and the Tiantai School's insistence on the "Threefold" Buddha-Nature and the resultant claim that "Insentient Beings have the Buddha-Nature." The latter ideas will be explored at length through a close reading of Jingxi Zhanran's classic polemical work, *The Diamond Scalpel* (Jin'gangpi###). All readings will be in English.

Instructor(s): Brook Ziporyn Terms Offered: Autumn

**DVPR 41900. Nietzsche as Metaphysician: Non/Self, Recurrence, Eternity. 100 Units.**

An exploration of the themes of Will-to-Power and Eternal Recurrence as presented in *Thus Spoke Zarathustra*, supplemented by readings from other works, with special attention to the posthumously published notes critiquing commonsensical and scientific notions of causality, things, selves, atoms, will, and forces. Of particular interest will be the comparative horizon of the anti-substantialist and anti-essentialist Buddhist notions of Non-Self and Emptiness; in both cases we will be focusing on how these extreme forms of anti-essentialism, denying that any entity from atoms to forces to humans possess a substantial existence, nonetheless both end up lending themselves to some form of the idea of immanent "deep eternity" for all things, and on whether and to what extent these two parallel explorations have any convergences or divergences that will help illuminate both, or even, better yet, illuminating substancelessness and eternity. All readings in English.

Instructor(s): Brook Ziporyn Terms Offered: Autumn

**DVPR 42602. Alfred North Whitehead: Metaphysics. 100 Units.**

An introduction to Whitehead's metaphysics. Principal attention given to his book, *Process and Reality: An Essay in Cosmology*, with attention also given to his book, *Adventure of Ideas*.

Instructor(s): Franklin Gamwell Terms Offered: Autumn

Equivalent Course(s): RETH 42601, THEO 42602

**DVPR 46502. Studies in Atheist Spirituality. 100 Units.****DVPR 46616. Religion and Reason. 100 Units.**

The quarrel between reason and faith has a long history. The birth of Christianity was in the crucible of rationality. The ancient Greeks privileged this human capacity above all others, finding in reason the quality wherein man was closest to the gods, while the early Christians found this viewpoint antithetical to religious humility. As religion and its place in society have evolved throughout history, so have the standing of, and philosophical justification for, non-belief on rational grounds. This course will examine the intellectual and cultural history of arguments against religion in Western thought from antiquity to the present. Along the way, of course, we will also examine the assumptions bound up in the binary terms "religion" and "reason."

Equivalent Course(s): HIST 66606, CHSS 40201, KNOW 40201, CLAS 46616, PHIL 43011

**DVPR 47004. Religious Diversity as a Philosophical Problem. 100 Units.**

The manifest diversity of religious traditions, many of which advance doctrinal claims that evidently contradict the claims of other traditions, raises significant philosophical problems - especially epistemological and ethical problems - regarding truth and justification, tolerance and exclusion, etc. Many take the competing and mutually exclusive claims of the world's religious traditions as evidence of the falsity of some or all of them, or as recommending skepticism, relativism, or other such ways of accommodating the conflicting claims. This course will explore some of these issues, focusing particularly on issues of truth, justification, and toleration. In keeping with the theme of diversity, the course will consider not only some modern Western attempts to address the various philosophical problems, but also some examples of philosophical thought reflecting India's historically different experience of religious diversity.

Instructor(s): Dan Arnold Terms Offered: Spring 2017

**DVPR 47607. Buddhist Sutras Reading in Traditional Tiantai. 100 Units.**

Buddhist Sutras Reading in Traditional Tiantai "Classification of Teachings" Rather Than Historical Order. Buddhist sutra literature is vast and complex, representing many historical periods and many diverse and even conflicting conceptions of Buddhist doctrine. A historical development of ideas can be traced in these texts by treating them in their historical order, each subsequent period responding to and developing ideas from previous periods. But Chinese Buddhist schools such as Tiantai understood the divergences of these texts to be part of a different order: the order in which they were traditionally regarded to have been preached by the Buddha, which stands in sharp contrast to their actual dates of composition. By reading them in the order stipulated by the Tiantai "classification of teachings," as carefully designed parts of a five-part pedagogical program utilized by the Buddha, we come to have a clearer conception of how Tiantai understood the relation between provisional and ultimate truth, and the process of teaching and comprehending ideas, from which a different picture of Buddhism emerges. In this class we will read portions of the following sutra or classes of sutras, in the following order: 1) Avataṣaka; 2) Āgamas, 3) Vaipulya (Vimalakīrti Nirdeśa and others); 4) Prajñāparamitā; 5) The Lotus Sutra and The Nirvana Sutra.

Instructor(s): Brook Ziporyn Terms Offered: Winter

Note(s): All readings will be in English.

**DVPR 48910. Readings in Tibetan Buddhist Texts. 100 Units.**

Readings in selected Buddhist doctrinal writings in Tibetan.

Instructor(s): Matthew Kapstein Terms Offered: Winter

Prerequisite(s): Open to students reading Tibetan at an advanced level.

Equivalent Course(s): SALC 48501, HREL 48910

**DVPR 48912. Comparative Experiments with Buddhist Thought. 100 Units.**

Reading one or several recent works written in English attempting to put some aspect of Buddhist thought into dialogue with modern philosophical concerns, particularly those of the European continental traditions. Our likely texts will be Stephen Laycock, *The Mind as Mirror and the Mirroring of Mind*; Brook Ziporyn, *Being and Ambiguity: Philosophical Experiments with Tiantai Buddhism*; David Loy, *Transcendence and Lack*.

Instructor(s): Brook Ziporyn Terms Offered: Spring

**DVPR 49904. Lacan and Religion. 100 Units.**

Whereas Freud believed with the Enlightenment that science would increasingly demonstrate religion to be an illusion, Lacan saw religion as that which would save us from the increasingly loud discourse of science. From Lacan's early (Freudian) notion of the Nom-du-Père, to his later conflation of Freud and Christ (as rescuing the father), and finally to his Barroean knots and the sinthome, Lacan considers religion a "garbage can, for it has not the slightest homogeneity." This course, then, will consider Lacan's concept of religion. We will begin with readings from Freud's texts on religion: "Obsessive Actions and Religious Practices," "The Future of an Illusion," "Totem and Taboo," "Civilization and its Discontents," "Moses and Monotheism." We will then read the texts on religion from Lacan, considering how his views change on the subject, and what the stakes are in his efforts to separate psychoanalysis from science and religion.

Instructor(s): Françoise Meltzer Terms Offered: Winter

Prerequisite(s): Reading knowledge of French, basic familiarity with Lacan.

Equivalent Course(s): CMLT 43350

**DVPR 50007. Michel Foucault: Les aveux de la chair. 100 Units.**

The last volume of Foucault's history of sexuality has finally been published after more than a 30 year wait. In this volume Foucault moves from his previous focus on Greco-Roman culture to early Christianity, and his account culminates in an extensive discussion of Saint Augustine. This seminar will consist of a close reading of *Les Aveux de la chair*, supplemented by a few other texts from the later Foucault. We will also try to draw some general methodological and philosophical conclusions from our reading.

Instructor(s): A. Davidson Terms Offered: Winter

Prerequisite(s): Good reading knowledge of French and familiarity with the previous volumes of Foucault's "Histoire de la sexualité". All students interested in enrolling in this course should send an application to [wweaver@uchicago.edu](mailto:wweaver@uchicago.edu) by 12/14/2018. Applications should be no longer than one page and should include name, email address, phone number, and department or committee. Applicants should briefly describe their background and explain their interest in, and their reasons for applying to, this course.

Equivalent Course(s): FREN 40007, CMLT 50007, PHIL 50007

**DVPR 50008. Michel Foucault: Self, Government, and Regimes of Truth. 100 Units.**

A close reading of Michel Foucault's 1979-80 course at the Collège de France, *Du gouvernement des vivants*. Foucault's most extensive course on early Christianity, these lectures examine the relations between the government of the self and regimes of truth through a detailed analysis of Christian penitential practices, with special attention to the practices of exomologēsis and exagoreusis. We will read this course both taking into account Foucault's sustained interest in ancient thought and with a focus on the more general historical and theoretical conclusions that can be drawn from his analyses. (I)

Instructor(s): A. Davidson Terms Offered: Autumn

Prerequisite(s): Limited enrollment; Students interested in taking for credit should attend first seminar before registering. Reading knowledge of French required. Consent Only.

Equivalent Course(s): FREN 40008, PHIL 50008, CMLT 50008

**DVPR 50112. Deconstruction and Religion. 100 Units.**

Equivalent Course(s): THEO 50112

**DVPR 50115. Seminar on the Black Notebooks: Heidegger & the Problem of Evil. 100 Units.**

Equivalent Course(s): THEO 50115

**DVPR 50201. Seminar: Contemporary Critical Theory. 100 Units.**

This course will examine some of the salient texts of postmodernism. Part of the question of the course will be the status and meaning of "post"-modern, post-structuralist. The course requires active and informed participation.

Instructor(s): Francoise Meltzer Terms Offered: Winter

Note(s): Comp Lit core course. 2nd part of sequence.

Equivalent Course(s): CMLT 50201

**DVPR 50211. Models of Philosophy/Religion as a Way of Life. 100 Units.**

In the first part of this course, we will examine Stoicism as a way of life through a reading of Pierre Hadot's commentary (in French) on Epictetus' Manual, supplemented by other writings of Hadot. The second part of the course will be devoted to the topic of Judaism as a way of life, focusing on the writings of Joseph Soloveitchik. The third part of the course will consider a number of historically and theoretically heterogeneous essays that take up different aspects of our theme. Depending on the interests of the seminar participants, texts for this part of the course may include the writings of Francis of Assisi, essays by Michel Foucault, Hilary Putnam, and Wittgenstein's "Lectures on Religious Belief". (I)

Instructor(s): A. Davidson Terms Offered: Autumn

Prerequisite(s): Reading knowledge of French required. Limited enrollment; Students interested in taking for credit should attend 1st seminar before registering. Consent only.

Equivalent Course(s): FREN 40212, PHIL 50211, CMLT 50511, HJD 50211

**DVPR 51204. Readings in Madhyamaka. 100 Units.****DVPR 51315. Reading Daoist Philosophical Texts: the Liezi and the Huainanz. 100 Units.**

Reading the rich original texts of "second-tier" Daoist philosophical works, the Liezi and/or Huananzi, with special attention to their relations to the "first-tier" classics, the Daodejing and Zhuangzi. All readings in classical Chinese.

Instructor(s): Brook Ziporyn Terms Offered: Spring

Note(s): All readings in classical Chinese.

**DVPR 51404. The Pantheist Controversy: Spinoza to Hegel. 100 Units.**

This course focuses on Spinoza's system of thought and its reception in late 18th and early 19th century Germany. The first five weeks will be a careful reading of Spinoza's Ethics, supplemented by selections from his Principles of Cartesian Philosophy, Short Treatise on God, Man and His Well-Being, and Emendation of the Intellect. The second half of the class will examine the interpretation and reception of and response to Spinoza's ideas, mainly in Jacobi's Letters on Spinoza, and the response to this response from Schelling and Hegel, above all in Hegel's Faith and Knowledge. Time permitting, we will examine Hegel's changed views on Spinoza in his mature works (post-1807). Our focus will be the on understanding the thought of both Schelling and Hegel in the early 1800s as a kind of Kantian Spinozism, a seeming oxymoron, and the consequences of their later abandonment of this position.

Instructor(s): Brook Ziporyn Terms Offered: Spring

**DVPR 51410. Neo-Confucianism of the Song to Ming Dynasties. 100 Units.**

This course will consist of close readings of the works of the key Neo-Confucian thinkers of the Song and Ming dynasties (11th to 17th centuries): Zhou Dunyi, Zhang Zai, Cheng Hao, Cheng Yi, Zhu Xi, Wang Yangming and perhaps others, focusing on their metaphysical and ethical ideas, especially Li (sometimes translated as "principle," or as "pattern," or as "coherence" or as "productive compossibility"), Qi (sometimes translated as "vital force" or "material force"), ren ("benevolence," "humaneness,"), xin ("heart-mind") and zhong ("center, the unexpressed, equilibrium").

Instructor(s): Brook Ziporyn Terms Offered: Spring

Prerequisite(s): Some classical Chinese reading ability and some familiarity with classical Confucianism Desirable.

**DVPR 51611. Reading of Saint Augustine's The City of God as an Apology. 100 Units.**

The particular characteristics and special concern of this special book, compared to the rest of Augustine's production, can well, if not only be explained by referring the whole De Civitate Dei to the tradition of the "Apology for the Christians", initiated by (among some few others) Justin in Rome, and rehearsed a century later by Tertullian in Africa. Bibliography -De Civitate Dei, ed. B. Dombart (either in Teubner, or in "Corpus Christianorum -Concerning the City of God against the Pagans, trans. H. Bantenson, Penguin Books, 1972. -J.-L. Marion, In the Self's Place. The approach of saint Augustine, trans. J.L. Kosky, Stanford University Press, 2012 (Au lieu de soi. Approche de saint Augustin, Paris, PUF, 2008)

Equivalent Course(s): THEO 51611

**DVPR 51700. Yogacara. 100 Units.**

This seminar, which presupposes a basic knowledge of Indian and/or Tibetan Buddhist philosophy, will consider some of the foundational texts of the Yogacara tradition of thought, with particular reference to the works of Vasubandhu. In addition to close readings of assorted primary sources, we will consider contemporary scholarly debates regarding the interpretation of Yogacara (e.e., concerning the question whether this is aptly characterized as an "idealist" school of thought).

Instructor(s): Dan Arnold Terms Offered: Spring

Prerequisite(s): Some knowledge of Sanskrit or Tibetan is preferred.

Equivalent Course(s): SALC 49006

**DVPR 53309. Saint Augustine: Apology and Eschatology, The City of God. 100 Units.**

The City of God, although central to the theology of St. Augustine, does not seem, in his style and themes, exactly on line with his other greatest works. This can be explained if we read it as a follow up of the former attempts to perform theology as an apology - according to Justin and Tertullian (among others). In that view, one can understand better why and how St. Augustine has addressed political and historical as well as spiritual and biblical issues - they all focus on explaining how time (and times) should be understood from the view point of the eternity of God, which means eschatology.

Instructor(s): Jean-Luc Marion Terms Offered: Spring

Note(s): Recommended reading: The City of God, trans. H. Bettenson, Penguin, 2003. De Civitate Dei, eds. G.E.

McCracken et al, Loeb, 7 Volumes <these volumes are available online via Hathi Trust at Regenstein Library>

Equivalent Course(s): THEO 53309

**DVPR 53310. Questions about the Conception of Revelation. 100 Units.**

Although the concept of Revelation is widely admitted as central, most of all in the biblical tradition, it remained unexplained, if not absent, in the first centuries of Christian theology. And, its more recent establishment in dogmatic theology comes mostly from the philosophical polemic of the Enlightenment. A more precise concept of Revelation could be worked out by using categories borrowed from phenomenology and applying them to the most relevant testimonies of Revelation in some biblical texts.

Equivalent Course(s): THEO 53310

**DVPR 53359. Topics in Philosophy of Judaism: Ethics and Halakhah. 100 Units.**

Does Judaism recognize an ethics independent of Halakhah (Jewish law)? What are the interrelations, conceptually and normatively, between ethics and Halakhah? How should we understand the conflicts between ethics and Halakhah, morality and religion? How does the Jewish tradition conceive of the notion of mitzvah (commandment), and what is the relationship between interpersonal mitzvot and mitzvot between human beings and God? What are the modes of Halakhic reasoning distinct from ethical argumentation? These topics will be considered through a study of the work of Joseph B. Soloveitchik, Aharon Lichtenstein, Yeshayahu Leibowitz, David Weiss Halivni, Daniel Sperber, and Emmanuel Lévinas. Specific examples to be discussed may include the status of women, prayer, and repentance.

Equivalent Course(s): PHIL 53359, THEO 53359, HIJD 53359

**DVPR 53360. Topics in the Philosophy of Judaism: Soloveitchik Reads the Classics. 100 Units.**

Rabbi Joseph B. Soloveitchik was one of the most important philosophers of Judaism in the twentieth century. Among his many books, essays and lectures, we find a detailed engagement with the Bible, the Talmud and the fundamental works of Maimonides. This course will examine Soloveitchik's philosophical readings and appropriation of Torah, Talmud, and both the Guide and the Mishneh Torah. A framing question of the course will be: how can one combine traditional Jewish learning and modern philosophical ideas? What can Judaism gain from philosophy? What can philosophy learn from Judaism?

Equivalent Course(s): HIJD 53360, KNOW 47002, PHIL 53360

**DVPR 53900. French Jewish Thought. 100 Units.**

This seminar will introduce students to the tradition of French Jewish Thought from the 1860's through the early 2000's with particular attention to the issues of universalism and particularism, the relationship between Judaism and French philosophy, and French-Jewish responses to major historic events during the period: the Dreyfus affair, World War II, the Algerian War, the Six-Day War and contemporary anxieties surrounding the New anti-Semitism. Some French reading knowledge is a must.

Instructor(s): Sarah Hammerschlag Terms Offered: Spring

Equivalent Course(s): RLVC 53900, HIJD 33906

**DVPR 53990. Renunciation: Ancient, Medieval, and Modern Approaches. 100 Units.**

Equivalent Course(s): THEO 53990

**DVPR 53991. Religion and Psychoanalysis. 100 Units.**

Freud postulated that many cultural activities with no apparent connection to sexuality, including religious practice and belief, have their origin in the sexual instincts. Sublimation, which describes the process by which the sexual instincts are diverted to nonsexual aims or objects, plays a crucial role in Freudian metapsychology. And yet Freud never managed to articulate a coherent account of this process, and thus he failed to provide a concept of sublimation as such. In this class we will study the role of sublimation in Freudian metapsychology with specific reference to the theme of religiosity. In examining how sublimation is taken up by others (e.g. Klein, Lacan) we will also consider whether this concept affords a novel understanding of religion.



**DVPR 54500. Brauer Seminar: Time and Temporality. 100 Units.**

Attending to a range of historical and contemporary readings, this seminar will center on philosophical questions raised by reflection on the reality and nature of time. Particular focus will be given to exploration of the difference between scientifically measured time, on one hand, and, on the other, temporality, or subjectively experienced time as that is integral to the structure of human experience. Ought one or the other of these ought to be thought more 'real'? What's at stake in asking as much? How are the issues implicated in this discussion related to questions in epistemology, phenomenology, and/or philosophy of mind? These are among the many questions to be explored in this seminar. Since this is a Brauer Seminar, enrollment requires permission of the instructors, which will be granted based on short statements to be submitted by prospective students. Such statements should concisely discuss the student's overall interests, and the ways in which these related to the issues of the seminar.

Instructor(s): Ryan Coyne and Dan Arnold Terms Offered: Winter

**DVPR 54700. The Phenomenology Of Love. 100 Units.**

Gilbert Ryle (1900-1976) was one of the leading figures of mid-20th century Oxford Philosophy. This course will focus on a close reading of his 1949 masterpiece, *The Concept of Mind*, with its attack on the "category-mistake" of the Cartesian "Myth of the Ghost in the Machine." Attention will be paid to Ryle's metaphilosophical writings and his views on language, his views on knowledge (and the distinction between knowledge-how and knowledge-that), his relation to behaviorism, and his impact on subsequent developments in the philosophy of mind including the token-token identity theory and functionalism.

Equivalent Course(s): SETH 40400, PHIL 54700

**DVPR 54712. Reading Descartes's *Meditationes de prima Philosophia*. 100 Units.**

Equivalent Course(s): PHIL 56715, THEO 54712, SETH 49702

**DVPR 55111. Reading Religion Philosophical. 100 Units.**

We will examine the question of what it means to read religious texts and practices from a philosophical point of view.

Instructor(s): A. Davidson Terms Offered: Winter

Prerequisite(s): Enrollment requires the consent of the instructor and the course is only open to advanced graduate students who are writing a thesis or preparing comprehensive exams. For more information contact the instructor.

Equivalent Course(s): PHIL 55111

**DVPR 58804. Seminar: Dissertation Methodology. 100 Units.**

A two-week seminar on the methodology of advanced research and writing for Ph.D. students in the dissertation stage of their program. Each student will present a selection from their current work, with special additional discussion focused on the concept of revelation related to their dissertation topics, followed by a response from Prof. Marion and a discussion-format critique. The presentations will be reserved primarily for students in ABD status. Those not yet dissertating but in the final stage of their qualifying exams and proposal submissions are encouraged to engage in the discussion portion of the seminar

Instructor(s): Jean-Luc Marion Terms Offered: Winter

Note(s): The seminar will be scheduled over 2-3 hour sessions each week from January 24 to February 2, 2017. Some sessions may be evening or weekend hours to accommodate all participants. Enrollment by application to Dean Owens.

Equivalent Course(s): THEO 58804

**DVPR 70000. Advanced Study: Philosophy of Religions. 300.00 Units.**

Advanced Study: Philosophy of Religions

## PSYCHOLOGY AND SOCIOLOGY OF RELIGION COURSES

**DVSR 43000. Loss And The Study Of Lives. 100 Units.**

Equivalent Course(s): HCHR 43000

**DVSR 70000. Advanced Study: Psychology & Sociology of Religion. 300.00 Units.**

Advanced Study: Psychology & Sociology of Religion

## RELIGION AND LITERATURE COURSES

**RLIT 30000. Introduction to Religion and Literature. 100 Units.**

Instructor(s): R. Rosengarten, S. Hammerschlag Terms Offered: Winter

Equivalent Course(s): RLST 28210, ENGL 30100

**RLIT 30402. Poetics of Midrash. 100 Units.**

An introduction to the modern literary study of classical rabbinic Midrash; its styles and genres. Particular attention will be given to issues of hermeneutics and theology.

Instructor(s): M. Fishbane Terms Offered: Autumn

Equivalent Course(s): JWSC 21402, THEO 30402, HIJD 30402

**RLIT 31600. Medieval Epic. 100 Units.**

We will study a variety of heroic literature, including Beowulf, The Volsunga Saga, The Song of Roland, The Purgatorio, and the Alliterative Morte D'Arthur. A paper will be required, and there may be an oral examination.  
 Instructor(s): M. Murrin Terms Offered: Spring  
 Equivalent Course(s): CMLT 35900, ENGL 35800, CMLT 25900, ENGL 15800

**RLIT 32106. Introduction to the Study of Iconography. 100 Units.**

Equivalent Course(s): ARTH 32106, HCHR 32106, ARTH 22106, RLST 28320

**RLIT 32400. Theory of Literature: The Twentieth Century. 100 Units.**

This course will be a survey of 20th century literary criticism, considering the century's most influential theories: phenomenology, hermeneutics, reception theory, Marxism, psychoanalysis, structuralism, post-structuralism, and new historicism. We will also consider some of the 19th century texts that serve as the philosophical sources for these movements as well as the political implications and movements that develop in conjunction with these theories.

