

THE UNIVERSITY OF
CHICAGO



DIVINITY SCHOOL
ANNOUNCEMENTS 2019-2020

TABLE *of* CONTENTS

2	THE DIVINITY SCHOOL
3	ADDRESSES OF UNIVERSITY OFFICES
4	OFFICERS AND FACULTY
8	GENERAL DESCRIPTION
10	DEGREE PROGRAMS AND REQUIREMENTS
91	COMMITTEES OF THE FACULTY AND AREAS OF STUDY
99	REGISTRATION REQUIREMENTS
101	SPECIAL COURSES AND PROGRAMS
103	PRIZES
104	GRADING SYSTEM AND OFFICIAL RECORDS
106	ADMISSIONS
109	FINANCES
112	STUDENT LIFE
117	INDEX

THE DIVINITY SCHOOL

ANNOUNCEMENTS 2019-2020

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

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

Photograph by Alex S. MacLean. The information in these Announcements is correct as of August 1, 2019. It is subject to change.



ADDRESSES OF UNIVERSITY OFFICES

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
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

THE UNIVERSITY OF CHICAGO

Robert J. Zimmer, President of the University
Joseph Neubauer, Chairman of the Board of Trustees
Daniel Diermeier, Provost

THE DIVINITY SCHOOL ADMINISTRATION

David Nirenberg, Dean and the Deborah R. And Edgar D. Jannotta Distinguished Service Professor, Committee on Social Thought, Department of History, The Divinity School, the Department of Romance Languages and Literatures, the Center for Middle Eastern Studies, the Greenberg Center for Jewish Studies, and the College
Sara Bigger, Assistant Dean for Academic Affairs and Strategic Initiatives
Erika Dornfeld, Director of Field Education and Community Engagement
Joshua Feigelson, Dean of Students
Cynthia Gano Lindner, Director of Ministry Studies
Anita Lumpkin, Associate Dean of Students
Barbara Palmer-Bostick, Associate Director, Major Gifts
Suzanne Riggle, Associate Dean for Administration and Finance
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.
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.
Richard B. Miller, Ph.D., Laura Spelman Rockefeller Professor of Religious Ethics; also in the College
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; Associate Faculty in the Department of History; Director of the Martin Marty Center for the Public Understanding of Religion.
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 Greenberg Center for Jewish Studies; 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; also in the College.
Laurie Zoloth, Margaret E. Burton Professor of Religion and Ethics, also in the College; Senior Advisor to the Provost for Programs on Social 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; Associated Faculty in the Center for Middle Eastern Studies and the Department of Near Eastern Languages and Civilizations.
Ryan Coyne, Ph.D., Associate Professor of the Philosophy of Religions and Theology; also in the College; Director of Undergraduate Studies.
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; also in the College.

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

Sarah Fredericks, Ph.D., Associate Professor of Environmental Ethics; Affiliated Faculty in the Program on the Global Environment and the Center for the Study of Gender and Sexuality; Director of Doctoral Studies.

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

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 and the Department of Near Eastern Languages and Civilizations; also in the College and the Greenberg Center for Jewish Studies; Director of MA Studies.

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

Yousef Casewit, Assistant Professor of Qur'anic Studies; also in the College

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

Angie Heo, Ph.D., Assistant Professor of the Anthropology and Sociology of Religion; also in the College

Karin Krause, Ph.D., Assistant Professor of Byzantine Theology and Visual Culture; Affiliate Faculty, Department of Art History; Faculty Member in the Program in Medieval Studies; also in the College

Sarah Pierce Taylor, Assistant Professor

Anand Venkatkrishnan, Assistant Professor

Erin Galgay Walsh, Assistant Professor

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., The Edward Olson Professor of Classics in the Department of Classics; Associate Faculty

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.

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

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

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.

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.

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.