**RLIT 35503. Midrash and Revelation. 100 Units.**

This course will focus on the presentation of the event of revelation at Sinai in midrashic sources from several periods (especially, Mekhilta de-Rabbi Ishmael; Pesikta de-Rav Kahana; Exodus Rabba; Song of Songs Rabba; and Tanhuma), as well as pertinent cases in the contemporary liturgical poetry. Particular attention will be given to the types, forms and content of exegetical theology involved.

Instructor(s): Michael Fishbane Terms Offered: Autumn

Prerequisite(s): Knowledge of Hebrew desired, but English translations will be provided.

Equivalent Course(s): HIJD 35503

**RLIT 38607. Lament and Lamentation in Jewish Literature I. 100 Units.**

This course will focus on the theme of lament and lamentation in ancient Jewish literature. It will begin with theories of lament and comparative sources from antiquity. It will then take up some representative Psalms from Scripture; portions of the book of Lamentation; selections from the Midrash on Lamentation (both from the proem and the commentary); and related material from contemporary liturgical poetry (Piyut).

Instructor(s): Michael Fishbane Terms Offered: Autumn

Prerequisite(s): Knowledge of Hebrew required (or consent of instructor)

Equivalent Course(s): HIJD 38607

**RLIT 38914. Munich-Chicago Performance Laboratory: Jephtha's Daughter. 100 Units.**

In July 2015, the Bavarian State Opera in Munich will present the world premiere of a piece tentatively titled *Jephtha's Daughter*, to be directed by Saar Magal (choreographer and director, Tel Aviv) and conceived by Magal in collaboration with University of Chicago professor David Levin. Magal and Levin will offer a laboratory course in which to prepare the piece. As presently conceived, the piece will combine theater, dance, oratorio, film, contemporary composition, and a variety of contemporary performance idioms to adapt and interrogate the story of Jephtha's daughter (in the Book of Judges, from which the story is adapted, she remains nameless).

We are hoping to attract students keen to explore a broad cross-section of materials through seminar-style discussion and experimentation on stage. (We will work through biblical criticism, films like *Harmony Korine's Spring Breakers* (2013) or Ulrich Seidl's *Paradise: Love-Faith-Hope*, operas like Mozart's *Idomeneo*, oratorios like Handel's *Jephtha* and Carissimi's *Jephtha*, and a range of critical theory, including Rene Girard's *Violence and the Sacred* and Derek Hughes's *Culture and Sacrifice*). Stage work will encompass improvisational, physical, and text-based work. Students with an interest in any of the following are especially welcome: adaptation, theater practice, performance theory, dramaturgy, design, and/or editing.

Instructor(s): David Levin, Saar Magal Terms Offered: Autumn

Prerequisite(s): Undergraduate students require consent of instructor.

Equivalent Course(s): MUSI 28914, RLST 28914, JWSC 28914, TAPS 28417, MUSI 38914, GRMN 28914, GRMN 38914

**RLIT 39501. Dostoevsky. 100 Units.**

Dostoevsky was an inveterate risk-taker, not only at the baccarat tables of the Grand Casino in Baden-Baden, but in his personal life, his political activities, and his artistic endeavors. This course is intended to investigate his two greatest wagers: on the presence of the divine in the world and on the power of artistic form to convey and articulate this presence. Dostoevsky's wager on form is evident even in his early, relatively conventional texts, like *The Double*. It intensifies after his decade-long sojourn in Siberia, exploding in works like *The Notes from Underground*, which one-and-a-half centuries later remains an aesthetic and philosophical provocation of immense power. The majority of the course will focus on Dostoevsky's later novels. In *Crime and Punishment* Dostoevsky adapts suspense strategies to create a metaphysical thriller, while in *The Demons* he pairs a study of nihilism with the deformation of the novel as a genre. Through close readings of these works we will trace how Dostoevsky's formal experimentation created new ways of exploring realms of existence that traditionally belonged to philosophy and theology. The results were never comfortable or comforting; we will focus on interpreting Dostoevsky's metaphysical provocations.

Equivalent Course(s): REES 30013, RLST 28204, HUMA 24800, FNDL 24612, REES 20013

**RLIT 40010. Ruins. 100 Units.**

"Ruins" will cover texts and images, from Thucydides to WWII, via the Reformation. We will include films (e.g. Rossellini's "Germany Year Zero"), art (e.g. H. Robert, Piranesi) archaeology, and the museum (Soane). On ruins writing, we will read Thucydides, Pausanias from within antiquity, the Enlightenment responses to the destruction and archaeological rediscovery of Pompeii, Diderot, Simmel, Freud on the mind as levels of ruins (Rome) and the analysis as reconstructive archaeologist as well as on the novel *Gradiva* and the Acropolis, the Romantic obsession with ruins, and the firebombing in WWII. We will also consider the photographing of ruins, and passages from the best-known works on photography (Benjamin, Sontag, Ritchen, Fried, Azoulay). The goal is to see how ruin gazing, and its depictions (textual, imagistic, photographic, etc.) change from the ancients (Greek and Roman), to the Romantic use of ruins as a source of (pleasurable) melancholy, to the technological "advances" in targeting and decimating civilian populations that describe the Second World War.

Equivalent Course(s): ARTH 40010, CDIN 40010, CMLT 40010

**RLIT 40300. Islamic Love Poetry. 100 Units.**

The focus of this course is classical Islamic love poetry, Arabic and Persian love lyric will be covered, as well as some Ottoman love lyric (at least in translation). In the past we have incorporated Urdu, Punjabi, Bangla, Bosnian, and Turkish traditions, and-for comparative and historical purposes-Hebrew poetry from medieval Andalus. Because none of us are proficient in the all these languages, students who are proficient a given language are asked to provide a guide (including text, translation, explanation of key vocabulary, etc.) for selected poems from in that language. Each member of the class will be asked to present one poem guide, in addition to a final assignment. Among the poets commonly included in the course are Ibn Zaydun, Ibn al-Farid, Ibn al-'Arabi, Rumi, Hafiz, Baba Fighani, Na'ili, Mir Dard, Bulleh Shah, and Ghalib.

Equivalent Course(s): CMLT 40100, NEHC 40600, ISLM 40100

**RLIT 41400. Hist Of Criticism: 16-19th. 100 Units.**

This course examines the practices of interpretation as they emerge in modernity, and will cover selected foundational figures in the emergent modern practices of biblical criticism, literary criticism, and aesthetics. The course is built around comparisons of figures within particular practices (e.g., Luther and Spinoza for biblical criticism; Sidney and Johnson for literary criticism; Lessing and Kant for aesthetics; ), and among terms that span those practices (e.g., "mimesis," "nature," "image"). Readings are all taken from the RL1 exam list (and students scheduled/planning to take that exam should take this course).

**RLIT 41504. Blake's Theology in Poetry and Prints. 100 Units.**

It has been well remarked of William Blake (1757-1827) that he was assuredly a Christian – and that he was a church of one.&#160;&#160;The course aims to approach Blake's emphatic if idiosyncratic religiosity via particular attention to the remarkable interrelations of his poetry with his prints.

**RLIT 41604. The Cult of Relics in Byzantium and Beyond. 100 Units.**

Equivalent Course(s): ARTH 41602, HCHR 41604

**RLIT 42205. Religion and Literature in France 1954-1972. 100 Units.****RLIT 42410. Material Religion. 100 Units.**

This course examines approaches to the material study of religion. What are the gains of studying religion through bodily practices and sensory perceptions? How have various scholarly disciplines examined ritual art, objects, things and the organization of space and time? What analytic directions for understanding the social life of religion has a materialist orientation enabled? The course will include readings on mediation, technology and public culture.

Instructor(s): Angie Heo Terms Offered: Spring

Equivalent Course(s): AASR 42410

**RLIT 43301. Theory and Texts. 100 Units.**

Study of the writing and the performance, as well as the receptions and the theories, of tragic drama as practiced in ancient Greece, Elizabethan England, and early twentieth-century Europe.

**RLIT 43303. Comparative Mystical Literature: Islamic, Jewish and Christian. 100 Units.**

The mysticisms of the three monotheistic faiths share many features that invite comparison. All three deal with sacred texts that overlap in instances, and all three responded in different ways to the philosophical mysticisms inherited from Classical antiquity. While there are a number of influences, both direct and indirect, among these traditions, there are far more instances of similar structural motifs shared by the three. This course is designed to explore the history and structural dynamics of Jewish, Christian, and Islamic mysticisms through the careful reading of primary sources across the traditions. The Class will be limited to 20 students on a first-come, first-serve basis. Each student will be expected to demonstrate reading competence in the language of one of the mystical traditions (e. g., Hebrew, Arabic, Persian, Latin, or one of the Christian vernaculars).

Equivalent Course(s): HIJD 43301, CMLT 43301, HCHR 43302, ISLM 43301

**RLIT 43995. Comparative Issues in Monotheistic Mystical Traditions. 100 Units.**

The mysticisms of the three monotheistic faiths share many features that invite comparison. All three deal with sacred texts that overlap in instances, and all three responded in different ways to the philosophical mysticisms inherited from Classical antiquity. While there are a number of influences, both direct and indirect, among these traditions, there are far more instances of similar structural motifs shared by the three. This course is designed to explore the history and structural dynamics of Jewish, Christian, and Islamic mysticisms through the careful reading of primary sources across the traditions.

Equivalent Course(s): ISLM 43995, HIJD 43995, HCHR 43995, CMLT 43995

**RLIT 44004. The Veneration of Icons in Byzantium: History/Theory/Practice. 100 Units.**

Equivalent Course(s): ARTH 44014, HCHR 44004, RLST 28704

**RLIT 48801. Multidisciplinary Study of American Culture. 100 Units.**

This proseminar surveys the advanced study of American culture as it is currently practiced at the University of Chicago. Seminar members read and discuss recent work by and then meet with faculty specialists from departments and programs in the Humanities and Social Sciences as well as from the the Divinity School, the Law School, and the Booth School of Business. Though interested in how different disciplines frame questions and problems, we will be attuned to convergences in themes, approaches, and methods. During the last half of our seminar meetings our authors will join us for a focused discussion of their work. Many of our guests will also deliver public lectures the day before visiting the seminar.

Instructor(s): Eric Slauter Terms Offered: Autumn

Prerequisite(s): This is a Scherer Center Seminar that is open to MA, PhD, and JD students.

Equivalent Course(s): AMER 50001, RAME 48801, HCHR 48801, ENGL 55405, HIST 62304

**RLIT 52010. Religion and American Civil War Literature. 100 Units.**

This course reexamines the literary critical discourse on the subject of American Civil War literature from the disciplinary vantage of religious studies. In so doing, it considers whether due attention to the theological underpinnings of expressions of postwar American literary nationalism recommends a reimagining of the generic category (i.e., America Civil War literature) and its canon. Though not without significant exceptions, we'll concentrate our attentions on the period from 1865 to 1905. Our literary and critical interlocutors include (among others) Daniel Aaron, John William De Forest, William Dean Howells, Walt Whitman, Horace Bushnell, Louisa May Alcott, Mark Twain, Ambrose Bierce, Thomas Dixon, Frederick Douglass, and Alexander Gardner. Master's and doctoral students in the Divinity School have first priority for registration; there is no "pass/fail" option for the course.

Equivalent Course(s): RAME 52010

**RLIT 70000. Advanced Study: Religion & Literature. 300.00 Units.**

## RELIGION, LITERATURE, AND VISUAL CULTURE COURSES

**RLVC 30612. Early Christian and Late Ancient Jewish Art. 100 Units.**

This course will explore the rise of both Christian and Jewish art in the context of the Roman Empire - both in the eastern Mediterranean and in the city of Rome itself - from minority and subaltern contexts to the rise of Christian hegemony. It will examine the formation of characteristic religious iconographies and visual identities in response to those available in the material and visual culture of the Roman world, and will explore the ways these experimental and often surprising visual forms were ultimately transmuted into what are now the recognizable models for these religions. The course is intended for both undergraduates and graduate students, and will be taught over 5 weeks in the Spring Quarter on an intensive schedule. It will be examined on the basis of a paper, due on a subject to be agreed and on a date to be agreed at the end of the Spring quarter.

Instructor(s): Jas' Elsner Terms Offered: Spring

Equivalent Course(s): ARTH 30612, ARTH 20612

**RLVC 32302. Byzantium: Art, Religion, Culture. 100 Units.**

In this introductory seminar we will explore works of art and architecture as primary sources for Byzantine civilization. Through the close investigation of artifacts of different media and techniques, students will gain insight into the artistic production of the Byzantine Empire from its foundation in the 4th century AD to the Ottoman conquest in 1453. We will employ different methodological approaches and resources that are relevant for the fruitful investigation of artifacts in their respective cultural settings. In order to fully assess the pivotal importance of the visual arts in Byzantine culture, we will address a wide array of topics, including art and ritual, patronage, the interrelation of art and text, classical heritage, art and theology, Iconoclasm, etc.

Equivalent Course(s): HCHR 32302, ARTH 32302, ARTH 22302

**RLVC 32400. Theory of Literature: The Twentieth Century. 100 Units.**

This course will cover the major movements in Twentieth Century Criticism from New Criticism to Psychoanalytic theory, New Historicism, Structuralism and Post-structuralism, as well as the various features of the literary text and interpretive dynamics which have played prominent roles in debates surrounding meaning, modes of expression and theories of reception in the last century. The course will not proceed as a survey of these movements, however. Rather it will take up the Nietzschean question of how illusion relates to truth and how literary representation complicates the relation. It will create a series of debates between schools of thought and will consider the social and political ramifications of the question as well as its strictly theoretical consequences.

**RLVC 36000. Novel Traditions: English & African-American. 100 Units.**

Can a literary form be understood as a religious tradition? The course pursues this question comparatively, examining early English and twentieth-century African-American works of prose fiction: *Robinson Crusoe* (1719) and *Invisible Man* (1951); *Moll Flanders* (1724) and *Their Eyes Were Watching God* (1937); *Jane Eyre* (1847) and *Morrison's Beloved* (1987). Interspersed will be readings on three foci of comparison: the interaction of nation- and novel-building; the literary-historical accounts of "the rise of the novel" England and of "African-American literature" in America; and analyses of each period's controlling religious question - for eighteenth-century England, the fact of death, and the possibility of a future state (as addressed in essays written by Addison and Steele for *The Spectator*); for twentieth-century America, the question of dual identity and the "color line" (as addressed in W.E.B. DuBois in *The Souls of Black Folk*).

Instructor(s): Richard Rosengarten Terms Offered: Autumn

**RLVC 38802. Pilgrimage in Antiquity and the Early Christendom. 100 Units.**

This course will present an interdisciplinary interrogation into the nature of pilgrimage in pre-Christian antiquity and the rise of Christian pilgrimage in the years after Constantine. It will simultaneously be a reflection on the disciplinary problems of examining the phenomena of pilgrimage from various standpoints including art history, archaeology, anthropology, the history of religions, the literary study of travel writing, as well as on the difficulties of reading broad and general theories against the bitty minutiae of ancient evidence and source material. The core material, beyond the theoretical overview, will be largely limited to antiquity and early Christianity; but if students wish to write their papers on areas beyond this relatively narrow remit (in other religions, in the middle ages, modern or early modern periods), this will be positively encouraged!

Instructor(s): J. Elsner Terms Offered: Spring

Note(s): This course will be taught in an intensive format twice per week, plus some individual discussion sessions to set up term papers, for the first five weeks of the quarter.

Equivalent Course(s): ARTH 25300, ARTH 35300

**RLVC 40400. Ekphrasis: Art & Description. 100 Units.**

This course explores the rich tradition of ekphrasis in Greco-Roman and Christian antiquity - as it ranges from vivid description in general to a specific engagement with works of art. While the prime focus will remain on texts from Greece and Rome (both prose and verse) - in order to establish what might be called the ancestry of a genre in the European tradition -- there will be opportunity in the final paper to range beyond this into questions of religious writing about art, comparative literature, art (history) writing and ekphrasis in other periods or contexts. The course is primarily intended for graduates - and a reading knowledge of Greek and Latin could not be described as a disadvantage! The course will be taught over 5 weeks in the Spring Quarter on an intensive schedule. It will be examined on the basis of a paper, due on a subject to be agreed and on a date to be agreed at the end of the Spring quarter.

Instructor(s): J. Elsner Terms Offered: Spring

Equivalent Course(s): NTEC 40400, BIBL 40400, CLAS 42600, ARTH 40400

**RLVC 41400. History of Criticism: 16th - 19th Centuries. 100 Units.**

This course examines the practices of interpretation as they emerge in modernity, and will cover selected foundational figures in the emergent modern practices of biblical criticism, literary criticism, and aesthetics. The course is built around comparisons of figures within particular practices (e.g., Luther and Spinoza for biblical criticism; Sidney and Johnson for literary criticism; Lessing and Kant for aesthetics), and among terms that span those practices (e.g., "mimesis," "nature," "image"). Readings are all taken from the RLI exam list (and students scheduled/planning to take that exam should take this course).

Instructor(s): Richard Rosengarten Terms Offered: Autumn

**RLVC 44123. William Blake's Theopoetics. 100 Units.**

A study of William Blake's visual art and versification, and their interaction toward a theological vision that is unmistakably yet idiosyncratically Christian -- in the memorable words of at least one commentator, "a church, but a church of one".

Instructor(s): Richard Rosengarten Terms Offered: Autumn

**RLVC 44124. Milton's Theology. 100 Units.**

The main work of this course will be a sustained close reading of "Paradise Lost," but we will also read selected lyrics and prose texts such as "The Christian Doctrine," "The Reason of Church Government Urged Against Prelaty," "Areopagitica, For the Liberty of Uncensored Printing," and "The Doctrine and Discipline of Divorce".

Instructor(s): Richard Rosengarten Terms Offered: Winter

**RLVC 44500. Religion in European Enlightenment: Spinoza to Kant. 100 Units.**

Readings in primary texts that constitute the historical phenomenon denominated "the Enlightenment", with particular comparison of English with continental traditions, centrally Hobbes with Spinoza; Locke with Mendelsohn; and Hume with Lessing. Major themes addressed include the status of the Bible as sacred and/or historical; conceptions of truth as revealed, as natural, and/or as revealed by nature; the category of the miraculous, and its relation to conceptions of providence and natural orders; and the place of religion in emerging political structures that have their basis in conceptions of citizenship and rights.

Equivalent Course(s): HIJD 44500

**RLVC 45200. The Holy Land in the Middle Ages. 100 Units.**

This course will examine written and visual material testifying to the medieval encounters of the Abrahamic religions in a sacred landscape where the histories of Jews, Christians, and Muslims overlap. While bearing witness to the cultural wealth and religious pluralism that characterize the Holy Land during the Middle Ages, texts and visual artifacts from the period likewise testify to religious competition, conflict, loss, and exclusion. Among the primary textual sources we will read (in English translation) are accounts by pilgrims and other travellers to the Holy Land written between the fourth and fifteenth centuries, extracts from medieval chronicles, and eye-witness accounts drawn up during the period of the Crusades. These writings illuminate how individuals of different religious backgrounds experienced sacred space and rituals performed at various holy sites. On a broader scale, they offer insight into perceptions of religious identity, superiority, and "otherness." Last, but not least, these texts inform us about the physical appearance of sites and buildings that no longer exist or have undergone multiple refurbishments. In addition to the textual material, we will study art and architecture created in the Holy Land for different religious communities (e.g., synagogues and their richly decorated mosaic floors, sites and souvenirs of Christian pilgrimage, major works of Islamic art and architecture). The sacred sites and dynamic history of the Holy Land have of course stimulated human imagination and creativity well beyond its geographical confines as well. We will thus also study phenomena of its reception in medieval Europe as manifest, for instance, in the illumination of manuscripts, stained glass windows, architectural replicas of the Holy Sepulchre, narratives of the "Holy Grail," or notions of the "Heavenly Jerusalem."

Equivalent Course(s): HCHR 45200, ARTH 42205

**RLVC 45400. Rdg: Maimonides' Guide of the Perplexed. 100 Units.**

A careful study of select passages in Maimonides' *Guide of the Perplexed*, focusing on the method of the work and its major philosophical-theological themes, including: divine attributes, creation vs. eternity, prophecy, the problem of evil and divine providence, law and ethics, the final aim of human existence.

Instructor(s): James Robinson Terms Offered: Winter

Equivalent Course(s): FNLD 24106, HIJD 45400, NEHC 40470, ISLM 45400, RLST 21107, JWSC 21107, HREL 45401

**RLVC 46300. The Tragic Sense of Life. 100 Units.**

This course covers literature and films that describe the way in which people from different ages conceived of life as tragic. Besides the classic tragedies of ancient Greece and Shakespeare, we will also look at the writings of more modern writers such as Delboe, Camus, and several films by Eastwood and Igmar Bergman.

**RLVC 46800. Tragedy and the Tragic Vision in Early Jewish and Christian Literature. 100 Units.**

We will start by studying the tragic theories of Friedrich Nietzsche, George Steiner, Simone Weil, and David Tracy, with special attention to how each theorist construes the contested relationship between tragedy and the Judeo-Christian tradition, which is viewed variously as hostile or responsive to tragedy, incapable of anything approaching "authentic tragedy" or productive of the best examples of its kind. In light of this conflict of interpretations we will then study, discuss, and closely interpret a variety of early Jewish and Christian texts where tragic drama is appropriated, interpreted, and/or composed, and where the tragic vision in some form is (arguably) alive. Authors to be studied include (among others): Ezekiel the Tragedian (who dramatizes the Exodus in the form of Greek tragic drama), Philo of Alexandria, Paul, Mark, John, Origen, Lucian, and Pseudo-Gregory's *Christus patiens* (which is an adaptation of poetic material from Euripides' *Bacchae* for a presentation of Christ's passion and resurrection).

Equivalent Course(s): BIBL 46800

**RLVC 47100. History of Criticism: Plato to Hume. 100 Units.**

The first of a two-course sequence that offers a survey of major historical moments in the theory of interpretation. Major themes discussed will be: imitation, representation, style, rhetoric, the sublime, the literal and the allegorical modes (and their relation), translation, the emergence of "vernacular" language, the exoteric and the esoteric, the genre of commentary, the politics of a sacred text, and the category of taste. Required of Ph.D. students taking the RLVC 1 exam.