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

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

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

BOARD OF TRUSTEES OF THE BAPTIST THEOLOGICAL UNION

Larry L. Greenfield, President
John M. Schloerb, Vice President
Geertrui M. Spaepen, Associate Secretary of the University (ex officio)

HONORARY TRUSTEES

Ralph H. Elliott
Arthur B. Francis
Robert G. Schloerb

TRUSTEES

Jesse M. Brown
Gregg W. Dwyer
Larry L. Greenfield
Marshall Hatch, Sr.
Zina Jacque
Susan B. W. Johnson
Thomas J. Litwiler
John Mills
Donald W. Musser
Joseph L. Price II
John M. Schloerb
Phyllis R. P. Tessieri



GENERAL DESCRIPTION

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.

William Rainey Harper, the first president of the University of Chicago, was also a distinguished Semiticist and a member of the Baptist clergy. He believed that the academic study of religion should be a central endeavor of a great research university, 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 continues to pursue 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 religious leadership. For decades The Divinity School has been the single institutional educator of faculty members for theological seminaries, departments of theology, and programs in religious studies across American higher education. At the same time, the School is privileged to number among its alumni a long and distinguished list of ministers, and continues this tradition today through a Master of Divinity (M.Div.) curriculum that prepares religious leaders for a life of service to the public and their religious traditions.

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. Cross-disciplinary work, a long-standing hallmark of the University, is strongly encouraged. Many Divinity School faculty hold joint appointments with other departments; students regularly register for courses outside their specific academic location, and dissertation committees frequently feature coadvisers or readers from other parts of the University.

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 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 the Americas, are 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 academic year at the University of Chicago is divided into four quarters; 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.

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.

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

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 should refer to the Doctoral Student Handbook for coursework requirements.

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.

RESIDENCE

Please consult the Registration section of these Announcements for residency requirements.

GRADING AND INCOMPLETE COURSEWORK

Please consult the Grading System and Official Records section of these Announcements.

LANGUAGE REQUIREMENTS

A foundational commitment of the Divinity School is the notion that intellectual citizenship requires multilingual proficiency. The School therefore maintains the following 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. requires demonstrating reading competence in French and/or German. Students complete this requirement by passing the University of Chicago language examination in French or German with a "Pass" (P), or by receiving the grade of "A" or "A-" in the University's "Reading and Research Purposes" courses in French and/or German.

The Ph.D. requires demonstrating academic reading comprehension in two (2) modern research languages as required for the student's research in addition to any language requirements of the student's Area of Study. Modern research languages enable students to engage with scholarly literature in their Area of Study. For language examinations offered by the Chicago Language Center, a grade of High Pass (P*) is required.

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. Doctoral students should consult their program handbook for further information. All students should feel welcome to consult the Dean of Students Office for additional details.

TRANSFER AMONG PROGRAMS

Because a student's academic and professional interests can change, even at the doctoral level, the Divinity School provides procedures for transfers between Master's 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 Divinity School degree program to another should submit an application for transfer, which is available from the Dean of Students Office or on the Divinity School website. The application must be approved by both the releasing and accepting programs. Decisions about the transferability of financial aid awards from one program to another will be made by the Dean of Students.

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 eleven Areas of Ph.D. study. Such a change requires the submission of a new course of study petition and requesting

transfer to the new Area. Students should be advised that admission to the Ph.D. programs is by Area and that petitions to transfer from one area to another require the approval of both Areas and are not automatic.

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: Constructive Studies, Historical Studies, Religion and the Human Sciences. 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 FOR DUAL DEGREE STUDENTS

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 (PhD) program is a rigorous, interdisciplinary course of study that prepares students for careers in research, teaching, and publicly-engaged leadership. Doctoral students conduct original and advanced research in pursuit of expert knowledge about the human phenomenon of religion as organized, currently, in one of eleven Areas of study: 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. Through the program and its distinctive interdisciplinary rigor, students develop a sophisticated grasp of methods and theories in a chosen Area, gain a

broad understanding of religion as a phenomenon that exceeds any single approach or disciplinary orientation, and join others in the creation of new knowledge.