Instructor(s): R. Rosengarten Terms Offered: Winter

**RLVC 47200. History of Criticism: Burke to Nietzsche. 100 Units.**

The second of a two-course sequence that offers a survey of major historical moments in the theory of interpretation. The course will pursue the thesis that the sixteenth to nineteenth centuries are dominated by three cardinal moments in the sociology of modern knowledge: the emergence of the figure of "the critic"; the articulation of "aesthetics" as an independent mode of thought; and the establishment of historical-critical methodology as prerequisite to understanding, and in turn properly interpreting, the Bible. Prerequisite: completion of the first course in the sequence. Required of Ph.D. students taking the RLVC 1 exam.

Instructor(s): R. Rosengarten Terms Offered: Spring

**RLVC 48500. Narrative: Theory and Texts. 100 Units.**

This course will begin by reviewing the "turn" to narrative as a common denominator in the study of religion across constructive, historical, and human scientific approaches to the study of religion, and will then study a range of narratives (from such conventional literary examples as drama, novel, and epic to ethnography, graphic novel, sermon, cinema, and series of self-portraits). The goal of the course will be for students to develop a working definition of "narrative," and a measured sense of the powers and the limits of narrative, both as a form of religious expression and as an analytic category for understanding religion.

Instructor(s): R. Rosengarten Terms Offered: Spring

**RLVC 50204. Destruction of Images, Books & Artifacts in Europe and S. Asia. 100 Units.**

The course offers a comparative perspective on European and South Asian iconoclasm. In the European tradition, iconoclasm was predominantly aimed at images, whereas in South Asian traditions it was also enacted upon books and buildings. The combination of these traditions will allow us to extend the usual understanding of iconoclasm as the destruction of images to a broader phenomenon of destruction of cultural artifacts and help question the theories of image as they have been independently developed in Europe and South Asia, and occasionally in conversation with one another. We will ask how and why, in the context of particular political imaginaries and material cultures, were certain objects singled out for iconoclasm? Also, who was considered to be entitled or authorized to commit their destruction? Through a choice of concrete examples of iconoclasm, we will query how religious and political motivations are defined, redefined, and intertwined in each particular case. We will approach the iconoclastic events in Europe and South Asia through the lenses of philology, history, and material culture. Class discussions will incorporate not only textual materials, but also the close collaborative study of images, objects, and film. Case studies will make use of objects in the Art Institute of Chicago and Special Collections at the University Library.

Equivalent Course(s): CMLT 50204, CDIN 50204, SCTH 50204, SALC 50204, ARTH 40204, HREL 50204

**RLVC 53900. French Jewish Thought. 100 Units.**

This seminar will introduce students to the tradition of French Jewish Thought from the 1860's through the early 2000's with particular attention to the issues of universalism and particularism, the relationship between Judaism and French philosophy, and French-Jewish responses to major historic events during the period: the Dreyfus affair, World War II, the Algerian War, the Six-Day War and contemporary anxieties surrounding the New anti-Semitism. Some French reading knowledge is a must.

Instructor(s): Sarah Hammerschlag Terms Offered: Spring

Equivalent Course(s): HIJD 33906, DVPR 53900

**RLVC 56400. Love Poetry, Mysticism, and Translation. 100 Units.**

We will read intensively examples of love poetry from several traditions, one of which will be Arabic, the others of which will be determined by the participants in the seminar. We will discuss the core question of how and why a love poem may be considered a mystical love poem, and controversies over mystical verses non-mystical interpretations of such poems, and the role of mystical commentaries on love poems (such a commentaries on the Song of Songs or John of the Cross and Ibn `Arabi's commentaries on their own love poems). The class will contact a practical component as well, wherein each participant will compare various translations of a certain small choice of poems and will actively engage in producing his or her own translation of the same poems. Each participant working in a particular language will be the "guide" to the rest of us for that language and will help introduce the poetic tradition to the rest of us. The instructor will fulfill that role in the case of Arabic love poems. A participant versed in Persian, for example, might then fulfill that role to introduce poems by Rumi, Hafiz, Saeb, or Bedil (to mention just four possible examples), and so on with other traditions.

Instructor(s): Michael Sells Terms Offered: Spring

Equivalent Course(s): ISLM 56400

**RLVC 70000. Advanced Study: Religion, Literature and Visual Culture. 300.00 Units.**

Advanced Study: Religion, Literature and Visual Culture

## RELIGIOUS ETHICS COURSES

**RETH 30030. Religious Perspectives on the Clinical Encounter. 50 Units.**

Medicine is a moral practice, and suffering, illness, and dying are among the most deeply challenging of all human experiences. It is not surprising then that religious and spiritual traditions inform the ways many patients and clinicians understand, navigate, cope with, and make decisions related to illness. These traditions are a significant source of personal identity for some clinicians and also serve as a moral framework through which groups of patients and providers address challenges in healthcare. A burgeoning literature on the religious characteristics of clinicians delineates how clinicians' religious traditions and commitments can shape their clinical practices (Program on Medicine and Religion). Drawing from this literature and the primary course text, *Spirituality and Religion Within the Culture of Medicine* (Editors: Michael Balboni, PhD & John Peteet, MD, Oxford University Press, 2017), this course will provoke learners to consider the religious and spiritual dimensions of the clinician-patient relationship through the lens of different specialties and disciplines in medicine, while covering broad concepts relevant to the intersection of the clinical encounter with religion (the Abrahamic traditions of Islam, Christianity, and Judaism). Guest speakers will also enrich the course by sharing a clinical encounter that addresses, and/or personal perspective on, how their own religious tradition attends to the question, "How does one become a good clinician (healer)?"

Terms Offered: Spring

Equivalent Course(s): MEDC 30030

**RETH 30100. Minor Classics in Ethics. 000 Units.**

This is an informal, non-credit reading group of RETH Faculty and all students interested in religious ethics to discuss minor classics in contemporary ethics, philosophy, and theology. Discussions address a pre-circulated article for each meeting. Selected articles have revitalized forgotten themes or have launched new problems for moral philosophy and religious ethics. The 2016-17 academic year marks the second of a two-year reading cycle. No background is required. Thursdays 12:15-1:30pm: 2nd, 4th, 6th, 8th, and 10th weeks of the quarter.

Instructor(s): Richard B. Miller Terms Offered: Autumn Spring Winter 2016-17

Note(s): No Credit - DO NOT REGISTER FOR THIS COURSE Please send email contact information to Professor Richard Miller (rbm1@uchicago.edu) to gain access to the Google Drive, which posts the reading list and the readings in PDF.

**RETH 30404. Introduction to Philosophical Ethics. 100 Units.****RETH 30702. Introduction to Environmental Ethics. 100 Units.**

This course will examine answers to four questions that have been foundational to religious environmental ethics: Are religious traditions responsible for environmental crises? To what degree can religions address environmental crises? Does the natural world have intrinsic value in addition to instrumental value to humans? What point of view (anthropocentrism, biocentrism, theocentrism) should ground an environmental ethic?

Instructor(s): Staff Terms Offered: Spring

Prerequisite(s): Undergraduates can enroll with permission of instructor.

**RETH 30802. Contemporary Religious Ethics I. 100 Units.**

This is the first quarter of a two-quarter sequence surveying the rise and development of contemporary religious ethics. The course will examine pioneering work that established a new style of scholarship and ethical argumentation during the "quiet revolution" when Religious Studies departments gained an institutional footing in many North American colleges and universities in the 1950s and 60s. This quarter's readings developed in the wake of that revolution and addressed various moral controversies that arose in the cultural and intellectual ferment of the 1970s and 80s. We will also be asking meta-disciplinary questions about the shape, contours, and directions of religious ethics. The course presupposes no prior work in ethics, but prior work in moral philosophy, theology, or religious studies is recommended.

Instructor(s): Richard Miller Terms Offered: Autumn

**RETH 30803. Contemporary Religious Ethics II. 100 Units.**

This is the second quarter of a two-quarter sequence surveying the rise and development of religious ethics. The course examines pioneering work that established a new style of scholarship and ethical argumentation during the "quiet revolution" when Religious Studies departments gained an institutional footing in many North American colleges and universities, starting in the 1950s and continuing through the 1960s. Readings explore ethical resources within specific religious traditions, methodological proposals for carrying out work in religious ethics, and new paradigms in the humanities and social sciences that have catalyzed work in religious ethics. Taking RETH 30802 is not required to enroll in this course.

Instructor(s): Richard Miller Terms Offered: Winter

Note(s): Students may enroll in either or both quarters. Doctoral students in the RETH area are encouraged to enroll in both quarters.



**RETH 31100. History of Theological Ethics I. 100 Units.**

This is the first part of a two-part history. It is conducted through the study of basic, classic texts. The course moves from the philosophical ethics of the Greek and Roman worlds through strands of Hebrew scripture, the origins of the Christian movement, the end of the Roman age to the emergence of Islam, and, finally, Christian and Jewish scholastic and mystical thought in the Western middle ages. While the golden thread of the history is the origin and differentiation of Christian moral thinking, this is set within with the complexity of traditions (Hellenistic philosophical, Jewish, Islamic) that intersect and often collide throughout these formative century in Western thought. The course proceeds by lectures and discussion. Most readings are in translation. There will be a final examination. No previous work in theology, philosophy, or ethics is required but it is suggested.  
Equivalent Course(s): THEO 31100

**RETH 31101. History of Religious and Theological Ethics I. 100 Units.**

This is the first part of a two-part history. It is conducted through the study of basic, classic texts. The course moves from the philosophical ethics of the Greek and Roman worlds through strands of Hebrew scripture, the origins of the Christian movement, the end of the Roman age to the emergence of Islam, and, finally, Christian and Jewish scholastic and mystical thought in the Western middle ages. While the golden thread of the history is the origin and differentiation of Christian moral thinking, this is set within with the complexity of traditions (Hellenistic philosophical, Jewish, Islamic) that intersect and often collide throughout these formative century in Western thought. The course proceeds by lectures and discussion. Most readings are in translation. There will be a final examination. No previous work in theology, philosophy, or ethics is required but it is suggested.  
Equivalent Course(s): THEO 31101

**RETH 31200. History of Theological Ethics II. 100 Units.**

This is the second part of a two-part history. It is conducted through the study of basic, classic texts. The course begins with the tumultuous period of the Reformation and the Renaissance arising from the so-called Middle Ages and so attention to rebirth of classical thought, the plight of women in the medieval world, various religious voices, and the rise of cities and even nations. The course then moves into the emergence of distinctly "modern" forms of ethics in the "Enlightenment," through the romantic period and to the political, economic, and religious crises of the 20th century. The history ends with the emergence in the global field of the power interaction of the religions. While the golden thread of the history is the development and differentiation of Christian moral thinking, this is set within the complexity of traditions that intersect and often collide through centuries in Western thought. The course proceeds by lectures and discussion. Most readings are in translation. There will be a final examination. No previous work in theology, philosophy, or ethics is required but it is suggested.  
Equivalent Course(s): THEO 31200

**RETH 32700. Religion, Society, and Culture. 100 Units.**

Classic and contemporary theories of society and culture help frame understandings of religion and religious practices. This course will examine social and cultural sources of morality and the relationship of individuals, culture, and society. Universal theories of society and culture will be considered alongside those self-consciously informed by race, gender, class. The relationship between human and nonhuman animals will also be considered. Authors will include Emile Durkheim, W.E.B. Du Bois, Clifford Geertz, Mary Midgley, Alasdair MacIntyre, Cornel West, Sandra Lee Bartky and others.  
Instructor(s): Sarah Fredericks Terms Offered: Autumn

**RETH 32800. Religion, Ethics, and the Sciences. 100 Units.**

Basic concepts in the philosophy and history of science are critical to understanding debates in bioethics, environmental ethics, information technology ethics, and other related fields. This class will examine how scientific authority, methods, and information may relate to ethics, particularly religious ethics. We will also study objectivity, subjectivity, and values in the sciences; the development of scientific knowledge; risk, precaution, and accidents; and the development and use codes of ethics for scientists and engineers.  
Instructor(s): Sarah Frdericks Terms Offered: Autumn

**RETH 34304. Immanuel Kant's Critique of Practical Reason. 100 Units.**

This course is a careful reading and engagement with Immanuel Kant's fundamental text in moral theory. If time allows, the course will also consider elements of Kant's religious thinking in his philosophical theology.  
Equivalent Course(s): RLST 24304, FNDL 21809

**RETH 35818. Stoic Ethics Through Roman Eyes. 100 Units.**

The major ideas of the Stoic school about virtue, appropriate action, emotion, and how to live in harmony with the rational structure of the universe are preserved in Greek only in fragmentary texts and incomplete summaries. But the Roman philosophers give us much more, and we will study closely a group of key texts from Cicero and Seneca, including Cicero's *De Finibus* book III, his *Tusculan Disputations* book IV, a group of Seneca's letters, and, finally, a short extract from Cicero's *De Officiis*, to get a sense of Stoic political thought. For fun we will also read a few letters of Cicero's where he makes it clear that he is unable to follow the Stoics in the crises of his own life. We will try to understand why Stoicism had such deep and wide influence at Rome, influencing statesmen, poets, and many others, and becoming so to speak the religion of the Roman world. (A)

Instructor(s): M. Nussbaum Terms Offered: Winter

Prerequisite(s): Ability to read the material in Latin at a sufficiently high level, usually about two-three years at the college level. Assignment will usually be about 8 Oxford Classical Text pages per week, and in-class translation will be the norm.

Equivalent Course(s): PLSC 25818, CLAS 35818, PLSC 35818, PHIL 25818, PHIL 35818, CLCV 25818

**RETH 36002. The Ethics of War: Foundational Texts. 100 Units.**

This course will focus on foundational texts in the just-war tradition and the ethics of using force, drawing on the works of Augustine, Aquinas, Vitoria, Grotius, Walzer, and Fanon, along with those who have critically engaged their works.

Instructor(s): Richard Miller Terms Offered: Autumn

Prerequisite(s): Prior work in philosophy or political theory recommended but not required.

**RETH 37000. Moral Theory and Philosophical Ethics. 100 Units.**

This is a lecture course in support of the Religious Ethics Area doctoral examinations. It covers major thinkers and moral theories in the history of Western moral philosophy.

Instructor(s): William Schweiker Terms Offered: Winter

**RETH 41000. Feminist Philosophy. 100 Units.**

The course is an introduction to the major varieties of philosophical feminism. After studying some key historical texts in the Western tradition (Wollstonecraft, Rousseau, J. S. Mill), we examine four types of contemporary philosophical feminism: Liberal Feminism (Susan Moller Okin, Martha Nussbaum), Radical Feminism (Catharine MacKinnon, Andrea Dworkin), Difference Feminism (Carol Gilligan, Annette Baier, Nel Noddings), and Postmodern "Queer" Gender Theory and trans feminism (Judith Butler, Michael Warner and others). After studying each of these approaches, we will focus on political and ethical problems of contemporary international feminism, asking how well each of the approaches addresses these problems. (A)

Instructor(s): M. Nussbaum Terms Offered: Spring

Prerequisite(s): Undergraduates may enroll only with the permission of the instructor.

Equivalent Course(s): GNSE 29600, HMRT 31900, PHIL 21901, PHIL 31900, PLSC 51900

**RETH 42100. Problems in Theology and Ethics: Humanism and Anti-Humanism. 100 Units.**

Equivalent Course(s): THEO 42100

**RETH 42601. Alfred North Whitehead: Metaphysics. 100 Units.**

An introduction to Whitehead's metaphysics. Principal attention given to his book, *Process and Reality: An Essay in Cosmology*, with attention also given to his book, *Adventure of Ideas*.

Instructor(s): Franklin Gamwell Terms Offered: Autumn

Equivalent Course(s): DVPR 42602, THEO 42602

**RETH 42603. Environmental Justice and Eco-Justice. 100 Units.**

Environmental Justice and Eco-Justice developed as largely separate subjects of study. Environmental Justice focuses on the injustices that minority groups, particularly people of color and the poor experience, in their environments and aims to combat such injustices. Eco-Justice, on the other hand, aims to extend theories and practices of justice to nonhumans, whether particular biota, species, ecosystems, or inorganic entities. Recently, scholars have begun to integrate the two more explicitly. This class will study each body of literature separately and together, seeking to understand how concern for humans and nonhumans may be in conflict, may be complementary, or may be necessarily intertwined.

Instructor(s): S. Fredericks Terms Offered: Winter

**RETH 42802. Rights and Justice. 100 Units.**

This course will examine contemporary theories of rights and justice, focusing on racial justice, post-colonialism, global poverty, animal rights, gender justice, justice across cultures, environmental justice, and the human rights regime. The assigned readings theorize about and apply justice and rights to social problems that lie within but often outside the bounds of the nation-state, or to subjects that are not understood according to the category state citizenship. Readings generally aim to expand the scope of moral concern to include neglected or vulnerable human populations, animals, and the environment. Prior work in ethics, philosophy, or political theory is welcome but not required.

Instructor(s): Richard Miller Terms Offered: Autumn

Note(s): Students wishing to enroll should petition Prof. Miller by 9/15/2018, describing their background and interest in the class.

**RETH 42902. Rights and Justice. 100 Units.**

This course will examine contemporary theories of rights and justice, focusing on racial justice, post-colonialism, global poverty, animal rights, gender justice, justice across cultures, environmental justice, and the human rights regime. The assigned readings theorize about and apply justice and rights to social problems that lie within but often outside the bounds of the nation-state, or to subjects that are not understood according to the category state citizenship. Readings generally aim to expand the scope of moral concern to include neglected or vulnerable human populations, animals, and the environment. Prior work in ethics, philosophy, or political theory is welcome but not required.

Instructor(s): Richard Miller Terms Offered: Winter

**RETH 43302. The Ethics of Belief. 100 Units.**

This seminar will examine authors who ask: Is religious belief and practice good for its adherents and for society more generally? We will examine critics who pose normative questions about religious belief and practice, focusing on thinkers ranging from the early modern European period to the early part of the twentieth century. Throughout the course, we will explore how religion is theorized in the critical discourses surrounding it. Authors include Las Casas, Locke, Hume, Schleiermacher, Marx, James, Freud, Dewey, and DuBois.

Instructor(s): Richard Miller Terms Offered: Winter

**RETH 43900. Religion and Democracy. 100 Units.**

This seminar critically examines theories of democracy, democratic rights, and democratic virtues, focusing on the proper and improper place of religious discourse and practice in democratic public life and culture. Power, sovereignty, liberty, authority, public reason, political obligation, and religion are among the concepts to be interrogated.

Instructor(s): Richard Miller Terms Offered: Winter

Prerequisite(s): Prior work in theology, philosophy, political theory, or religious ethics recommended but not required.

**RETH 44802. Contemporary Political and Social Ethics. 100 Units.**

This seminar will focus on the work of John Rawls and critical engagements with Rawls in the 1980s and 1990s by Michael Sandel, Michael Walzer, Susan Moller Okin, Richard Rorty, Seyla Benhabib, and Will Kymlicka. Topics include theories of distributive justice, gender equality, cultural rights, religion and politics, and, more generally, the relation between the right and the good in political thought. The course will provide helpful background for future coursework in RETH in Winter 2018 (Religion and Democracy) and Autumn 2018 (Rights and Justice).

Instructor(s): Richard Miller Terms Offered: Winter

Prerequisite(s): Prior work in philosophy or political theory recommended but not required.

**RETH 44900. Technology and Ethics. 100 Units.**

This is a research seminar and the theme of Technology and Ethics. Special focus will be on issues surrounding Posthumanism, Transhumanism, Communication Technology, and Artificial Intelligence. Requirements include a seminar paper.

Instructor(s): William Schweiker Terms Offered: Winter

Prerequisite(s): Previous work in ethics or theology

Equivalent Course(s): THEO 44901

**RETH 44902. Political Theology. 100 Units.**

This course explores the rise of Political Theology from the work of Carl Schmitt and others around World War II through to current philosophical and theological positions seeking a different relation between religion and politics.

Instructor(s): William Schweiker Terms Offered: Spring

Equivalent Course(s): THEO 44902

**RETH 45102. Religion, Medicine and Ethics. 100 Units.**

This course surveys the contributions of leading figures in mainstream bioethics along with new voices in the field. We will examine authors who have shaped academic writing and public policy in the United States along with the recent efflorescence of bioethics in different cultural contexts. Key topics include human experimentation, death and dying, organ transplantation, medicine and social justice, alternative healing practices, and reproductive technologies. These issues link up with ideas about the body, identity, freedom, gender, and visions of human welfare. Sources draw from Protestant, Catholic, Jewish, Buddhist, Muslim and western philosophical materials.

Instructor(s): Richard Miller Terms Offered: Winter

Prerequisite(s): Prior work in religious ethics of theology recommended but not required.

**RETH 45404. Ethical Issues in Care at the End of Life. 100 Units.**

In this course we will delve deeply into topics in the ethics of care at the end of life, reading both classical and contemporary works, on issues including: suffering and the goals of medicine, the withholding and withdrawing of life-sustaining treatments, the distinction between killing and allowing to die, euthanasia and assisted suicide, the medical application of the rule of double-effect, palliative sedation, brain death, organ donation after cardiac death, advance directives, surrogate decision making, therapy, healing, and death, and the ethics of attending to the spiritual needs of dying patients. The class will be conducted in classical seminar style, with students assigned to lead class discussions of particular texts. Our interdisciplinary conversation will exemplify and provide a context for the interdisciplinary nature of the field of bioethics. The course is open to Law, Medical, and Divinity students.

Equivalent Course(s): MEDC 45404

**RETH 46502. Comparative Religious Environmental Ethics. 100 Units.**

Environmental issues have been studied by religious ethicists of many long-established religious traditions as well as emerging nature religions. While common themes often emerge in terms of the ethical ideas used (justice, responsibility) or the subjects studied (species extinction, population, water, food, climate change, etc.), religious ethicists draw on a wide range of ethical methods, theories, and sources of authority to develop their environmental ethics. To illustrate this diversity we will explore several ethical methods as applied to environmental ethics. These approaches may include the use of the Bible, Church teachings, virtue ethics, and natural law theory in Eastern Orthodox, Roman Catholic, and Protestant environmental ethics; how the Islamic legal tradition can be applied to environmental issues; the use of prayer, meditation, and ethical analysis in Buddhist environmental ethics; the ethics of the nature religion of deep ecology; and/or the quest for a global environmental ethic as expressed in the Earth Charter initiative.

Instructor(s): Sarah Fredericks Terms Offered: Spring

**RETH 47750. Virtue Ethics. 100 Units.**

Virtue ethics, one of the major types of normative ethics, involves a study of virtues, character, and the formation of such character. This course will examine some of the major contributions to the tradition of virtue ethics (e.g. Aristotle, Aquinas), the late twentieth-century revival of virtue ethics (e.g. MacIntyre, comparative studies of virtue across religious and philosophical traditions), and its flourishing in environmental ethics.

Instructor(s): Sarah Fredericks Terms Offered: Spring

**RETH 50250. Greek Tragedy and Philosophy. 100 Units.**

Ancient Greek tragedy has been of continuous interest to philosophers, whether they love it or hate it. But they do not agree about what it is and does, or about what insights it offers. This seminar will study the tragic festivals and a select number of tragedies, also consulting some modern studies of ancient tragedy. Then we shall turn to philosophical accounts of the tragic genre, including Plato, Aristotle, the Greek and Roman Stoics, Seneca, Lessing, Schlegel, Hegel, Schopenhauer, Nietzsche, Iris Murdoch, and Bernard Williams. If we have time we will include some study of ancient Greek comedy and its philosophical significance.

Instructor(s): M. Nussbaum Terms Offered: Autumn

Prerequisite(s): Admission by permission of the instructor. Permission must be sought in writing by September 15. An undergraduate major in philosophy or some equivalent solid philosophy preparation, OR a solid grounding in Classics, including language training. In other words, those who qualify on the basis of philosophical background do not have to know ancient Greek, but someone without such preparation may be admitted on the basis of knowledge of Greek and other Classics training of the sort typical of our Ph.D. students in Classics. An extra section will be held for those who can read some of the materials in Greek.

Equivalent Course(s): PHIL 50250

**RETH 50325. Public Morality and Legal Conservatism. 100 Units.**

This seminar will study the philosophical background of contemporary legal arguments alluding to the idea of "public morality," in thinkers including Edmund Burke, James Fitzjames Stephen, and Patrick Devlin, and the criticisms of such arguments in thinkers including Jeremy Bentham, John Stuart Mill, and Herbert Hart. We will then study legal arguments on a range of topics, including drugs and alcohol, gambling, nudity, pornography and obscenity, non-standard sex, and marriage.

Equivalent Course(s): PHIL 50325, GNSE 50325, PLSC 50325

**RETH 51204. Sustainability. 100 Units.****RETH 51301. Workshop: Law and Philosophy. 50 Units.**

The topic for 2018-19 will be "Enlightenment liberalism and its critics," the critics coming from both the left and the right. Enlightenment liberalism was marked by its belief in human freedom and the need for justifications on any infringements of that freedom; by its commitment to individual rights (for example, rights to expression or to property); and by its faith in the rational and self-governing capacities of persons and their basic moral equality. The Workshop will begin in the fall with several classes just for students to discuss foundational readings from liberal thinkers like Locke, Kant and Mill (we may also have some outside speakers taking up Kantian and Millian themes). In the Winter quarter, we will consider critics from the left, notably Marx and Frankfurt School theorists like Herbert Marcuse. In Spring, we will turn to critics from the "right" such as Nietzsche (who rejects the moral equality of persons) and Carl Schmitt. There will be sessions with the students discussing primary texts and then sessions with outside speakers sometimes interpreting the primary texts, sometimes criticizing the critics of liberalism, and sometimes developing their ideas.

Instructor(s): B. Leiter; N. Lipshitz; M. Nussbaum Terms Offered: Autumn Spring Winter

Prerequisite(s): Open to PhD students in philosophy, and to J.D. students and other graduate students who submit an application to Prof. Leiter detailing their background in philosophy.

Note(s): Students must enroll for all three quarters to receive credit.

Equivalent Course(s): GNSE 50101, PLSC 51512, PHIL 51200, HMRT 51301

**RETH 51404. Global Inequality. 100 Units.**

Global income and wealth are highly concentrated. The richest 2% of the population own about half of the global assets. Per capita income in the United States is around \$47,000 and in Europe it is around \$30,500, while in India it is \$3,400 and in Congo, it is \$329. There are equally unsettling inequalities in longevity, health, and education. In this interdisciplinary seminar, we ask what duties nations and individuals have to address these inequalities and what are the best strategies for doing so. What role must each country play in helping itself? What is the role of international agreements and agencies, of NGOs, of political institutions, and of corporations in addressing global poverty? How do we weigh policies that emphasize growth against policies that emphasize within-country equality, health, or education? In seeking answers to these questions, the class will combine readings on the law and economics of global development with readings on the philosophy of global justice. A particular focus will be on the role that legal institutions, both domestic and international, play in discharging these duties. For example, we might focus on how a nation with natural resources can design legal institutions to ensure they are exploited for the benefit of the citizens of the country.

Instructor(s): M. Nussbaum; D. Weisbach Terms Offered: Winter

Prerequisite(s): Students will be expected to write a paper, which may qualify for substantial writing credit.

Note(s): This is a seminar scheduled through the Law School, but happy to admit by permission about ten non-law students.

Equivalent Course(s): PLSC 51404, PHIL 51404

**RETH 51516. Henry Sidgwick. 100 Units.**

The most philosophically explicit and rigorous of the British Utilitarians, Henry Sidgwick made important contributions to normative ethics, political philosophy, and metaethics. His work also has important implication for law. His great work *The Methods of Ethics*, which will be the primary focus of this seminar, has been greatly admired even by those who deeply disagree with it - for example John Rawls, for whom Sidgwick was important both as a source and as a foil, and Bernard Williams, who wrote about him with particular hostility. Sidgwick provides the best defense of Utilitarianism we have, allowing us to see what it really looks like as a normative ethical and social theory. Sidgwick was also a practical philosopher and activist, writing on many topics, but especially on women's higher education, which he did much to pioneer at Cambridge University, founding Newnham College with his wife Eleanor. A rationalist who helped to found the Society for Psychological Research, an ardent feminist who defended the ostracism of the "fallen woman," a closeted gay man who attempted to justify the proscriptions of Victorian morality, Sidgwick is a philosopher full of deep tensions and fascinating contradictions, which work their way into his arguments. So we will also read the work in the context of Sidgwick's contorted relationship with his era. (I) (IV)

Instructor(s): M. Nussbaum Terms Offered: Autumn

Prerequisite(s): An undergraduate major in philosophy or some equivalent solid philosophy preparation. This is a 500 level course. Ph.D. students in Philosophy and Political Theory may enroll without permission.

Note(s): Admission by permission of the instructor. Permission must be sought in writing by September 15.

Equivalent Course(s): PLSC 51516, PHIL 51516

**RETH 51802. Climate Change Ethics. 100 Units.**

Anthropogenic climate change is the largest challenge facing human civilization. Its physical and temporal scale and unprecedented complexity at minimum require extensions of existing ethical systems, if not new ethical tools. This course will begin by examining natural and social-scientific studies of climate change and its current and predicted effects (e.g. the reports of the Intergovernmental Panel on Climate Change and the Stern Review). Most of the course will examine how religious and philosophical ethical systems respond to the vast temporal and spatial scales of climate change and its inherent uncertainties. For instance, common principles of environmental ethics such as justice and responsibility are often reimagined in climate ethics. We will also explore the degree to which the assumptions of many modern Western ethical systems including linear causality, an emphasis on individuals, and purely rational decision-making foster or inhibit climate ethics. In the course, we will take a comparative approach to environmental ethics, examining perspectives from secular Western philosophy, Christianity (Catholic and Protestant), Buddhist, and Islamic thought.

Instructor(s): Sarah Fredericks

**RETH 52104. Augustine, Kierkegaard, and the Problem of Love. 100 Units.**

This advanced seminar will examine how Augustine and Kierkegaard theorized about the virtues and obligations of love, focusing on their respective theologies, moral psychologies, and normative accounts of interpersonal relationships. We will also examine how their ideas about love served as a basis for their political and cultural criticism. To sharpen our analyses of the primary sources, we will read influential receptions and interpretations of their works by Hannah Arendt and M. Jaime Ferreira.

Instructor(s): Richard Miller Terms Offered: Autumn

Prerequisite(s): Background in Philosophy or Theology recommended but not required.

**RETH 53500. Bioethics: Classic Issues and Emerging Problems in Medicine and Science. 100 Units.**

This class is based on the understanding that case narratives serve as the motivation for the discipline of bioethics and that complex ethical issues are best considered by a careful examination of the competing theories as work themselves out in specific cases. We will examine both classic cases that have shaped our understanding of the field of bioethics and cases that are newly emerging, including the case of research done at Northwestern University. Through these cases, we will ask how religious traditions both collide and cohere over such topics as embryo research, health care reform, terminal illness, issues in epidemics and public health, and our central research question, synthetic biology research. This class will also explore how the discipline of bioethics has emerged to reflect upon such dilemmas, with particular attention to the role that theology and religious studies have played in such reflection. We will look at both how the practice of theologians historically has shaped the field of bioethics and at how religion's claims, methodology, and praxis have continued to shape and deflect bioethics. We will examine the issue of epistemic stance, of truth claims, and of how normative policies are created amid serious controversy. We will explore the nature of the relationship between religion and public policy and study how religious traditions and moral philosophy shape our view of issues as "bioethics controversies" in the first place.

Instructor(s): Laurie Zoloth Terms Offered: Spring

**RETH 54900. Reformation Ethics: Freedom and Justification. 100 Units.**

This is an advanced seminar for students in theology and ethics. Given the worldwide celebration this year of the 500th anniversary of the Protestant Reformation, this seminar will explore seminal texts by Martin Luther, John Calvin, and Menno Simons as well as their critics, Catholic and contemporary. The seminar will proceed through close reading of texts and discussion. Reading knowledge of German and/or French helpful but not required. Each seminar participant will lead a session of the seminar and write a seminar paper.

Instructor(s): William Schweiker Terms Offered: Autumn

Prerequisite(s): Previous doctoral work in theology or ethics required.

**RETH 55818. Hellenistic Ethics. 100 Units.**

The three leading schools of the Hellenistic era (starting in Greece in the late fourth century B. C. E. and extending through the second century C. E. in Rome) - Epicureans, Sceptics, and Stoics - produced philosophical work of lasting value, frequently neglected because of the fragmentary nature of the Greek evidence and people's (unjustified) contempt for Roman philosophy. We will study in a detailed and philosophically careful way the major ethical arguments of all three schools. Topics to be addressed include: the nature and role of pleasure; the role of the fear of death in human life; other sources of disturbance (such as having definite ethical beliefs?); the nature of the emotions and their role in a moral life; the nature of appropriate action; the meaning of the injunction to "live in accordance with nature". If time permits we will say something about Stoic political philosophy and its idea of global duty. Major sources (read in English) will include the three surviving letters of Epicurus and other fragments; the skeptical writings of Sextus Empiricus; the presentation of Stoic ideas in the Greek biographer Diogenes Laertius and the Roman philosophers Cicero and Seneca. (IV)

Instructor(s): M. Nussbaum Terms Offered: Autumn

Prerequisite(s): Admission by permission of the instructor. Permission must be sought in writing by September 15. An undergraduate major in philosophy or some equivalent solid philosophy preparation, plus my permission. This is a 500 level course. Ph.D. students in Philosophy, Classics, and Political Theory may enroll without permission.

Note(s): This course complements the Latin course on Stoic Ethics in the Winter quarter, and many will enjoy doing both.

Equivalent Course(s): PHIL 55818, CLAS 45818, PLSC 55818

**RETH 70000. Advanced Study: Religious Ethics. 300.00 Units.**

Advanced Study: Religious Ethics

**SPECIAL COURSES IN DIVINITY COURSES****DVSC 30400. Introduction to the Study of Religion. 100 Units.**

Scholars in the humanities and social sciences commonly use the term "genealogy," but what exactly do they mean by it? How is genealogy something other than a history? What makes it unique as a method of analysis? This course will foster a wide-ranging conversation on the uses of the genealogical method in religious studies. Taking our cue from Talal Asad's 1993 book entitled *Genealogies of Religion: Discipline and Reasons of Power in Christianity and Islam*, we will ask how the genealogical method informs contemporary scholarship on religion and on religious studies as a field of inquiry. In so doing we will also examine the origins of the genealogical method in the writings of Friedrich Nietzsche and Michel Foucault. This course will feature guest lectures by various Divinity School faculty members, who will explore the legacies of genealogy and its sources in their various sub-disciplines. For the final writing assignment students will then follow suit, placing the course readings in critical conversation with their own research.

Instructor(s): Ryan Coyne Terms Offered: Autumn

Prerequisite(s): This is the supporting course required of all AMRS / MA / MDIV students. Discussion groups will be held.

**DVSC 45100. Reading Course Special Topic. 100 Units.**

Petition with bibliography signed by instructor; enter section number from faculty list.

Terms Offered: Autumn, Spring, Winter

Prerequisite(s): Petition with bibliography signed by instructor; enter section number from faculty list.

**DVSC 49900. Exam Preparation: Divinity. 100 Units.**

Open only to Ph.D. students in quarter of qualifying exams. Department consent. Petition signed by Advisor.

Terms Offered: Autumn, Spring, Winter

Prerequisite(s): Open only to PhD students in quarter of qualifying exams. Department consent. petition signed by Advisor.

**DVSC 50100. Research: Divinity. 100 Units.**

Readings and Research for working on their PhD

Terms Offered: Autumn, Spring, Winter

Prerequisite(s): Petition signed by instructor; enter section number from faculty list.

**DVSC 50200. Research: Divinity. 100 Units.**

Petition signed by instructor; enter section number from faculty list.

**DVSC 50300. Research: Divinity. 100 Units.****DVSC 51000. Theories and Methods in the Study of Religion. 100 Units.**

This course is required for all first-year doctoral students in the Divinity School. It is meant to introduce basic issues in theory and method in the contemporary study of religion in the academy, with special focus on the range of approaches and disciplines represented in the field.

Instructor(s): Willemien Otten and Dwight Hopkins Terms Offered: Winter

Note(s): Open to first year PhD students in Divinity.

**DVSC 59900. Thesis Work: Divinity. 100 Units.**

Thesis research for working on their PhD

Terms Offered: Autumn, Spring, Winter

Prerequisite(s): Petition signed by instructor; enter section number from faculty list.

**DVSC 70000. Advanced Study: Divinity. 300.00 Units.**

Advanced Study: Divinity

Terms Offered: Autumn, Spring, Winter

Prerequisite(s): Petition signed by instructor; enter section number from faculty list.

Note(s): Petition signed by instructor; enter section number from faculty list.

## THEOLOGY COURSES

**THEO 30200. History of Christian Thought II. 100 Units.**

For course description contact Divinity.

Equivalent Course(s): HIST 31902, HCHR 30200

**THEO 30300. History of Christian Thought III. 100 Units.**

This course covers the early modern era from the 14th through the 16th century. The emphasis is on intellectual history, particularly that of the reformation and the Council of Trent. The course includes readings from 14th century mystics and late-medieval dissidents such as John Hus, Luther, Zwingli and Calvin, as well as Ignatius of Loyola and the Council of Trent.

Instructor(s): Susan Schreiner Terms Offered: Spring

Equivalent Course(s): HCHR 30300

**THEO 30400. History of Christian Thought IV. 100 Units.**

This fourth class in the History of Christian Thought sequence deals with the period from the Council of Trent to the mid-18th Century (1550-1750). Themes to be discussed include the rise of modern theology, the relationship between theology and philosophy, the relationship between faith and reason, and the increasing diversification of modes of theological discourse.

Instructor(s): Ryan Coyne Terms Offered: Autumn

Equivalent Course(s): HCHR 30400

**THEO 30402. Poetics of Midrash. 100 Units.**

An introduction to the modern literary study of classical rabbinic Midrash; its styles and genres. Particular attention will be given to issues of hermeneutics and theology.

Instructor(s): M. Fishbane Terms Offered: Autumn

Equivalent Course(s): JWSC 21402, HIJD 30402, RLIT 30402

**THEO 30700. History of Christian Thought V: Modern Religious Thought. 100 Units.**

This course traces the history of modern religious thought from Kant, Schleiermacher, and Hegel through Feuerbach, Kierkegaard, Troeltsch, and Barth.

Instructor(s): Kevin Hector Terms Offered: Spring

Equivalent Course(s): HCHR 30900

**THEO 31100. History of Theological Ethics I. 100 Units.**

This is the first part of a two-part history. It is conducted through the study of basic, classic texts. The course moves from the philosophical ethics of the Greek and Roman worlds through strands of Hebrew scripture, the origins of the Christian movement, the end of the Roman age to the emergence of Islam, and, finally, Christian and Jewish scholastic and mystical thought in the Western middle ages. While the golden thread of the history is the origin and differentiation of Christian moral thinking, this is set within with the complexity of traditions (Hellenistic philosophical, Jewish, Islamic) that intersect and often collide throughout these formative century in Western thought. The course proceeds by lectures and discussion. Most readings are in translation. There will be a final examination. No previous work in theology, philosophy, or ethics is required but it is suggested.

Equivalent Course(s): RETH 31100

**THEO 31101. History of Religious and Theological Ethics I. 100 Units.**

This is the first part of a two-part history. It is conducted through the study of basic, classic texts. The course moves from the philosophical ethics of the Greek and Roman worlds through strands of Hebrew scripture, the origins of the Christian movement, the end of the Roman age to the emergence of Islam, and, finally, Christian and Jewish scholastic and mystical thought in the Western middle ages. While the golden thread of the history is the origin and differentiation of Christian moral thinking, this is set within with the complexity of traditions (Hellenistic philosophical, Jewish, Islamic) that intersect and often collide throughout these formative century in Western thought. The course proceeds by lectures and discussion. Most readings are in translation. There will be a final examination. No previous work in theology, philosophy, or ethics is required but it is suggested.

Equivalent Course(s): RETH 31101



**THEO 31200. History of Theological Ethics II. 100 Units.**

This is the second part of a two-part history. It is conducted through the study of basic, classic texts. The course begins with the tumultuous period of the Reformation and the Renaissance arising from the so-called Middle Ages and so attention to rebirth of classical thought, the plight of women in the medieval world, various religious voices, and the rise of cities and even nations. The course then moves into the emergence of distinctly "modern" forms of ethics in the "Enlightenment," through the romantic period and to the political, economic, and religious crises of the 20th century. The history ends with the emergence in the global field of the power interaction of the religions. While the golden thread of the history is the development and differentiation of Christian moral thinking, this is set within the complexity of traditions that intersect and often collide through centuries in Western thought. The course proceeds by lectures and discussion. Most readings are in translation. There will be a final examination. No previous work in theology, philosophy, or ethics is required but is suggested.  
Equivalent Course(s): RETH 31200

**THEO 31600. Introduction to Theology. 100 Units.**

This course will consider a handful of theologies from a variety of religious traditions, paying special attention to the would-be practical wisdom exhibited in each.  
Instructor(s): Kevin Hector Terms Offered: Spring

**THEO 32700. Introduction to Hermeneutics. 100 Units.**

Equivalent Course(s): DVPR 32700

**THEO 33812. Descartes on the Self and God, and His Opponents. 100 Units.**

On the basis of Meditations on First Philosophy, with Objections and Replies, one will study how Descartes's positions were understood both by his contemporaries (Hobbes, Pascal, etc.) as well as by later philosophers (Spinoza, Kant, Nietzsche, Husserl, Heidegger, Wittgenstein, etc.). Emphasis will be put on the misunderstandings of the ego, of the so-called "dualism" and of the definitions of God.  
Instructor(s): Jean-Luc Marion Terms Offered: Spring  
Equivalent Course(s): DVPR 33812

**THEO 35300. The Question in Jewish Religious and Theological Culture. 100 Units.**

Equivalent Course(s): HIJD 35300

**THEO 35305. Continental Philosophy of Religion: An Introduction. 100 Units.**

Equivalent Course(s): DVPR 35305

**THEO 35350. Cultivation of Character in Jewish Moral/Spiritual Literature. 100 Units.**

This course will survey classical texts and practices in Jewish religious literature from antiquity to the modern period. Selections will include key portions from: Book of Proverbs; Ethics of the Fathers; Fathers According to Rabbi Nathan; Dererch Eretz; Maimonides' 'Eight Chapters'; Bachya ben Asher's moral poems; Asher ben Yechiel's 'Orchot Hayyim'; Moshe Cordovero's 'Tomer Devorah'; Jewish Ethical Wills (diverse periods); Tracts of Spiritual Practices (Safed and modern Hasidism); Moshe Hayyim Luzatto, 'Mesilat Yesharim'. Contemporary literature on moral and spiritual self-formation and practice will be considered; and pertinent comparisons will be made to classical Catholic sources.

Instructor(s): Michael Fishbane Terms Offered: Autumn

Note(s): Texts in Hebrew with English translations.

Equivalent Course(s): HIJD 35350

**THEO 35505. Jewish Hermeneutical Theology. 100 Units.**

Equivalent Course(s): HIJD 35505

**THEO 36705. Guilt, Shame, and Redemption. 100 Units.**

This course will consider recent analyses of guilt and shame, on the one hand, and of the possibilities of addressing these negative self-assessments through forgiveness and friendship, on the other.

Instructor(s): Kevin Hector Terms Offered: Autumn

**THEO 37500. Spirituality of the 16th Century. 100 Units.**

Equivalent Course(s): HCHR 37500

**THEO 40102. Womanist Theology: 1st Generation. 100 Units.**

Womanist Theology is a contemporary theological discipline in the American academy. It emerged in 1979 and has differentiated into various other disciplines, foci, and methodologies. All scholars agree that womanist theology does the following work: (1) expands the theory and method of the academy; (2) broadens the intellectual conversation; (3) welcomes new voices into theological explorations; and (4) challenges the very notion of assumed epistemology. In 1979 Jacquelyn Grant wrote what has now been recognized as the first "womanist" article, "Black Theology and the Black Woman". In that essay, Grant astutely pointed out certain blind spots in black theology of liberation, the larger discussions about the academic study of religion, and the relation between theology and faith communities.