As a community of scholars, the PhD program works in a collaborative nature both within Areas of study and between them as well as with colleagues across and beyond the University. This collaborative work continues in the classroom that offers an invaluable, non-tutorial model of education. In this way, PhD students along with faculty carry on the work of scholarship in ways that forge collegiality between students and among students and faculty.

REQUIREMENTS

To earn a PhD at the Divinity School eight requirements must be met: 1) coursework; 2) course of study petition; 3) second-year progress conference; 4) language requirement; 5) qualifying examinations; 6) teaching assignments; 7) dissertation, including proposal and colloquium, midpoint review, and defense; and 8) yearly progress reviews.

Detailed information on specific requirements can be found in the Doctoral Student Handbook.

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 departmental administrator and 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 for joint degrees from non-Divinity students must be approved by the faculty of the Area in which the student wishes to study and by the Divinity School's Committee on Degrees.

As with all doctoral students, those who undertake a dual program must pay particular attention to their timeline for completion, and should work closely with their Adviser to ensure that they stay on track. As part of their Course of Study petition, dual degree students must submit a timeline indicating their plans for each year of their programs.

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 30501. Magic, Science, and Religion. 100 Units.

The relationship between the categories of magic, science, and religion has been a problem for modern social science since its inception in the nineteenth century. In the first half of this course, we will critically examine some of the classical and contemporary approaches to these concepts. In the second half, we will explore a number of detailed historical and ethnographic studies about modern phenomena that call some of the fundamental assumptions behind these categories into question.

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

Equivalent Course(s): KNOW 28900, ANTH 23906, RLST 28900

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

AASR 33000. Problems in the Anthropology of Religion 1. 100 Units.

A two-quarter course sequence surveying of some of the key problems in the anthropology of religion. Topics include belief, meaning and interpretation, ideology, power, embodiment, rationality, alterity, and the politics of representation.

Instructor(s): Alireza Doostdar Terms Offered: Autumn

Equivalent Course(s): RLST 27640

AASR 33100. Problems in the Anthropology of Religion 2. 100 Units.

The second course in a two-quarter course sequence surveying of some of the key problems in the anthropology of religion. Topics include belief, meaning and interpretation, ideology, power, embodiment, rationality, alterity, and the politics of representation.

Instructor(s): Alireza Doostdar Terms Offered: Winter

Prerequisite(s): PQ: Problems in the Anthropology of Religion 1

Equivalent Course(s): RLST 27645

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 34411. Anthropology of Religion. 100 Units.

How do anthropologists study religion? This course is an introduction to classic concepts that have defined the social scientific study of religion such as ritual, taboo, transcendence, embodiment, and enchantment. To grasp how fieldwork is paired with theory, we will engage ethnographic writings on Orthodox Christianity in northern Ethiopia, Afro-Caribbean Santería in Chicago, and Islamic jinn veneration in Delhi India. We will further examine various themes in the socio-cultural inquiry of contemporary religion including asceticism, sexuality, sectarianism, and political theology.

Instructor(s): A. Heo Terms Offered: Winter
Equivalent Course(s): RLST 27650, ANTH 23911

AASR 36806. The Spirit of the Nation: Comparisons between India and China. 100 Units.

This course examines the spiritual nature of nationalism. All over the world nationalists of various political persuasions try to formulate the spiritual essence ('Geist') of the nation. They built theories of civilizational uniqueness or 'the genius of the nation', but use ideas that were originally intended to promote 'universal spirituality'. This tension between nationalism and universalism will be explored. Spiritual nationalism also has an uneasy relation with existing religious traditions that have their own ideas and practices around spirits. The course will focus on comparisons between India and China, but also engage with other nationalisms and religious traditions, such as Japanese Shintoism. The approach is less from a formal history of the circulation of ideas than from a comparative anthropology. Examination by final essay.

Instructor(s): Peter van der Veer Terms Offered: Spring
Equivalent Course(s): SALC 28606, ANTH 23912, ANTH 35032, SALC 38606

AASR 37570. Bodies, Gifts, and Commodities. 100 Units.