Instructor(s): Dwight Hopkins Terms Offered: Autumn

**THEO 40500. Black Theology: 1st Generation. 100 Units.**

This quarter we look at the origin of contemporary black theology, with its beginnings on July 31, 1966. Black theology, on that date, was created by African American clergy who offered one interpretation of the new black consciousness movement. The latter began June 16, 1966 in Greenwood, Mississippi. Already, we can see that, perhaps, black theology might be the only theological discipline in the USA that did not originate in the academy. Instead, it was birthed out of people's everyday lives searching for human dignity and a better community on earth. As the new body of knowledge progressed, thinkers saw the necessity to clarify its conceptual, theoretical, and theological positions. An entire body of literature, almost fifty years of writing, has arisen defining the methodological contours of this recent creation. This course explores the responses and critiques internal to black theology. How did this discipline seek to correct itself with debate among the first generation of founders?  
Instructor(s): Dwight Hopkins Terms Offered: Autumn

**THEO 40600. Black Theology: Second Generation. 100 Units.**

Contemporary black theology, with its beginnings on July 31, 1966, was created by African American clergy who offered one interpretation of the new black consciousness movement of the 1960s. Already, we can see that, perhaps, black theology might be the only theological discipline in the USA that did not originate in the academy. Instead, it was birthed out of people's everyday lives searching for human dignity and a better community on earth. The course examines the 2nd generation of black theologians, starting with 1979. As the new body of knowledge progressed, thinkers saw the necessity to clarify its conceptual, theoretical, and theological positions. An entire body of literature, over half a century of writing, has arisen defining the methodological contours of this USA creation. This course explores the responses and critiques internal to black theology. Specifically, with a firm foundation set by the 1st generation of black religious scholars (1960s), we will now review the 2nd generation (1979 onward). How did this discipline seek to correct itself with debate among the 2nd generation of black theologians?  
Instructor(s): Dwight Hopkins Terms Offered: Spring

**THEO 40710. Black Theology: Foundational Arguments. 100 Units.**

This quarter we look at the origin of contemporary black theology, with its beginnings on July 31, 1966. Black theology, on that date, was created by African American clergy who offered one interpretation of the new black consciousness movement. The latter began June 16, 1966 in Greenwood, Mississippi. Already, we can see that, perhaps, black theology might be the only theological discipline in the U.S.A. that did not originate in the academy. Instead, it was birthed out of people's everyday lives searching for human dignity and a better community on earth. As the new body of knowledge progressed, thinkers saw the necessity to clarify its conceptual, theoretical, and theological positions. An entire body of literature, over fifty years of writing, has arisen defining the methodological contours of this recent creation. This course explores the responses and critiques internal to black theology. How did this discipline seek to correct itself with debate among the first generation of founders?  
Instructor(s): Dwight Hopkins Terms Offered: Spring

**THEO 41101. Being Human. 100 Units.**

What does it mean to be a human being—a person who fulfills individual capabilities and contributes to a community's well being? Furthermore, what connects the individual and community to an ultimate vision, spirituality, or God? These questions and investigations can be described as an examination of and argument for constructing a theological anthropology. When one thinks intentionally about the being of a human and his or her ties to some concern or force greater than the limited self, then transcendence and materiality involve themselves in a complex dynamic. How does one construct an individual and a community of individuals? We investigate different models of being human and bring in other disciplines to help unpack this notion.  
Instructor(s): Dwight Hopkins Terms Offered: Spring

**THEO 41102. Dialogue in the Middle Ages. 100 Units.**

Dialogue was a crucial part of religious pedagogy in the Middle Ages, and was used in a wide range of genres, including hagiography, anti-Jewish polemic, and philosophical conversation. This class will investigate the practice of written dialogue across a broad range of texts, covering the period from Gregory the Great's Dialogues to later medieval scholastic disputation. We shall also consider the relationship between written dialogue and public performance. Reading knowledge of Latin is helpful but not required.

Instructor(s): Lucy Pick Terms Offered: Winter  
Equivalent Course(s): HCHR 41102

**THEO 41300. Calvin's Institutes. 100 Units.**

This course examines the key concepts of Calvin's theology through his major work: the definitive 1559 edition of the Institutes of the Christian Religion.  
Equivalent Course(s): FNLD 23113, RLST 20702, HCHR 41700

**THEO 42000. Feminist Theology and Theory. 100 Units.**

In 1949, Simone de Beauvoir's *Le Deuxième Sexe* took up the old question of sexual difference; it was never the same question again. This seminar will engage a close reading of *The Second Sex* in English translation and with reference to the original French text, considering Beauvoir's picture of freedom, desire, and subjectivity as situated and giving special attention to quasi-theological themes such as mysticism and transcendence. We will consider the reception of Beauvoir's work by selected feminist theologians and critically assess that legacy in relation to recent directions.

Instructor(s): Kristine Culp Terms Offered: Spring

**THEO 42100. Problems in Theology and Ethics: Humanism and Anti-Humanism. 100 Units.**

Equivalent Course(s): RETH 42100

**THEO 42602. Alfred North Whitehead: Metaphysics. 100 Units.**

An introduction to Whitehead's metaphysics. Principal attention given to his book, *Process and Reality: An Essay in Cosmology*, with attention also given to his book, *Adventure of Ideas*.

Instructor(s): Franklin Gamwell Terms Offered: Autumn

Equivalent Course(s): DVPR 42602, RETH 42601

**THEO 42610. Theologies from the Underside of History. 100 Units.**

This course compares and contrasts various systems and methods in contemporary Third World theologies, that is, in Africa, Asia, and Latin America. As a backdrop for this critical comparative engagement, we will use the recent theological dialogues taking place in the Ecumenical Association of Third World Theologians (EATWOT). As we engage these systems of thought, we want to examine the logic of their theologies and the sources used to construct theology.

Equivalent Course(s): CRES 42610

**THEO 42999. The Religious Thought of Emerson and W. James. 100 Units.**

This seminar focuses on late nineteenth-century American religious thought, centering on R.W. Emerson and William James, to see how their thought can be used productively today in light of contemporary constructive theological pressures. The theme will be on the interplay of nature and human nature, both in Emerson's view of nature, moral perfectionism and religion, and in James' view of religion. The work of Stanley Cavell (for Emerson) and Charles Taylor (on W. James) among others will help guide our discussions.

Instructor(s): Willemien Otten Terms Offered: Autumn

Equivalent Course(s): HIST 62208, HCHR 42999

**THEO 43101. The Catholic Reformation. 100 Units.**

This course analyzes early modern Catholicism and covers the years from 1400-1600. The readings include treatises on the nature of the church, the role of dissent, the polemics against the Protestants, and the spirituality of this era. The requirement for the course is a take-home examination.

Equivalent Course(s): HCHR 43101

**THEO 43301. Contemporary Trinitarian Theology. 100 Units.****THEO 43302. Contemporary Theological Anthropologies. 100 Units.**

This course will examine a variety of recent theological anthropologies, paying special attention to their handling of science and diversity.

Instructor(s): Kevin Hector Terms Offered: Autumn

**THEO 43303. Contemporary Christologies. 100 Units.**

This course will examine a variety of recent Christologies, paying special attention to their handling of science, history, politics, and context.

Instructor(s): Kevin Hector Terms Offered: Spring

**THEO 43304. Contemporary Ecclesiologies. 100 Units.**

This course will examine a variety of recent ecclesiologies, paying special attention to post-Vatican II ecclesiologies, contextual & liberationist ecclesiologies, and 'peculiar peoplehood' ecclesiologies

**THEO 43501. Contemporary Models of Theology. 100 Units.**

This course compares and contrasts various systems and methods in contemporary theology. By contemporary, we mean theological developments in the U.S.A. from the late 1960s to the present. Specifically, we reflect critically on the following models: progressive liberal, post liberal, black theology, feminist theology, womanist theology, postcolonial theology, and theology and economics. As we engage these systems of thought, we want to examine the logic of their theologies and the sources used to construct theology.

Equivalent Course(s): GNSE 43501

**THEO 43900. Luther And The Old Testament. 100 Units.**

Equivalent Course(s): HCHR 43900

**THEO 44502. Black Theology: Liberation or Reconciliation. 100 Units.**

Equivalent Course(s): CRES 44502

**THEO 44601. Renaissance and Reformation. 100 Units.**

This class examines points of convergence and divergence during the era of the Renaissance and the Reformation spanning the time between Cusa and Bruno. The issues analyzed will go beyond strictly theological debates.

We will examine views of reason and human nature, the revival of Platonism, the rise of historical thought, the study of law and philology, and the implications regarding the development of perspective on both thought and art. We will also examine the role of rhetoric, poetry, and moral philosophy; the rise of skepticism, the appeal to certitude, curriculum reform, and the reform of art as exemplified by Michelangelo.

Instructor(s): Susan Schreiner Terms Offered: Winter

Equivalent Course(s): HCHR 44600

**THEO 44704. Womanist Theology: New Voices. 100 Units.**

Using Alice Walker's phrase "womanist", womanist theology is the name adopted by a group of black American women who affirmed the positive relation between them and their "God" beliefs, and, simultaneously, distanced themselves from white feminist and black male systems of religious thought. This course engages a newer generation of womanist theologies. The 1979 founding and first generation of womanist scholars, especially Jacquelyn Grant, Delores Williams, and Katie Cannon, presented foundational scholarly issues, methods, and epistemologies just to begin a new academic (and life) discipline. This course will look at recent womanist scholars who build on the first generation but carry the discipline of womanist theology into some new and, at times, quite challenging directions that call into question some of the cornerstone tenets of the discipline.

Instructor(s): Dwright Hopkins Terms Offered: Spring 2016-17

**THEO 44804. Virginité and the Body in Late Antiquity & Early Middle Ages. 100 Units.**

What did virginity mean to Christians in Late Antiquity, and how did this change and develop in the early medieval period? What notions of the body and bodilyness did an ideal of virginity encourage and support?

We will begin by reading Peter Brown's classic, *The Body and Society: Men, Women and Sexual Renunciation in Early Christianity*, together with some of the primary sources Brown uses to make his case, and selected recent studies. We will take this theme into the early Middle Ages through a reading of monastic rules, hagiographies, and other texts.

Equivalent Course(s): GNSE 44804, HCHR 44804, HIST 60606

**THEO 44806. Creation and Human Creatures: Theological Explorations. 100 Units.**

How have creatures and "nature" or "creation" served as reference points-symbols, exemplars, even counter-examples-for interpreting divine creation and transformation? Exploration will include the enduring theological themes of human creatures as the *imago dei* or image of God and of nature as a mirror or image of God's providence and majesty. Can such historical theological strategies inform contemporary concerns about the enhancement and endangerment of life? Readings may include the Psalms, John Calvin on creation and providence, 18th and 19th century American writings about the glory of God and the glory of creation, Langdon Gilkey on creation, recent feminist works on vulnerability and materiality.

**THEO 44900. Martin Buber's I and Thou. 100 Units.**

Martin Buber's *I and Thou*. An analysis of the foundational text of Buber's philosophy of dialogue and religion. The close reading - explication de texte -- will supplement by reference to Buber's lectures "Religion as Presence" and "Zwiesprache" (Dialogue).

Instructor(s): Paul Mendes-Flohr Terms Offered: Autumn

Equivalent Course(s): HIJD 44900

**THEO 44901. Technology and Ethics. 100 Units.**

This is a research seminar and the theme of Technology and Ethics. Special focus will be on issues surrounding Posthumanism, Transhumanism, Communication Technology, and Artificial Intelligence. Requirements include a seminar paper.

Instructor(s): William Schweiker Terms Offered: Winter

Prerequisite(s): Previous work in ethics or theology

Equivalent Course(s): RETH 44900

**THEO 44902. Political Theology. 100 Units.**

This course explores the rise of Political Theology from the work of Carl Schmitt and others around World War II through to current philosophical and theological positions seeking a different relation between religion and politics.

Instructor(s): William Schweiker Terms Offered: Spring

Equivalent Course(s): RETH 44902

**THEO 45605. Readings in Systematic Theology. 100 Units.****THEO 46705. Suffering and the History of the Interpretation of Job. 100 Units.**

Equivalent Course(s): HCHR 46705

**THEO 47717. Seminar: Augustine Confessions. 100 Units.**

This seminar is based on an in-depth reading of the Confessions, with use of the Latin text. Topics to be covered will be determined by consensus during the first week, but they may include the genesis of the work in relation to Augustine's life and literary oeuvre (e.g. vis-à-vis the partly contemporary *De Doctrina* and *De Trinitate*); its structure (including the relationship between books I-X and XI-XIII) and narrative technique; its meditative versus dialogical character; Augustine's representation of the self and his method of Biblical exegesis; Manichean and Neoplatonic influences; and ancient (Pelagius) and postmodern readings of the Confessions (Lyotard, Marion). Once-weekly meetings will consist of discussions, lectures, and reports.

Equivalent Course(s): CLAS 47717, HIST 64301, HREL 47717, HCHR 47717

**THEO 48701. Late Medieval Women: Authorship and Authority. 100 Units.**

In recent decades there has been a great deal of interest in medieval vernacular theology, as complementing the more traditional division of medieval theological texts into monastic and scholastic. This course will focus on a number of medieval women writers, dealing mainly albeit not exclusively with vernacular texts. After a historical overview of the position of women in the early Middle Ages, the course will focus on Heloise and Hildegard of Bingen as transitional figures, and continue with four women writers writing in the vernacular, i.e., Mechthild of Magdeburg, Hadewijch, Marguerite Porete and Julian of Norwich. The course will link the spectrum of vernacular languages which they represent to the diversity of their individual positions and analyze that diversity in terms of ecclesiastical developments, gender division, authorial identity, and theological criticism. The final aim is to come to an assessment of the constructive contribution of these vernacular treatises to the tradition of late medieval theology and spirituality

Equivalent Course(s): HCHR 48700, HIST 60909

**THEO 50112. Deconstruction and Religion. 100 Units.**

Equivalent Course(s): DVPR 50112

**THEO 50115. Seminar on the Black Notebooks: Heidegger & the Problem of Evil. 100 Units.**

Equivalent Course(s): DVPR 50115

**THEO 50211. Between Theology and Sociology: Ernest Troeltsch, H. Richard Niebuhr, Paul Tillich. 100 Units.**

In the history of the scientific study of religion we find intense processes of mutual exchange between sociology and theology. They go far beyond a mere use of the other discipline as a source of information about society or religion. This course deals with three of the most important figures in this intellectual history: Ernest Troeltsch, whose epochal achievements have become overshadowed by the writings of his friend and rival Max Weber; H. Richard Niebuhr, the often neglected younger brother of the famous Reinhold, who, after having written a dissertation on Troeltsch, developed his crucial contributions on American religion and the tensions between "Christ and Culture"; and Paul Tillich who connected German and American intellectual traditions and became one of the most influential theologians ever including his role as inspiration for the lifework of the sociologist Robert Bellah.

Instructor(s): Hans Joas Terms Offered: Autumn. Course taught the first five weeks of the quarter - autumn 2018, twice a week.

Prerequisite(s): Graduate seminar - grads only

Equivalent Course(s): SETH 50211, SOCI 50107

**THEO 51510. Idolatry: Historical and Modern Perspectives. 100 Units.**

This seminar examines the concept of idolatry as formulated in the Reformation disputes. We will analyze the way idolatry was understood by Luther, Calvin and Zwingli. We will also look at the occurrences of iconoclasm and religious violence in the 16th century; at the development of the concept of the modern ideas of idolatry, partly as a legacy of Francis Bacon; and at the view of idolatry in Karl Barth, Jacques Ellul and Nicholas Lash.

Equivalent Course(s): HCHR 51510

**THEO 51611. Reading of Saint Augustine's The City of God as an Apology. 100 Units.**

The particular characteristics and special concern of this special book, compared to the rest of Augustine's production, can well, if not only be explained by referring the whole *De Civitate Dei* to the tradition of the "Apology for the Christians", initiated by (among some few others) Justin in Rome, and rehearsed a century later by Tertullian in Africa. Bibliography -*De Civitate Dei*, ed. B. Dombart (either in Teubner, or in "Corpus Christianorum - Concerning the City of God against the Pagans, trans. H. Bantenson, Penguin Books, 1972. -J.-L. Marion, *In the Self's Place. The approach of saint Augustine*, trans. J.L. Kosky, Stanford University Press, 2012 (Au lieu de soi. Approche de saint Augustin, Paris, PUF, 2008)

Equivalent Course(s): DVPR 51611

**THEO 51703. Theological Criticism: Christology. 100 Units.**

The seminar on theological criticism aims to explore the problem of how constructive theology can best make use of historical sources and do so in responsible fashion. While simply adhering to one's confessional tradition yields uncritical positions, an eclectic attitude towards historical sources may not be a wise alternative. Without forcing theologians to become historians, this seminar deals with the larger issue of how to select and use one's source material in such a way that the historical work is methodologically sound and the theological end product accessible and informative, while remaining properly constructive. The seminar concentrates especially but not exclusively on the use of premodern sources but other, later sources will also be brought to the discussion. As the seminar is in large part student-driven, students are invited to bring in sources of their choice to the table as well. This year's theological critical focus will be on Christology and is loosely structured around Kathryn Tanner's *Christ the Key*. Authors to be included are Athanasius, Gregory of Nyssa, Augustine, Aquinas, Eckhart, Calvin, Schleiermacher, Barth, Rahner.

Instructor(s): Willemien Otten Terms Offered: Autumn

Equivalent Course(s): HCHR 51703, HIST 66003

**THEO 53309. Saint Augustine: Apology and Eschatology, The City of God. 100 Units.**

The City of God, although central to the theology of St. Augustine, does not seem, in his style and themes, exactly on line with his other greatest works. This can be explained if we read it as a follow up of the former attempts to perform theology as an apology - according to Justin and Tertullian (among others). In that view, one can understand better why and how St. Augustine has addressed political and historical as well as spiritual and biblical issues - they all focus on explaining how time (and times) should be understood from the view point of the eternity of God, which means eschatology.

Instructor(s): Jean-Luc Marion Terms Offered: Spring

Note(s): Recommended reading: *The City of God*, trans. H. Bettenson, Penguin, 2003. *De Civitate Dei*, eds. G.E. McCracken et al, Loeb, 7 Volumes <these volumes are available online via Hathi Trust at Regenstein Library>

Equivalent Course(s): DVPR 53309

**THEO 53310. Questions about the Conception of Revelation. 100 Units.**

Although the concept of Revelation is widely admitted as central, most of all in the biblical tradition, it remained unexplained, if not absent, in the first centuries of Christian theology. And, its more recent establishment in dogmatic theology comes mostly from the philosophical polemic of the Enlightenment. A more precise concept of Revelation could be worked out by using categories borrowed from phenomenology and applying them to the most relevant testimonies of Revelation in some biblical texts.

Equivalent Course(s): DVPR 53310

**THEO 53359. Topics in Philosophy of Judaism: Ethics and Halakhah. 100 Units.**

Does Judaism recognize an ethics independent of Halakhah (Jewish law)? What are the interrelations, conceptually and normatively, between ethics and Halakhah? How should we understand the conflicts between ethics and Halakhah, morality and religion? How does the Jewish tradition conceive of the notion of mitzvah (commandment), and what is the relationship between interpersonal mitzvot and mitzvot between human beings and God? What are the modes of Halakhic reasoning distinct from ethical argumentation? These topics will be considered through a study of the work of Joseph B. Soloveitchik, Aharon Lichtenstein, Yeshayahu Leibowitz, David Weiss Halivni, Daniel Sperber, and Emmanuel Lévinas. Specific examples to be discussed may include the status of women, prayer, and repentance.

Equivalent Course(s): DVPR 53359, PHIL 53359, HIJD 53359

**THEO 53990. Renunciation: Ancient, Medieval, and Modern Approaches. 100 Units.**

Equivalent Course(s): DVPR 53990

**THEO 54712. Reading Descartes's *Meditationes de prima Philosophia*. 100 Units.**

Equivalent Course(s): DVPR 54712, PHIL 56715, SCTH 49702

**THEO 58804. Seminar: Dissertation Methodology. 100 Units.**

A two-week seminar on the methodology of advanced research and writing for Ph.D. students in the dissertation stage of their program. Each student will present a selection from their current work, with special additional discussion focused on the concept of revelation related to their dissertation topics, followed by a response from Prof. Marion and a discussion-format critique. The presentations will be reserved primarily for students in ABD status. Those not yet dissertating but in the final stage of their qualifying exams and proposal submissions are encouraged to engage in the discussion portion of the seminar

Instructor(s): Jean-Luc Marion Terms Offered: Winter

Note(s): The seminar will be scheduled over 2-3 hour sessions each week from January 24 to February 2, 2017.

Some sessions may be evening or weekend hours to accommodate all participants. Enrollment by application to Dean Owens.

Equivalent Course(s): DVPR 58804

**THEO 7000. Advanced Study: Theology. 300.00 Units.**  
Advanced Study: Theology



# COMMITTEES OF THE FACULTY AND AREAS OF STUDY

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The Divinity School is organized into three committees of the faculty and eleven areas of study that support the School's degree programs. Brief descriptions are provided here; further guidelines and exam bibliographies for each area may be found online at the Divinity School's website (<http://divinity.uchicago.edu>). The courses listed are illustrative; new courses are offered regularly. In addition, some of the courses listed in a specific area may be cross-listed in other areas. Ministry courses are listed in the section on Ministry Programs. The courses of instruction in the various areas of study are numbered as follows:

- 30000–39900 Basic courses at the graduate level
- 40000–49900 Advanced and specialized courses at the graduate level
- 50000–59900 Reading, seminar, research, and dissertation courses

These courses are preceded by the following abbreviations for their areas of study:

- AASR Anthropology and Sociology of Religion
- BIBL Bible
- DVPR Philosophy of Religions
- HCHR History of Christianity
- HIJD History of Judaism
- HREL History of Religions
- ISLM Islamic Studies
- RAME Religions in America
- RETH Religious Ethics
- RLVLC Religion, Literature, and Visual Culture
- THEO Theology

## COMMITTEES OF THE FACULTY

### COMMITTEE ON CONSTRUCTIVE STUDIES IN RELIGION

The Committee on Constructive Studies in Religion brings together faculty and students who understand their work to be largely in the service of constructive (rather than purely historical or exegetical) goals. Students will be expected to focus their work within one of the three areas comprised by the Committee, but they will also be expected to gain an understanding of the relations among these areas, and to do at least one of their written examinations outside the Committee.

The Committee on Constructive Studies in Religion supplements the written Ph.D. examinations offered in its areas with three Committee-wide examinations:

1. Metaphysics,
2. Hermeneutics and Religious Reflection, and
3. Issues in Contemporary Theory.

Subject to the requirements of his or her area of concentration, a Ph.D. student in the Divinity School may stipulate a Committee-wide examination as one of his or her four written examinations.

**Faculty:** D. Arnold, R. Coyne, K. Culp, A. Davidson, M. Fishbane, S. Fredericks, S. Hammerschlag, K. Hector, D. Hopkins, M. Kapstein, J.-L. Marion, F. Meltzer, P. Mendes-Flohr, R. Miller, W. Otten, S. Schreiner, W. Schweiker, B. Ziporyn

### COMMITTEE ON HISTORICAL STUDIES IN RELIGION

The Committee on Historical Studies in Religion concentrates on the development of Western religious traditions, primarily Judaism and Christianity, from their origins to the present. Special areas of interest include the formation and interpretation of the Jewish and Christian scriptures, the history of Jewish thought, as well as the social, cultural, and intellectual history of Christianity in all periods.

The Committee on Historical Studies in Religion supplements the written Ph.D. examinations offered in its areas with one Committee-wide examination: History of Comparative Exegesis: Jewish and Christian. Subject to the requirements of his or her area of concentration, a Ph.D. student in the Divinity School may stipulate the Committee-wide examination as one of his or her four written examinations.

**Faculty:** Y. Casewit, S. Chavel, A. Doostdar, C. Evans, M. Fishbane, S. Hammerschlag, A. Heo, K. Krause, D. Martinez, P. Mendes-Flohr, M. Mitchell, W. Otten, J. Robinson, S. Schreiner, J. Stackert, M. Sells.



## COMMITTEE ON RELIGION AND THE HUMAN SCIENCES

The Committee on Religion and the Human Sciences engages in the humanistic study of religious traditions and phenomena, and studies literature and society in relation to religion. Faculty and students associated with the Committee give primacy to humanistic and social scientific methods of study that have become established in the academic community during the nineteenth and twentieth centuries. They examine, evaluate, and utilize many of the analytic tools and conceptual categories of the human sciences. Though each of the areas that constitutes part of the Committee may draw on both the methods and materials of the other areas, each has its own distinctive profile. History of Religions emphasizes historical, phenomenological, and comparative studies; Anthropology and Sociology of Religion concentrates on the social and cultural context of religious experiences, communities, and practices; and Religion and Literature focuses on the critical and interpretive study of literary texts.

**Faculty:** W. Doniger, A. Doostdar, S. Hammerschlag, M. Kapstein, K. Krause, F. Meltzer, J. Robinson, R. Rosengarten, C. Wedemeyer.

### AREAS OF STUDY

#### ANTHROPOLOGY AND SOCIOLOGY OF RELIGION

The ASR area examines religious phenomena as social facts and cultural processes, using a combination of tools including fieldwork, archival research and textual interpretation.

Anthropology and sociology have long served as core disciplines of the social sciences, and social scientific work on religion has been foundational for our current theorizations of culture, society, personhood, language, knowledge and economy. Promoting critical inquiry of what is regarded as 'religion', anthropologists and sociologists are attendant to the categories and politics of analysis, beginning from the everyday contexts of discourse and practice that make collective institutions and competing horizons of authority possible.

Our ASR program is committed to qualitative ethnographic fieldwork, serious linguistic training, and historically sensitive research. Our Ph.D. students have worked on a range of topics from transnational movements in India, South Korea and the U.S. to spiritual tourism/ pilgrimage in Peru, Brazil and Iran. Our core faculty are experts in contemporary Islam and Christianity, with geographic specialties in the Middle East and East Asia. We maintain a particular focus on the following topics in the comparative study of religion worldwide:

- epistemology and philosophy of knowledge
- media and materiality
- political economy, authority, governance
- colonialism, nationalism, globalization

ASR students at the Divinity School gain unique training, combining a rigorous theoretical approach with fieldwork tools as well as engaging complementary methods in the historical, philosophical, and literary study of religion. Our students are encouraged to take courses in other areas of study within the Divinity School such as History of Religions, History of Christianity, Islamic Studies and Religions in America, as well as in other university departments outside the Divinity School such as the Departments of Anthropology and Sociology. ASR is also active in fostering collaborative work with students in other areas and disciplines through our student-run Religion and Human Sciences Workshop

#### Written Examinations

Students have to take two exams in the area, and two exams in other areas of the Divinity School, chosen in consultation with their advisor.

Ph.D. students in ASR are required to take four written exams: two in ASR, one in another Area of the Divinity School, and one exam in a field of the student's choice (inside or outside the Divinity School). More information is available online: <https://divinity.uchicago.edu/anthropology-and-sociology-religion>.

#### BIBLE

The Bible area seeks to understand and interpret the Jewish and Christian scriptures and related texts in their historical and cultural settings as well as in their subsequent roles as canonical texts for Judaism and Christianity. Contributing to these goals are four distinct areas of research: the historical contexts of these scriptures from ancient Israel to the Roman empire, the history and transmission of biblical and post-biblical literature, the history and methods of exegesis, and biblical and post-biblical theology.

Students in the Bible Area choose one of four concentrations for their academic program in research and teaching: 1. Hebrew Bible and the Ancient Near East; 2. Hebrew Bible and Early Jewish Literature; 3. Jewish and Christian Bible; and 4. New Testament and Early Christian Literature.

#### Written Examinations

1. History and Religion of Israel and its Ancient Near Eastern Setting
2. Literature of Israel and its Ancient Near Eastern Setting
3. Christian Origins
4. New Testament and Related Texts

5. Special field for Hebrew Bible and Ancient Near East
6. Special field for New Testament and Early Christian Literature

## HISTORY OF CHRISTIANITY

The History of Christianity area focuses on one major western religious tradition, in itself and in its interactions with other religions and cultures across time. The area fosters knowledge of the range of communities claiming an identity as “Christian” from the first through the twenty-first centuries, as well as allowing for individual specialization in a particular movement or historical moment, including ancient Christianity (to Constantine), late antique and medieval Christianity, the Reformation and early modernity, the Puritan movement, and American Christianity and American religion in general. Coursework and guided research emphasize the acquisition of essential skills of documentary and artifactual interpretation, critical appraisal of a range of methodological approaches to the material, and a sophisticated appreciation of the tasks, goals and audiences of historiographical writing. The construction of this area is based on the assumption that there are major issues that apply and extend to all periods (such as forms of biblical interpretation, means of adjudicating “orthodoxy” and “heresy,” the relationship between Christian communities and the social order, forms of institutional and personal piety), as well as particular expressions of those dynamics in different chronological and geographical settings. It also assumes the need for integration of intellectual, social, institutional and cultural histories for interpreting the body of existing evidence and adequately addressing most important questions about this particular religious tradition in its various manifestations. Students in the HC area are encouraged to formulate an interdisciplinary approach to their research, through coursework throughout the areas of the Divinity School and the University (including the Department of History).

### Written Examinations

A student in the area is expected to take three of the four examinations, and must complete at least one major course in the area of the examination they are not taking.

The History of Christianity area offers five written examinations:

1. Ancient (to 600 CE)
2. Medieval (600-1300)
3. Early Modern (1300-1600)
4. Modern (1600-present)
5. Byzantine Christianity and Visual Culture (ca. 330-1453)

## HISTORY OF JUDAISM

In the History of Judaism Area we concentrate on Jewish thought, from antiquity to the present. Midrash and piyyut, Biblical interpretation and belles-lettres, Sufism and Kabbalah, philosophy and theology – these are the main subjects that we explore, in historical and hermeneutical context. The main focus is textual, the study of ideas as they emerge in the vast and varied literary production of the Jews throughout time. Although students are required to gain expertise in one historical period and geographical realm, they are encouraged also to acquire a sense for the development of ideas through the ages, from Biblical to Second Temple, Hellenistic and Rabbinic Judaism, into the Medieval period – in the Islamic world and Christian Europe – into Modern times, in Germany, France, Italy, Israel and America.

In addition to the courses listed below, students are encouraged to consult course offerings in the Departments of History, Near Eastern Languages and Civilizations, and Philosophy; the Committee on Social Thought; and the Law School, where deemed relevant.

### Written Examinations

Ph.D. students concentrating in History of Judaism take two of the three exams and select their remaining exam from a different area.

1. Ancient Judaism
2. Medieval Judaism
3. Modern Judaism

## HISTORY OF RELIGIONS

The History of Religions area approaches religion as an exclusively human phenomenon, via the methods of the social sciences and the humanities. It is concerned to theorize at a high level of generalization, informed by broadly comparative and empirical research, and to carry out high-level empirical research informed by theoretical reflection. It pays self-conscious and explicit attention to problems of epistemology, terminology, category formation, method and motive. Irreverent by temperament and sometimes on principle, it insists that:

1. the Western monotheisms should not be the only paradigms and/or objects of legitimate study,
2. religion cannot be reduced to belief, but also includes issues of practices, institutions, communities, habitus and other factors that often operate below the level of consciousness, and

3. interpretation involves critical probing and systematic interrogation of the idealized self-representations of any religious phenomenon.

Those who work within the History of Religions are expected to become thoroughly acquainted with the development of the History of Religions as an academic discipline, and to have a sophisticated understanding of the theories and methods that are relevant to contemporary research in the field. Each student must deal creatively with the tension that results from an emphasis on the importance of historically contextualized studies on the one hand, and of wide-ranging theoretical and comparative research on the other.

Students in the History of Religions develop a special expertise in the study of at least one particular religious tradition. This involves learning to read and/or speak the relevant language (or languages) and becoming familiar with the relevant historical and cultural background. In addition, each student is expected to become informed about a variety of other religious traditions, both historical and contemporary. Students utilize the extensive resources provided by the University as a whole, enhancing their study of particular religious traditions by work in Area Studies departments (such as SALC, NELC, EALC, and Classics) and refining their critical method by work in disciplinary departments (such as History and Anthropology).

#### Written Examinations

1. Special Area
2. Theory
  - a. Classical Theory
  - b. Contemporary Theory
3. Another special area or thematic exam
4. An exam in another area of study

#### ISLAMIC STUDIES

The Islamic Studies area engages in the study of Islam as a textual tradition inscribed in history and as understood particular cultural contexts. The area seeks to provide an introduction to and a specialization in Islam through a variety of expressions (literary, poetic, social, and political) and through a variety of methods (literary criticism, hermeneutics, history, sociology, and anthropology). It offers opportunities to specialize in fields that include Qur'anic studies, Sufi literature, Islamic law and theology and Islamic philosophy. In addition to the courses listed below, students are encouraged to consult related course offerings in other areas of the Divinity School and in other university departments such as History, Near Eastern Languages and Civilizations, and South Asian Languages and Civilizations.

Students without an advanced degree apply for admission to the A.M. program of the Divinity School. Students applying from within the University of Chicago M.A. program will be expected to have completed three courses in the Islamic Studies area or the equivalent (to be established by consultation and petition) by the end of the M.A. All applicants for Ph.D. admission should have a strong preparation for the study of Islam, including reading knowledge of classical and Modern Standard Arabic, significant background in the study of the human or social sciences, and previous coursework in Islamic history, religion, civilization, or literature. The application letter should specify the applicant's background in the study of Arabic. If at the time of application the applicant has not already completed the equivalent of three years of Arabic, the candidate should indicate the program of current study (including possible summer study) that will demonstrate that at the time of matriculation, he or she will have completed the equivalent of three years of Arabic.

Students at the Ph.D. level are expected to have completed course work in advanced Arabic, in which there is a sustained engagement with Arabic primary sources, or to have carried out significant independent study at an equivalent level, before submission of a dissertation proposal. After consultation with a faculty advisor in Islamic Studies, students may petition to replace either French or German with one of the major languages of literature and scholarship within Islam.

#### Written Examinations

The Ph.D. qualifying examinations consist of four written examinations and an oral examination based on a research paper submitted for the occasion, in consultation with the student's advisor in the Islamic Studies area. At least two of the four written examinations should be taken in the area of Islamic Studies. At least one of the four examinations should be taken in an area outside of Islamic Studies.

Examinations in Islamic Studies include:

- IS1-Qur'anic Studies
- IS2-Sufi Literature
- IS3-Islamic Philosophy
- IS4-Islamic Modernities
- IS5-Islamic Origins
- IS6-Special Topic

## PHILOSOPHY OF RELIGIONS

The Philosophy of Religions area considers philosophical issues arising from various religious beliefs and practices, and from critical reflection upon them. Work in this area requires historical understanding of the discipline as it developed in the West, but students also specialize in the philosophical thought of a non-Western religious tradition, as well as to do constructive philosophical work that draws upon the resources of more than one tradition.

### Written Examinations

Ph.D. students concentrating in the Philosophy of Religions area are required to take three exams offered by the area. All students are required to take PR1, "The Modern Background," and one of two exams focused on particular thinkers and trends from the twentieth century: either PR2, "Anglo-American Philosophy of Religions in the Twentieth Century," or PR3, "Continental Philosophy of Religions in the Twentieth Century." A third exam emphasizing work in the field is also required, and its selection will typically be a function of the student's particular area of focus. For students pursuing a program of comparative work, this will normally be one of the exams under the rubric of PR4, "Comparative Philosophy of Religions" (e.g., an exam in Indian Buddhist philosophy); for students not pursuing a program of comparative work, the third exam will normally be the other of the two twentieth-century exams. In some cases, students not pursuing a program in comparative work may select as the third exam one of those offered by the Committee on Constructive Studies ("Metaphysics," "Hermeneutics and Religious Reflection," or "Issues in Contemporary Theory"). The student's examining committee should include at least four faculty examiners, three of whom should be members of the Philosophy of Religions faculty.

1. The Modern Background
2. Anglo-American Philosophy of Religions in the Twentieth Century
3. Continental Philosophy of Religions in the Twentieth Century
4. Comparative Philosophy of Religions

## RELIGIOUS, LITERATURE, and VISUAL CULTURE

Religion, Literature, and Visual Culture studies the interactions of the religions with cultural forms and practices, with particular reference to art. It pursues this study utilizing the tools of poetics, aesthetics, and theories of interpretation to understand both the ways that the religions harness the human imagination, and the ways that the human recourse to imaginative expression often some would say always—engages religion. Although this phenomenon is arguably concurrent with all of human history, the academic enterprise of Religion and Literature is by comparison young. It took its initial explicit form in response to the conviction, articulated most forcefully by Paul Tillich in the mid-twentieth century, that in order to understand religion we must engage our "cultural condition." In its relatively short life the field has witnessed the more widely recognized shifts in the study of religion that had their advent just as Tillich's own remarkable career was concluding, and the field has since aimed toward more self-conscious engagements with comparison (both within a culture and across cultures) and with history. We recognize the texts and artifacts we study to be both more knowingly pluralistic, and often more intentionally eclectic, than had been assumed. We aim to address the pressure this exerts on conventional rubrics of cultural study such as nation, language, "high art" and—not incidentally—the self-proclaimed provenances of the religions. As a consequence a comparative frame of reference, both within a culture and across cultures, has become essential. This broader compass of cultural practice has also led to a revision of the area's interests in the history of interpretive theory, to engage not only literary criticism but hermeneutics, biblical interpretation, and aesthetics. The area seeks to be interdisciplinary in its work, so that students pursue sustained work in other areas of study in the Divinity School and in other departments and committees of the University as informed and directed by the area's emphasis on the acquisition the skills of close, sustained interpretive analysis and broad engagement with issues in the theory of interpretation.

### Written Examinations

RLVC Examination 1: Theories of Criticism

RLVC Examination 2: Genres of Literature and Case Studies

## RELIGIONS IN AMERICA

Religions in America is an interdisciplinary program that focuses on religious ideas, practices, institutions, and movements in colonial North America (1600-1787) and the United States (1787-present). The program is interdisciplinary, bringing together faculty and students with historical, sociological, ethnographic, comparative, and theoretical interests in American religion. Students in the program can write dissertations on a wide variety of topics: for example, Native American religion, black Muslims in America, the rise of new forms of religious media, Jewish and Christian attitudes toward the American claim to be a "new Israel," the meaning of American "secularism" in the late twentieth century, the response of different religious communities to free-market capitalism, the emergence of New Thought in the late-nineteenth century, and the Hindu, Muslim, or Buddhist experience in America.

Religions in America stands at the crossroads of several other areas of study at the Divinity School, and interdisciplinary collaboration is expected. Students who are particularly interested in American Christianity have the choice of concentrating in either Religions in America or the History of Christianity area in the Divinity

School, which considers American Christianity in relationship to the longer Christian tradition from antiquity to the present. Similarly, students who are interested in other global traditions in America (for example, Buddhism or Hinduism), can choose to concentrate in either Religions in America or the History of Religions area.

Requirements for the Ph.D. in Religions in America are:

1. **Course Work and Residency:** There is a four-year scholastic residency requirement for every doctoral student in the Divinity School. With supervision by the primary academic advisor, students develop a course of study that will help them prepare for comprehensive exams, taken by the end of the fourth year.

2. **Languages:** All doctoral students at the Divinity School are required to pass the University of Chicago language examinations in French and German with a "High Pass" (P+). (Students can petition to substitute another language for French or German if the other language is crucial to reading scholarship in their field.) One must pass the required language exams before taking the doctoral exams and submitting a dissertation proposal. Students who intend to do research on non-English speaking or immigrant groups (for example, Hindus in America) must gain appropriate competency in the relevant language or languages.

3. **Comprehensive Exams:** All doctoral students in the Divinity School are required to take four comprehensive examinations followed by a cumulative oral examination on the written exams and a piece of their own research, the "orals paper." All students in "Religions in America" will take the following two field exams:

- I. The Religious History of the United States and Colonial North America (administered by Curtis Evans).  
This exam approaches American religion from a historical perspective and includes a wide variety of books on both particular religious traditions (e.g. Christianity, Judaism, and Buddhism) and themes (e.g. millennialism and missions).
- II. Secularization, Pluralism, and Migration in America (administered by Omar McRoberts).  
This exam approaches American religion from a sociological and ethnographic perspective, focusing particularly on the themes of secularization, pluralism, and migration.

The student should choose the other two exams in consultation with the advisor, and will articulate that plan in a course of study petition submitted to the Committee on Degrees. A student who plans to focus on Christian traditions in the United States must take a third exam that focuses on Christianity in another area at the Divinity School: for example, the History of Christianity, Ethics, Theology, or Religion and Literature. A student focusing on non-Christian traditions must take a third exam (e.g. in History of Religions or Philosophy of Religions) focusing on that tradition: for example, Buddhism or Hinduism.

The student must submit an "orals paper" prior to taking exams that will be discussed during the oral defense. The orals paper should represent a significant piece of original research that demonstrates the student's intellectual interests.

4. **Dissertation Proposal:** Upon successful completion of the comprehensive exams, the student must formulate and submit a dissertation proposal together with a dissertation committee of at least three faculty members: a primary adviser and two readers. Students interested in studying non-Christian traditions (for example, Judaism, Hinduism, or Buddhism) are strongly encouraged to have two dissertation advisors from the Divinity School—an Americanist and a specialist in the particular tradition they intend to study. The dissertation proposal is submitted to the Committee on Degrees for formal approval.

5. **Dissertation:** The final requirement of the Ph.D. is the dissertation, which must represent substantial and original research in the student's chosen field of expertise.

## RELIGIOUS ETHICS

The Religious Ethics Area is concerned with the meaning, merits, and validity of religion for the lives of human and non-human animals and the ordering of societies and ecosystems. As such, the Area addresses problems of the good life, justice, and the common good. Study in the history, methods, and theories of religious and non-religious ethics is essential to work in the area. All students are encouraged to pursue work in pertinent areas of the University outside of the Divinity School. For example, the examination of specific moral problems and the study of comparative religious ethics require work in the relevant languages as well as in the social, natural, and historical sciences or in the professions.

### Written Examinations

A student concentrating in Religious Ethics will take three written examinations in the Area, one outside of the Area, and write a paper, all of which are to be defended at the oral examination. Students are required to take Religious Ethics I: Religious and Theological Ethics, and Religious Ethics II: Moral Theory and Philosophical Ethics. Students are to choose one examination among the remaining four examinations and one elective examination outside the Area. The elective examination may be selected from outside the Divinity School with the approval of the Area faculty.

A student concentrating in Religious Ethics will submit for the oral examination a 20-25 page paper which typically engages at least one major thinker, relevant primary materials, and also important secondary

scholarship with respect to a question pertinent to the student's scholarly aspirations. This paper should have a thesis in light of which the student explicates and assesses the thinker(s) chosen and should advance, through that engagement, a defense of the thesis. The paper should be distributed to examiners at least two weeks prior to the oral examination.

The distinctive business of the oral examination is to engage the submitted paper and pursue other lines of inquiry, especially, but not limited to, the written examinations.

Qualifying examinations in Religions Ethics, and faculty supervisors, are available on the Divinity School's website: <https://divinity.uchicago.edu/religious-ethics>

### THEOLOGY

The Theology area is concerned with the historical study of the self-understanding of a religious tradition, mainly Christianity and Judaism, and with the constructive interpretation of its meaning and truth for the contemporary world. Students in theology must, thereby, address questions of the history of theology, the definitive characteristics of theological claims and discourse, the criteria of meaning and of truth within a tradition, methods of theological reflection, the warrant (if any) for revision within traditions, and the manifold ways to answer or to sustain the criticism of theological ideas and religious beliefs. Students in theology thereby demonstrate their historical competence, methodological sophistication, and also grounding in some specific form of theological reflection.

### Written Examinations

Students concentrating in Theology take three exams from those offered by the area. These choices should be determined, in consultation with the relevant faculty, on the basis of the student's intended scholarly focus in the field. All students are required to take at least two of the three offered examinations in the History of Christian Thought (i.e., exams 1, 2, and 3). In all Theology examinations attention will be given to the use of scripture in the pertinent tradition as a theological source and norm, and the student will be expected to know the exegetical foundations of the theological positions discussed. The examinations will also test historical understanding and the ability to deal critically and, when appropriate, constructively with theological texts. Students must also choose a fourth examination from another area of study.

Given the purpose of the examinations in the Theology area stated above, all examinations will have "set bibliographies," meaning thereby that examinations are not tailored to the student's dissertation topic. Additionally, a student may not take an examination of a perspective, theologian, or doctrine that is the principle focus of his or her intended dissertation.

1. History of Christian Thought, 150–1325 (Ancient and Medieval)
2. History of Christian Thought, 1277–1600 (Early Modern)
3. History of Modern Religious Thought (1600–1950)
4. A Constructive Theological Perspective (e.g., liberation, feminist, mystical, process theologies)
5. Theological Ethics/Moral Theology
6. A Major Theologian or Doctrine (e.g., Augustine; Christology)

### Research Paper

In addition to taking the written examinations, a student concentrating in Theology will submit for the oral examination a research paper that typically engages a thinker or problem, relevant primary materials, and also important secondary scholarship with respect to the student's scholarly aspirations. This paper is to be no longer than twenty-five, double-spaced pages, and must follow rubrics of *The Chicago Manual of Style*. Students should consult with their adviser about the most suitable paper for submission for the examination. If possible, the paper should represent some preliminary thoughts about a possible thesis topic.

As a preface research paper, the Theology area would like each student to submit a one-page summary of the significance of the paper in light of the student's future work in the area. This statement should include:

1. a summary of the thesis of the paper;
2. a statement of how this paper relates to the student's current theological interests.

The completed paper with preface should be distributed to all of the examiners at least two weeks prior to the time of the oral examination



# RESIDENCE REQUIREMENTS

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Note: The policies below complement those stated in the University Student Manual (<https://studentmanual.uchicago.edu>).

While the faculty that recommends the award of a degree establishes its academic requirements, the University establishes the residence requirements for those degrees. The unit of residence is the academic year, which normally consists of three consecutive quarters of enrollment, beginning with the autumn quarter.  
*Master's Programs*

In addition to the course requirements for each master's program, the M.A. and M.Div. programs each require a period of scholastic residence. The period for the M.A. is two years or six quarters, not including the summer quarter. The period for the M.Div. is three years or nine quarters, not including the summer quarter. A.M.R.S. students enroll in a minimum of one course per quarter, and must complete nine courses for the degree. These students are not registered in Scholastic Residence, but will normally complete the degree within nine academic quarters.

Students are expected to register in each quarter of the academic year, Autumn-Winter-Spring. Students in master's programs may interrupt their program of study and not register for courses for a maximum of one year (four consecutive quarters, including summer quarter). Students who have not registered for four consecutive quarters will be withdrawn from the program, and must petition to resume studies, subject to approval of the director of the master's program and the Dean of Students.

Students in a master's program who have not graduated at the end of their final quarter of registration will enter Extended Status for up to four consecutive quarters (including Summer). Extended Status confers no privileges such as registering for courses, borrowing money, loan deferment, access to health insurance or the Student Care Center, and carries no tuition charges. Students in Extended Status are eligible to access the libraries on campus, and borrowing privileges may be purchased for a quarterly fee. Access to university e-mail accounts is maintained in Extended Status.

Students who have not graduated at the end of four quarters of Extended Status will be withdrawn from the program. They must petition to complete their degree requirements, subject to approval of the director of the master's program and the Dean of Students.

Graduate students at the University register according to registration requirements.

• M.A. students are registered for two years to meet the degree requirement.

• M.Div. students are registered for three years. M.Div. students who do not complete the degree during the period of Scholastic Residence may register for up to one year of residence for the purpose of completing outstanding requirements of the degree. Such registration must be approved by the Dean of Students and the Director of Ministry Studies.

• Ph.D. students are registered for no more than nine years (if enrolled effective summer 2016 or later), or twelve years (if enrolled prior to summer 2016.)

- A.M.R.S. students enroll in a minimum of one course per quarter, and must complete nine courses for the degree. These students are not registered in Scholastic Residence, but will normally complete the degree within nine academic quarters.

*Ph.D. students and registration*

Students in a Ph.D. program are assigned to a residence status correlating to their year of study.

The following information is not comprehensive, but rather provides a basic pattern of how the residence system works.

During the first four years of study Ph.D. students are in Scholastic Residence. Scholastic Residence is a full-time registration and requires students to register Autumn, Winter, and Spring quarters.

After completing Scholastic Residence, students enter Advanced Residence. They will remain in Advanced Residence through the end of their program. For students entering Autumn 2016 and later, the end of the program is nine years after matriculation. For students entering before that time, the end of program is twelve years from matriculation. Advanced Residence is a full-time registration, which requires students to register Autumn, Winter and Spring quarters. Students may register for courses while in Advanced Residence, but are not required to do so.

If a student has not received the PhD degree by the end of the ninth or twelfth year of study (depending on when they matriculated), they are Administratively Withdrawn. Students who have been withdrawn can still complete their dissertation and graduate with the permission of the Committee on Degrees. In order to obtain the PhD after they have been Administratively Withdrawn, students must complete all degree requirements,

including the dissertation and the dissertation defense, their Area must certify that they have demonstrated current knowledge in their field, and the student must pay a graduation fee.

Students who have been Administratively Withdrawn are not eligible for loan deferments, additional student loans, or health insurance coverage through the university. They will be eligible for a two-quarter grace period (usually Autumn and Winter quarters) during which they will maintain access to electronic resources. After the end of the two-quarter grace period students will only be eligible for alumni privileges, which are available regardless of whether a student has received a degree.

Additional information on the Residence System is in the University Student Manual ([http://studentmanual.uchicago.edu/residence\\_phd](http://studentmanual.uchicago.edu/residence_phd)). Ph.D. students are eligible for all the privileges and rights of full-time students, such as access to the Student Care Center (the University's student health service) and medical insurance coverage, University housing, computer facilities, libraries, career and placement services, and athletic facilities. Provided they are not employed more than 20 hours a week or more in a job unrelated to their dissertation research, and subject to other federal and state student loan policies, students are eligible for student loans and deferment of loan payments.

A Ph.D. student whose dissertation research requires residence away from Chicago may register Pro Forma, upon recommendation from the advisor and approval by the Dean of Students. Normally students applying for Pro Forma status will have been admitted to candidacy and have had their dissertation topic approved by the Committee on Degrees. Renewal for a second year requires approval from the Dean of Students. Quarters registered in Pro Forma are counted toward the 12 total academic years in which a student may be enrolled in the Ph.D. program.

Leave of Absence is a formal status for students who suspend work toward a degree but who expect to resume work after a maximum of one academic year, with the possibility of approval of an additional year. Such leave must be approved by both the student's area of study and the Dean of Students. If, at the conclusion of an approved Leave of Absence, studies are not resumed, the student will be withdrawn from the University. After any Leave of Absence, the student resumes residence at the point at which studies were interrupted.

A female student who becomes pregnant may request a one-quarter leave of absence for childbirth. The one quarter maternity leave of absence may be taken in the quarter of childbirth or an adjacent quarter. Such a leave may be granted by the Dean of Students.

Availability of student health insurance during a leave of absence, and other issues that may arise about that coverage, will be governed by the operative student health insurance rules and policies at the time the leave is taken. Other University facilities and services are not available to students on leaves of absence.

The registration and residence requirements reflect a structure of graduate tuition that links charges to residence status. Students will be assessed the prevailing full tuition rate only for the period of Scholastic Residence. A lower level will apply to any years of Advanced Residence. Tuition is not charged for Pro Forma registration, though a fee is assessed each quarter. No tuition is assessed when a student is on a Leave of Absence.

#### *PhD Student Academic Progress and Completion of the Degree*

All Divinity School Ph.D. students must also complete an annual progress report, which includes the advisor's evaluation of student progress. The progress report form is submitted in the Spring quarter of each year to the Dean of Students for review by the appropriate area faculty.

Divinity School Ph.D. students who are in year six or higher must submit a plan for completion, along with a letter of approval from the student's dissertation advisor, to the Dean of Students by the end of Winter Quarter of that academic year. Failure to submit a plan of completion in the sixth year of study will result in restriction on the student's enrollment.

For students who were enrolled prior to summer quarter 2016:

Divinity School students who do not complete the Ph.D. program by the end of the 12th year of registration must submit a request to complete the degree by submitting a timeline for completion to the Divinity School's Committee on Degrees. The timeline and petition must be approved by the academic advisor, and must be submitted to the Dean of Students according to the published deadlines for submission of materials to the Committee on Degrees. This petition must be submitted no later than the end of the 12th year of registration. Students whose requests are approved will be allowed to register in the quarter in which they will graduate, and be charged the pro forma fee currently in effect. Students must meet all other requirements for the completion of the Ph.D. degree, including a successful midpoint review, approval of the dissertation by the dissertation committee, and submission of the dissertation to the University's Dissertation Office by the stated deadlines.

For students who enrolled in summer 2016 or later:

Divinity School students who do not complete the Ph.D. program by the end of the 9th year of registration must submit a request to complete the degree by submitting a timeline for completion to the Divinity School's Committee on Degrees. The timeline and petition must be approved by the academic advisor, and must be



submitted to the Dean of Students according to the published deadlines for submission of materials to the Committee on Degrees. This petition must be submitted no later than the end of the 9th year of registration. Students whose requests are approved will be allowed to register in the quarter in which they will graduate, and be charged the pro forma fee currently in effect. Students must meet all other requirements for the completion of the Ph.D. degree, including a successful midpoint review, approval of the dissertation by the dissertation committee, and submission of the dissertation to the University's Dissertation Office by the stated deadlines.



# SPECIAL COURSES AND PROGRAMS

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These are representative courses. Specific course offerings may be found in the on-line quarterly *Time Schedules* which can be found at: <http://timeschedules.uchicago.edu/>

## SUPPORTING COURSES

Registration in these special courses allows advanced students to pursue individualized studies within the Divinity School:

DVSC 45100	Reading Course Special Topic	100
DVSC 49900	Exam Preparation: Divinity	100
DVSC 50100	Research: Divinity	100
DVSC 59900	Thesis Work: Divinity	100

Reading and independent study courses are intended to supplement regular course offerings and not to duplicate them.

## THE JERALD BRAUER SEMINAR

Established by friends of the Divinity School to encourage interdisciplinary teaching and research, the Brauer Seminar is co-taught periodically by two Divinity School faculty members. The topic changes according to the interest of the instructors. Up to ten students may participate with the consent of the instructors, and each student receives a stipend of \$1,000 to support participation. A seminar budget supports the honorarium and travel expenses for the Brauer Fellow, a visiting scholar who represents a disciplinary perspective on the seminar topic that complements those of the instructors. The Brauer Fellow leads one or two seminar sessions and delivers a public lecture at the Divinity School. In 2012 Professors Wendy Doniger and Jeffrey Stackert offered the Brauer Seminar, entitled "Translation." In 2014 "Intentionality and Belief" was offered by Professors Daniel A. Arnold and Ryan Coyne. In 2015, Professors Jeffrey Stackert and Paul Mendes-Flohr offered "Jewish and Christian Responses to Biblical Criticism."

## CLINICAL PASTORAL EDUCATION

There are many CPE centers throughout the city of Chicago where students can engage learning in a variety of contexts. For more information on how Clinical Pastoral Education is incorporated into the MDiv curriculum, please contact Rev. Wesley Sun, Director of Field Education and Community Engagement at [wsun@uchicago.edu](mailto:wsun@uchicago.edu).

## EXCHANGE SCHOLAR PROGRAM

The University participates in the Exchange Scholar Program with the following universities: University of California at Berkeley, Brown University, Columbia University, Cornell University, Harvard University, Massachusetts Institute of Technology, University of Pennsylvania, Princeton University, Stanford University, and Yale University. Students wishing to participate in the Exchange Scholar Program should discuss plans with their advisers and with the Dean of Students, and, if approved, obtain an application at UChicago Grad. Credits earned at the host university are automatically accepted at the University of Chicago.

## GRADUATE WORKSHOPS IN THE HUMANITIES, SOCIAL SCIENCES AND DIVINITY SCHOOL

The University sponsors graduate research workshops in the humanities, social sciences and the Divinity School that meet throughout the academic year. Organized by faculty and students with common research interests, they vary in format, but participants in a typical seminar come from diverse schools, departments, and divisions of the University. The following list is just a sample. Check the website for current offerings. For more information, visit the Council on Advanced Studies Workshops. (<https://grad.uchicago.edu/academic-support/council-on-advanced-studies-workshops>)

## PH.D. APPLICATION FOR HYDE PARK SEMINARY STUDENTS

By virtue of an agreement between the Divinity School and the Lutheran School of Theology at Chicago, McCormick Theological Seminary, and the Catholic Theological Union, a student enrolled in the Master of Divinity (M.Div.) degree program at one of these seminaries may undertake to coordinate studies with the intent of gaining admission to the Ph.D. program at the Divinity School. A student at one of these seminaries may pursue the normal course of M.Div. studies at the home institution while completing certain requirements for application to the Divinity School's Ph.D. program. This program does not guarantee admission to the Divinity School's Ph.D. program.

After completing two years of full-time study at one of these Hyde Park seminaries, the student may apply for admission to the Ph.D. program in the Divinity School in the winter quarter of the third year if the following conditions have been met:

1. prior endorsement of the dean of the student's home seminary;
2. completion of sufficient course work at the Divinity School, including at least three courses of bi-registration at the Divinity School in the area of proposed Ph.D. concentration.

A student who wishes to pursue this should contact the Dean of Students in the Divinity School and declare this intention, reviewing the requirements at his or her earliest convenience. Links to the web sites of the various Hyde Park seminaries can be found at <http://divinity.uchicago.edu/affiliated-institutions>.

#### THE DIVINITY STUDENT-AT-LARGE PROGRAM

The Divinity Student-at-Large program is designed for adults who would like to take courses in the academic study of religion, and may be considering pursuing a master's or doctoral degree in the field. Divinity Students-at-Large take courses only in the Divinity School. Up to three courses may be counted toward a subsequent degree program at the Divinity School. To apply as a Divinity Student-At-Large, please visit [divinity.uchicago.edu/admissions](http://divinity.uchicago.edu/admissions) or contact the Dean of Students Office.

#### THE GRADUATE STUDENT-AT-LARGE PROGRAM

The Graduate Student-at-Large program is designed for adults who would like to return to school to work toward a master's or doctoral degree but are uncertain about the best school or division in which to do their work. Any graduate course may be selected. The program also serves people who have no immediate degree plans but for whom quality grade and credit study would be appropriate. Full academic credit is given and copies of transcripts may be requested whenever needed. A Student-at-Large who later wishes to become a degree candidate must supply additional credentials and meet all the usual requirements for regular admission to the University. If admitted as a regular student, up to three courses taken as a Student-at-Large may be transferred, with the approval of the degree-granting department, to a degree program at the University of Chicago.

Students enrolled in institutions that do not have formal exchange or traveling scholar programs with the University should apply as Graduate Students-at-Large if they wish to study at the University for a specific period of time and have the work transferred for credit to their home institution.

The Graduate Student-At-Large Program is administered by the Graham School. Please visit [graham.uchicago.edu](http://graham.uchicago.edu) for more information.



# PRIZES

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The Divinity School awards a number of prizes for specific student achievements.

1. The Milo P. Jewett Prize is awarded annually in the spring quarter "to that member of the student body of the Divinity School who shall be pronounced by competent judges to have submitted the best-written paper translating, interpreting, or applying to a contemporary situation the Holy Scriptures, or a passage therefrom, regard being had to the most effective expression to the meaning and spirit of the sacred text." In recent years, the money has also funded travel for research by advanced students concentrating in Bible. Recent winners of the Jewett Prize include:
  - a. 2014 Steven Michael Grafton Philp
  - b. 2013 Kelly Anne Gardner
  - c. 2012 Jordan Skornik
2. The John Gray Rhind Award has been presented annually since 1979 to an advanced student in the ministry program at the Divinity School whose excellence in academic and professional training gives notable promise of a significant contribution to the life of the church. Recent winners of the Rhind Award include:
  - a. 2018 Lucas Allgeyer
  - b. 2017 Saeed Richardson
  - c. 2016 Marcus Christian Lohrman
3. The Susan Colver-Rosenberger Educational Prize is awarded annually in rotation to a Ph.D. student in education, theology, or sociology. The object of the prize is to stimulate constructive study and original research and to develop practical ideas for the improvement of educational objectives and methods or for the promotion of human welfare. The most recent Divinity School graduates to receive the Colver-Rosenberger Prize are:
  - a. 2004 Jonathan Gold and Paul Kollman
4. The J. Coert Rylaarsdam Prize is awarded annually to reward a deserving Divinity School student who has made special efforts to promote interfaith relations with particular reference to the Christian, Jewish, and Muslim traditions. These efforts may be curricular or extracurricular. Recent winners of the Rylaarsdam Prize include:
  - a. 2018 Yitzhak Bronstein and Dahlia Herzog
  - b. 2012 Rachel Graaf Leslie
  - c. 2011 Devin O'Rourke
5. The Tikva Frymer-Kensky Memorial Prize is awarded annually to the student who has written the most accomplished essay integrating the materials and insights of at least two of the fields to which Professor Frymer-Kensky's own scholarship contributed: Hebrew Bible, biblical law, ancient Near Eastern studies, and ritual and/or feminist theology.
  - a. 2018 Sun Bok Bae
  - b. 2013 and 2014 Liane Marquis
  - c. 2012 Jessica Andruss
  - d. 2010 Matthijs Den Dulk
6. The Divinity School Prize for Excellence in Teaching is to recognize and encourage the superior preparation of our doctoral students for careers in teaching. This award is given annually on the basis of self-nomination and the evaluation of a candidate's teaching portfolio.
  1. 2018 Emily Crews, Aaron Hollander, and Russell Johnson
  1. 2017 Katherine Mershon and Michael LeChevallier
  2. 2015 Mary Emily Duba
  3. 2014 Rick Elgendy



# GRADING SYSTEM AND OFFICIAL RECORDS

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## GRADING SYSTEM

The course marks used in the Divinity School are A, B, C, D, P, F, and I or NGR. The marks A, B, C, D, with or without + or - modifiers, and the mark P are passing marks for courses in which students have registered for course credit.

The mark F indicates unsatisfactory work and carries no course credit.

The mark I indicates that the student registered for course credit but has not submitted all the evidence required for a qualitative grade, and has made satisfactory arrangements with the instructor to complete the work. The mark I is given only under special circumstances, and the final determination to do so rests with the instructor. The policy in the Divinity School is that grades of I may be replaced with a letter grade up to one year following the completion of the course. After one year, the I becomes permanent, and any grade submitted will be placed next to the I. Students who wish to be eligible for federal student loans are only able to employ the incomplete policy with a grade of I.

The Divinity School does not allow students to register for audit credit (grade of "R"). Students may observe classes without credit, with permission of the instructor.

Masters levels students (M.A. or M.Div.) with more than three Incompletes on their transcript at the beginning of a quarter may not register for that quarter.

## SATISFACTORY ACADEMIC PROGRESS

All full-time students, following federal financial aid regulations, must be enrolled quarterly in course work and must maintain satisfactory academic progress in their program of study. Satisfactory academic progress for doctoral students is determined annually by the area faculty in the spring quarter for academic purposes and by the Student Loan Administration in the summer for federal loan eligibility in compliance with federal financial aid regulations. Satisfactory academic progress for students in the M.A. and M.Div. programs is determined annually by the program for academic purposes and by the Student Loan Administration in the summer for federal loan eligibility in compliance with federal financial aid regulations. Satisfactory academic progress for students in the A.M.R.S. program is determined quarterly by the program for academic purposes and quarterly by the Student Loan Administration for federal loan eligibility in compliance with federal financial aid regulations.

All doctoral students who are enrolled in fewer than 300 units (typically 3 courses) will be enrolled automatically in an "Advanced Studies" course, which will carry up to 300 units.

All students enrolled in this course must receive a grade for the course for every quarter and the grade will be recorded by the Dean of Students on behalf of the faculty advisor. The grade to be assigned to this course will either be a grade of "satisfactory" (S) or "unsatisfactory" (U).

For the autumn and winter quarters, the area's faculty can determine whether the assigned grade will be either an "S" grade or whether the grade will be left blank until the spring quarter when the annual progress review is conducted by area faculty. A grade of "U" is to be entered in a particular quarter if a student's academic advisor communicates to the Dean of Students that the student is not making satisfactory progress or if a student has not met specific academic requirements set by an area or the academic advisor. A student scheduled to graduate in a particular quarter is to be assigned a grade by the convocation grade deadline for that quarter.

The faculty advisor will communicate with the student who is not making satisfactory academic progress what the expectations are each quarter for the student to return to good academic standing. If at any time during the probationary period the student fails to meet specified expectations, the faculty will determine whether the student should be withdrawn from the program.

In general, students are making satisfactory academic progress when they have a cumulative GPA of at least 2.5 and have at least one passing grade entered per quarter enrolled. Students who receive a grade of I or NGR must complete coursework with a grade entered within one year of the quarter in which the course was taken. A Plan of Action for Incomplete Courses must be submitted to the Dean of Students if 1) a master's student has three or more incomplete grades, or 2) any student has not received a grade for coursework within one calendar year of the course enrollment.

To determine whether a student in a one-year masters program is making satisfactory progress and remains eligible for federal loans, by the end of each quarter grades must have been entered for all courses in which the student was enrolled.

For more information about the federal aid regulations and satisfactory academic progress, please see the Student Loan Administration's policy at: <https://sla.uchicago.edu/finaid/SAP.html>

## COURSE CREDITS

A student who is registered for a course and successfully completes the requirements as prescribed by the instructor receives credit for the course on the records of the University. The student's record, indicating the units of instruction successfully completed together with the marks received in the various courses, may be used for transferring course credits to another university.

## TRANSFERS BETWEEN DEGREE PROGRAMS

Because a student's academic and professional interests can change, even at the doctoral level, the Divinity School provides procedures for transfers between degree programs. In general, transfers will be considered within the quarter they are presented. Any petition by a student to transfer to another program after admission but before registration is subject to review by the Committee on Admissions and Aid in consultation with the appropriate persons in the respective programs.

An enrolled student who wishes to transfer from one degree program to another should submit an application for transfer to the Dean of Students Office. The application must be approved by both the releasing and accepting programs.

In some circumstances, a Ph.D. student who already has had the course of study petition approved by the Committee on Degrees may wish to change the academic focus of that program from one to another of the ten areas of Ph.D. study. Such a change requires the submission of a new course of study petition outlining the revised course of Ph.D. study, and requesting transfer to the new area. Students should be advised that admission to the Ph.D. programs by specific area, and that petitions to transfer from one area to another require the approval of both areas and are not automatic. Financial aid for transfers is subject to review by the Committee on Admissions and Aid, which will take into account the recommendations of the releasing and accepting programs or areas of study.

## APPLICATION FOR DEGREE

The University confers degrees at the conclusion of each academic quarter. A student who has completed the requirements of his or her degree program—M.A., A.M.R.S., M.Div., Ph.D.—may apply to receive the degree as soon as the next quarter.

The University holds University-wide convocation ceremonies only in June of each year. However, degrees are conferred in Autumn, Winter, Spring, and Summer quarters.

To receive the degree, the student must file an application for degree online no later than the Friday of the first week of the quarter in which he or she expects to receive the degree. If the student does not receive the degree that quarter, a new application must be filed for the quarter in which it is next expected.

In some cases, a Ph.D. candidate may wish to apply to receive the degree prior to having received final approval of the dissertation from the dissertation reading committee. Ph.D. candidates should consult with their dissertation advisor and the Dean of Students about the advisability of making such application under the specific circumstances.

Ph.D. candidates who deposit the dissertation by the 7th week of one quarter with the intent to graduate in the next quarter may choose not be registered as students for that quarter in which they graduate.

## TRANSCRIPTS

A student may request a transcript of his or her academic record or certification of student status by contacting:

Office of the University Registrar  
1427 East 60th Street, Chicago, IL 60637  
web site: <http://registrar.uchicago.edu/transcripts>

A lifetime fee for transcripts is assessed once upon matriculation.



# ADMISSIONS

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## Admissions

All inquiries concerning admissions should be addressed to the Office of the Dean of Students in the Divinity School by emailing [divinityadmissions@uchicago.edu](mailto:divinityadmissions@uchicago.edu).

### *Non-Discrimination Statement*

In keeping with its long-standing traditions and policies, the University of Chicago considers students, employees, applicants for admission or employment, and those seeking access to University programs on the basis of individual merit. The University does not discriminate on the basis of race, color, religion, sex, sexual orientation, gender identity, national or ethnic origin, age, status as an individual with a disability, protected veteran status, genetic information, or other protected classes under the law (including Title IX of the Education Amendments of 1972). For additional information regarding the University of Chicago's Policy on Harassment, Discrimination, and Sexual Misconduct, please see: <http://harassmentpolicy.uchicago.edu/>

The University official responsible for coordinating compliance with this Notice of Nondiscrimination is Bridget Collier, Associate Provost and Director of the Office for Equal Opportunity Programs. You may contact Ms. Collier by emailing [bcollier@uchicago.edu](mailto:bcollier@uchicago.edu) or by calling 773.702.5671

### *Eligibility*

Under normal circumstances, persons are eligible to apply for master's level study in the Divinity School if they hold a bachelor's degree, or its equivalent, from an accredited college or university. Applicants to master's level programs are not required to have majored or to have done concentrated work in religious studies in their undergraduate programs, although broad training in the liberal arts is expected. United States citizens and permanent residents who do not hold the bachelor's degree or its equivalent, or whose degree is from an unaccredited college or university, should contact the Dean of Students concerning eligibility for admission. International applicants should contact the Dean of Students in sufficient time to determine eligibility and to complete the application process.

Applicants to the doctoral program must have completed, or be in the process of completing, a master's degree from an accredited institution in order to be considered for admission—and the master's coursework should conduce to the student's stipulated doctoral research agenda and to graduate level competency in the academic study of religion, broadly.

### *Deadlines*

Applications must be submitted online at <https://apply-divinity.uchicago.edu/apply>. The application round opens in September of each year and concludes in May; Round 2019 application submission deadlines for the School's four degree programs are as follows:

- **Doctor of Philosophy (PhD):** December 15, 2018, for Autumn Quarter 2019 admission; January 15, 2019 for current MA and MDiv students at the Divinity School, and those within one year a graduation.
- **Master of Arts (MA) and Master of Divinity (MDiv):** January 15 [priority deadline] or April 15 [final deadline], 2019, for Autumn Quarter 2018 admission.
- **Master of Arts in Religious Studies (AMRS):**
  - **Domestic Applicants:** October 15, 2018, for Winter Quarter 2019 admission; January 15, 2019, for Spring Quarter 2019 admission; April 15, 2019, for Autumn Quarter 2019 admission.
  - **International Applicants:** October 15, 2017, for Spring Quarter 2019 admission; January 15, 2019, for Autumn Quarter 2019 admission; April 15, 2019, for Winter Quarter 2020 admission.

For full consideration in the Divinity School's scholarship aid awards process, M.A. and M.Div. applicants should submit applications on or before the priority deadline. Scholarship aid may still be available for applicants who submit applications for these programs' final deadline but is not guaranteed.

### *General Procedures for Application*

To be considered for admission, applicants who are US citizens or permanent residents must submit the following documentation to the Dean of Students in accordance with the protocols specified in the online application (international applicants should see the following section for applicable variations, especially regarding test scores):

1. A completed online Divinity School Application for Graduate Admission, including the application fee (\$75).
2. A candidate statement, of no more than 2500 words, that outlines the applicant's proposed program of inquiry and discusses the candidate's preparation and qualification for a rigorous program of graduate

inquiry in the study of religion, intellectual influences and professional goals, and reasons for thinking that the Divinity School is a good context for her or his graduate work.

3. Academic records (including courses taken, grades, and degree awarded or sought) from every postsecondary institution of higher education the applicant has attended.
4. Three or four letters of recommendation. At least two of the recommendation letters should speak to the candidate's academic experience and aptitude; in some cases the other one or two letters may be of broader scope and concern the applicant's interests and motivations, character, and general intellectual abilities. M.Div. applicants should include at least one letter that discusses their experience in and/or aptitude for public religious leadership.
5. A valid official score report for the Graduate Record Examination (GRE) General Test. For more details on and registration information for this examination, see <http://www.ets.org/gre>. The institutional code for the GRE examination is 1832.
6. Ph.D. applicants should submit a sample of academic writing of no more than twenty-five typed, double-spaced pages (including notes); they may submit an excerpt from a longer work with a contextualizing note at the front. Master's applicants have the option of submitting, and are encouraged to submit, a sample of academic writing; the recommended length is fifteen (15) typed, double-spaced pages.

#### *Additional Information for International Applicants*

Applicants to programs leading to a master's degree (AMRS, MA, MDiv) should hold a US bachelor's degree or an equivalent foreign credential comprising at least sixteen years of primary, secondary, and postsecondary (or university) education. Applicants to the doctoral program should hold, additionally, a US master's degree or an equivalent foreign credential.

International applicants should follow the "General Procedures for Application" as listed in the previous section but should note the following variations with respect to the test score requirement.

- International applicants must submit an official score report for the Test of English as a Foreign Language (TOEFL) or the International English Language Testing System (IELTS) Academic Reading/Writing Test. See <http://www.ets.org/toefl> (TOEFL) or <https://www.ielts.org> (IELTS) for more information, including registration details. Native English speakers from Australia, the English-speaking provinces of Canada, Ireland, New Zealand, English-medium universities in South Africa, and the United Kingdom do not need to submit a TOEFL or IELTS score.
- The institutional code for TOEFL score reporting is 1832; it is not necessary to specify a departmental code. Students submitting IELTS scores should specify electronic submission to The University of Chicago – Graduate Enrollment.
- The minimum score for the internet-based (iBT) TOEFL is 104 overall with sub scores of at least 26 each in the examination's four component tests. For the paper-based TOEFL, the minimum score is 600 with sub scores of 60 or better in each of the examination's component tests. The minimum scores for the IELTS examination are an overall band score of 7 and sub scores of 7 each in the examination's component tests. Please note that applicants are required to take the Academic Reading/Writing version of the IELTS rather than the General Training Reading/Writing version.

#### *Transcripts and Certification of Records*

International applicants must submit official academic records (transcripts or mark sheets) with grading scales for each year of post-secondary (college or university) education. If detailed transcripts are unavailable, the certificates must be accompanied by official statements showing the class or quality of the degrees or diplomas as well as marks actually received on degree examinations as compared with the maximum marks obtainable. Official copies of credentials must be validated by a school administrative officer, such as the registrar, or an official of the issuing body. Academic records should be issued in their original language; all documents not issued in English must be accompanied by official translations. The translation should be prepared or verified by a person whose position requires knowledge of both English and the pertinent language, e.g., a professor of English at a French university or an official translator.

To clarify the University's expectations regarding previous educational achievements of international applicants, specific guidelines for eligibility are as follows:

- *Applicants from French-patterned educational systems*, including Francophone Africa, should have completed, or expect to complete, the *Maîtrise* or a qualification such as a *Diplôme des Grandes Ecoles*.
- *Applicants from British-patterned educational systems*, including Anglophone Africa, should have an Honours Bachelor's Degree in First or Upper Second Division and should present photocopies of their graduate and post-graduate diplomas. A statement showing the division or grade of the degree is necessary, as is an official list enumerating the subjects studied.



- *Applicants from Europe* should submit official records of all university courses and examinations taken and the grades received. Photocopies of each student book, where available, should be certified by a school official.
- *Applicants from India, Bangladesh, and Pakistan* should have a master's degree completed by the time of matriculation at the University of Chicago. Applicants should present official certificates or certified copies of the degrees and diplomas earned. Applicants must also submit detailed mark sheets covering the work completed for each year for all degrees. Wherever possible, the rank in the university or in the examination should be indicated. True copies made by the registrar or the appropriate administrative official of the university attended, bearing the official seal and signature, are required. True copies prepared and signed by faculty members, or by city or government officials, are not considered official.
- *Applicants from Latin America* should submit official records of their credentials from all universities attended. An official transcript covering all courses taken and grades received should be submitted for each school attended, together with a photocopy of the degree or diploma received.
- *Applicants from the Near and Middle East* should present university records that describe each subject studied, by years, with grades received and degree or diploma awarded.
- *Applicants from the People's Republic of China* who have studied at universities since 1978 should present the results of their university entrance examinations in addition to their other transcripts. Records should be presented in Chinese accompanied by an English translation.
- *Applicants from other East Asian countries* should present official detailed transcripts from their universities that include all courses and grades received and degrees awarded. If the schools attended no longer exist, or if it is impossible to obtain official transcripts from them, applicants should ask the Ministry of Education of the appropriate country to furnish an official statement testifying to the impossibility of obtaining records. Applicants must also ask the Ministry to supply the University of Chicago with a list of the courses ordinarily required by that school or university.

#### *Visas*

Admitted international applicants must provide verification of adequate financial support for the duration of study and submit records of all academic work completed and degrees received before visa documents can be issued. For further information, applicants should contact the Office of International Affairs (<http://internationalaffairs.uchicago.edu>).

For general information about graduate study in the United States, international applicants are encouraged to explore the resources available through Education USA. Visit <https://educationusa.state.gov> for more information.



# FINANCES

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## TUITION AND FEES

Tuition, fees, and other charges for the 2018-19 academic year are as follows.

### APPLICATION FEE: \$75

This fee must accompany the original application for admission. No part of the fee is either refundable or applicable as advance payment on other fees.

### MATRICULATION DEPOSIT: \$200

### QUARTERLY TUITION FEES

For M.A. students:

Full Time Residence: \$12,652

Half Time Residence: \$6,326

For M.Div. students:

Full Time Residence: \$11,382

Half Time Residence: \$5,691

Fourth year: \$881

*For A.M.R.S. and Divinity Student at-Large students:*

One course: \$4,217

Two courses: \$8,434

Three courses: \$12,652

For Ph.D. students:

Years 1-4: \$18,034\*

Years 5-12: \$7,112\*

Pro Forma: \$371

\*As noted below, all Ph.D. students receive 100% tuition aid and a stipend in years 1-5, as well as additional aid in the following years.

Non-Degree Visiting Students: \$4388 per course.

### Notes

- All students in a degree program, including those preparing for the qualifying examination or writing a dissertation, must be registered in at least three of the four quarters of the academic year.
- In addition to those classes for which she or he has registered, a student may audit classes without charge, subject to the consent of the instructor. Audited courses do not carry credit and are not made part of the student's permanent academic record.
- No tuition is assessed when a student has been granted an official Leave of Absence.

### Other Fees

- Academic Reading Comprehension Assessment (ARCA) Fee \$90
- Academic Reading Comprehension Assessment Fee in absentia \$170
- Late Registration Fee for Academic Reading Comprehension Assessment \$30
- Fee for Cancellation of Application to Graduate (for each cancellation of an application for the same degree) \$65
- Late Registration Fee (current quarter) \$100
- Late Registration Fee (prior quarter) \$250
- Late Change of Registration Fee \$50
- Late Change of Registration Fee (prior quarter) \$150
- Continuous Registration Penalty Fee (for PhD Students) \$250
- Late Payment Fee for Past Due Accounts (once per quarter) \$150
- Returned Payment Fee \$75
- Past Due Account Placement Fee \$200

- Chicago Card Replace Fee \$20
- U-Pass Replacement Fee \$50

#### *Health Insurance*

University Student Health and Counseling Services coordinates plan information for the University Student Health Insurance Plan (U-SHIP). The plan year runs from September 1 to August 31, though the full year of coverage is, under normal circumstances, billed in three quarterly installments in Autumn, Winter, and Spring. For more information, including rates for individual and family coverage, please visit Wellness at UChicago (<https://wellness.uchicago.edu/health-insurance/u-ship>) (<https://wellness.uchicago.edu/health-insurance/u-ship/>)

#### *Tuition Refund Schedule*

A student who is given approval to withdraw part or all of her or his registration shall be granted a reduction of a portion of the original charge in accordance with the schedule published by the Bursar's office (see <http://bursar.uchicago.edu/tuition-refund-schedule>). Approval of withdrawal, with the date it becomes effective, must be certified by the Dean of Students in the Divinity School.

#### *Estimate of Expenses*

Living expenses will vary for each student in the Divinity School according to both individual programs and circumstances and the current cost of living. For an official estimate of living expenses, please visit the Graduate Financial Aid office's website (<https://financialaid.uchicago.edu/graduate/costs/cost-attendance>).

#### *Financing Your Divinity School Education*

The Divinity School shares the broader University's commitment to making graduate education accessible and supportable for students from all economic backgrounds, and we make every effort to aid admitted students who seek financial assistance in support of their studies. Most Divinity School students finance their degree programs through some combination of personal savings, family contributions, student loans, scholarships and fellowships, and part-time employment. Graduate education represents a significant mutual investment—of the student in the work and life of the School, and of the School in the work and life of the student—and we encourage prospective students to explore multiple avenues of financial support as they approach the application process.

#### *Divinity School Scholarship Aid*

Divinity School scholarship aid awards are made based on academic merit and range from partial tuition scholarships to stipendiary fellowships. Divinity School scholarships do not require an application separate from the application for admission, and all applicants, irrespective of citizenship, are eligible for award consideration. The Committee on Admissions and Aid seeks to provide continuing support at a level consistent with the student's academic performance and scholarship aid eligibility. The Committee makes awards on the basis of full-time academic residence unless otherwise specified in the admissions application. If a student registers for part-time residence, the amount of the award will be reassessed at the time of registration. Only degree-seeking students (in the A.M.R.S., M.A., M.Div., and Ph.D. programs) are eligible for Divinity School scholarship aid. All students are encouraged to consult with the Fellowships Office (<https://grad.uchicago.edu/fellowships>) at UChicagoGRAD to identify additional sources of funding.

#### *Ph.D. Students*

All PhD students admitted to the Divinity School in every area of doctoral study receive a five-year University of Chicago Fellowship comprising full tuition support, a \$27,000/year living stipend (disbursed as a combination of direct stipend pay and teaching remuneration), two summer research stipends of \$3,000 each, and individual insurance coverage through the University Student Health Insurance Plan (U-SHIP). Students who pass the doctoral qualifying examination by the end of their fourth year of study are eligible to receive a third summer research stipend (\$3,000), and students who are admitted to candidacy (by successful defense of the dissertation proposal) by the end of their fifth year of study are eligible to receive a fourth summer research stipend (\$3,000) and continuing U-SHIP coverage through the sixth and seventh years of study.

Admission to the Divinity School's PhD program reflects the faculty's judgment that a student shows exceptional promise for scholarship and teaching in her or his field of study; this fellowship package from the University is intended to allow each doctoral student to place full attention on her or his course of study, research, and professionalization, and to make timely progress through the program.

Beyond the fifth year of study, there are also a wealth of fellowship opportunities for students who have been admitted to candidacy and seek financial support for dissertation research and writing. These include (internally) Martin Marty Center Junior Dissertation Fellowships; the Provost's, Harper, and Mellon fellowships; and many external fellowships. Students are encouraged to consult with the Fellowships Office (<https://grad.uchicago.edu/fellowships>) at UChicagoGRAD early in their time at the University to plan a fellowship application strategy.

#### *M.Div. students*

MDiv applicants will be considered for various forms of Divinity School scholarship aid. The Committee on Admissions and Aid makes offers of scholarship aid at the time of the admissions decision and on the basis of academic merit and promise in public religious leadership. Support ranges from partial tuition aid to full tuition scholarships and stipendiary aid.

The Divinity School offers supplemental scholarship aid for second- and third-year MDiv field education assignments.

- Field education stipends of \$2,000 per quarter are provided to all second-year MDiv students participating in the Arts of Ministry sequence and serving a congregation or religious community.
- Fieldwork stipends of \$1,500 support the completion of the final fieldwork placement (usually in the program's third year). When such placement requires a registration fee (e.g., for Clinical Pastoral Education), the Divinity School subsidizes such a charge up to \$500. This assistance is provided to all MDiv students in the third or final year of their program.

The International Ministry Study Grant program provides funding for first- or second-year University of Chicago MDiv students to study an issue or aspect of ministerial practice in an international cultural context. Applications are due December 1 for travel to be completed during the following summer. For more information about this program, including application procedures, contact Cynthia Lindner, Director of Ministry Studies, at [clindner@uchicago.edu](mailto:clindner@uchicago.edu).

#### *Disciples Divinity House*

Disciples Divinity House Scholarships offer tuition, housing, and/or stipendiary support for qualified members of the Christian Church (Disciples of Christ) who are pursuing degreed study in the University of Chicago Divinity School. These scholarships are renewable annually through the time normally required for degree completion. Visit <http://ddh.uchicago.edu/> for more information.

#### *Student Loans*

Many students find that the combination of Divinity School scholarship aid, external scholarship and fellowship aid, and their own financial resources (e.g., familial contributions, personal savings, employment earnings) is insufficient to meet the total cost of attendance of graduate study at the University. In such situations, students who are US citizens or permanent residents may make use of low-interest, long-term federal student loan programs in which the University participates. Borrowing from these programs, even at favorable terms, should be planned carefully in order to avoid the accumulation of unmanageable debt.

Students who are considering loans as part of their financial strategy should be aware that the procedures and policies of the student loan programs are subject to review by the federal government. Students who accept federal student loans are also required to make satisfactory academic progress, in compliance with federal regulations, as a condition of continued borrowing. The most up to date information on student loan programs, as well as counseling about student debt and its implications, and information on work-study programs, may be obtained from the Graduate Financial Aid office. (<https://financialaid.uchicago.edu/graduate>)

#### *Employment Opportunities*

Most Divinity School students work part-time for some portion or all of their tenure as students at the University of Chicago. Both on- and off-campus part-time employment opportunities for Divinity School students are available. The student employment database (<http://studentemployment.uchicago.edu>), which requires University network credential for access, lists available job opportunities.

Local to the Divinity School, many students work as teaching or research assistants for members of the School's faculty, as editorial assistants for one of the academic journals published in Swift Hall, on the Wednesday Lunch crew, and in the Divinity School's student-run coffee shop Grounds of Being. Outside of Swift Hall, students work in a range of University offices, in the library, and in businesses, colleges and universities, and religious organizations throughout the Chicago area.

Divinity School students also benefit from the programs and services offered by UChicagoGrad's office of Career Development (<http://grad.uchicago.edu/career-development>). Partners/spouses of students are eligible for many on-campus employment opportunities as well; partners/spouses of international students, however, may not work unless they hold J-2 visas and have received permission to work from US Citizenship and Immigration Services. Visit the University Department of Human Resources' website for more information: <http://hr.uchicago.edu>.

#### *Conference, Travel, and Professional Development Grants*

The Divinity Students Association (<http://dsa.uchicago.edu/financial-support>) provides grants to Divinity students to support professional development (including professional association membership fees), travel to conferences, and student-run conferences on campus. The UChicago Grad Council (<https://gc.uchicago.edu/funding-opportunities>) also provides funding to support student travel and events, including social events.

#### *Child Care Stipend*

The University offers need-based, annual child care stipends in the amount of \$2,000 per year to eligible PhD student applicants. While not covering the bulk of child care expenses, these stipends are intended to help alleviate some of the financial hardship student parents face while allowing them flexibility to tailor child care to their needs. Priority will be given to eligible applicants with the greatest need. For more information, visit UChicagoGRAD's Family Resource Center website. (<https://grad.uchicago.edu/life-at-uchicago/family-resources>)

*Emergency Funds*

The Divinity Students Association supports the Swift Cares Fund (<http://dsa.uchicago.edu/financial-support/swift-cares-grant>), which is available to help students in emergency situations. Students who are facing financial emergencies are encouraged to contact the Dean of Students Office ([jfeigelson@uchicago.edu?subject=Emergency+Funding](mailto:jfeigelson@uchicago.edu?subject=Emergency+Funding)) about Swift Cares and other resources for emergency funding.



## STUDENT LIFE

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Student and community life at the Divinity School revolves around Swift Hall, located on the beautiful main quadrangle, and home to our classrooms, administrative and faculty offices, common spaces, cloister garden, and our student-run coffee shop. Divinity School students are also part of the University of Chicago's greater community of almost 9,000 graduate students and 600 postdocs; a community that extends from labs and classrooms in Hyde Park to global centers and alumni clubs around the world.

Run by and for our students, the Divinity Students Association contributes to social, academic, and professional life. The DSA funds academic clubs, events, and conferences; provides funding for students (for travel to conferences, for professional membership fees, and for professional development activities), and sponsors coffee hours and other social events.

For more information on student life from the student perspective, visit <http://dsa.uchicago.edu>.

Academic and professional support to UChicago graduate students is provided not only by the Divinity School but also by UChicago Grad (<http://grad.uchicago.edu>), which offers a wide range of services and resources. Visit their website for information on navigating life as a graduate student – housing, parenting resources, health and wellness services, getting around the city, spiritual life, and more. And once you're here, UChicago Grad provides academic and professional support such as fellowship advising, career development, and writing support.

University policies regarding students appear in the Student Manual of University Policies, available online at [www.uchicago.edu/docs/studentmanual/university](http://www.uchicago.edu/docs/studentmanual/university). The Student Manual is the official statement of University policies and regulations, and expected standards of student conduct that are applicable to all students. More detailed policies specifically applicable to the Divinity School are available in the relevant sections of these Announcements.

Topics covered include:

- Student Health Insurance Requirement
- Quarterly Mandatory Fees
- Graduate Student Parent Policy
- Policy on Religious Accommodation
- Disability Accommodations
- University Disciplinary Systems
- Student Employment

And many more.



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