This course presents a survey of anthropological theories of gifts and commodities and how they have been used to explain exchanges involving the human body. We will consider various forms of labor, including sex work and paid surrogacy, exchanges enabled by modern biotechnologies, such as organ and tissue donation, as well as other contexts where the body is objectified and fragmented, such as in the discovery and marketing of genetic materials and processes.

Instructor(s): Elham Miresghhi Terms Offered: Spring
Equivalent Course(s): ANTH 25208, GNSE 27570, RLST 27570

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, psychological research, psychoanalysis, eugenics, economics, sociology, anthropology, and others). Readings are from anthropology, history, and science studies.

Equivalent Course(s): ISLM 40302, ANTH 42520, KNOW 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/ Psyc Mental Illness. 100 Units.**AASR 42211. Spirits of Capitalism. 100 Units.**

Equivalent Course(s): HREL 42211

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): HREL 42514, ANTH 42514

AASR 42800. Religion and Empire. 100 Units.

This course explores transformations in religion and religious knowledge in sites of colonial contact. We will also study the production of knowledge about religion in colonial settings and new imperial contexts for governing religion. We will pay close attention to race, gender, and the formation of nation-states.

Instructor(s): Angie Heo Terms Offered: Spring

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): ISLM 42802, ANTH 55030

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

Equivalent Course(s): RAME 42808

AASR 42907. Contemporary Theories of Religion. 100 Units.

This course will explore developments in the study of religion from the Marburg Declaration of 1960 to the present. Participants will attend to the recent history of the field, intellectually and institutionally; to the analysis of select theoretical developments in this period, their prospects, accomplishments, and challenges; to the relationships between the History of Religions and work on religion in related fields of study (e.g., anthropology, sociology, history); and to the social location(s) of the study of religion in the late twentieth and early twenty-first centuries.

Instructor(s): Christian Wedemeyer Terms Offered: Spring

Prerequisite(s): PQ: HREL 32900 / AASR 32900 "Classical Theories of Religion"

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): GNSE 43310, ISLM 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): SETH 50058, PHIL 53356, SOCI 50081

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, SETH 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): SOCI 50101, SCTH 50201

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 51000. ASR Proseminar. 100 Units.

This course is an intensive reading and writing seminar designed to strengthen skills of close interpretation, argument-driven discussion, and research writing. We will engage classic texts in the social sciences of religion and workshop student papers relevant to dissertation development.

Instructor(s): Angie Heo Terms Offered: Spring

Prerequisite(s): This course is open to PhD students in the Anthropology and Sociology of Religion only.

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): RLST 11004, JWSC 20120, NEHC 20504, NEHC 30504

BIBL 31116. Herodotus. 100 Units.

Herodotus has a well-deserved reputation as a great story teller. He broke new ground in his writing of a history of the world as he knew it in prose, while at the same time claiming the heritage of Homeric epic. While reading Herodotus will prove to be a pleasure in itself, it will also help aspiring Hellenists get the hang of the structural characteristics of Greek narrative prose. Readings will be primarily from book 1, with a selection of passages from the later books. Students are encouraged to read the full Histories in translation. Instructor(s): H. Dik Terms Offered: Autumn Equivalent Course(s): GREK 31116

Instructor(s): D. Martínez Terms Offered: Autumn

Equivalent Course(s): GREK 31116, GREK 21116, FNLD 21116, RLST 21116, NEHC 21116, NEHC 31116

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.

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

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

BIBL 32333. The Emergence of 'Israelite' and Other Ethnic Identities in the Iron Age Southern Levant. 100 Units.

The question of Israel's emergence on the historical scene has puzzled scholars for decades, and constitutes one of the hottest debates in biblical studies and Levantine archaeology. This specific question is intertwined with the way other groups in the Iron Age southern Levant defined, negotiated and redefined their identities, including the groups known as the Philistines, the Canaanites, and others that evolved at the time. Combining the detailed archaeological and historical information with the insights of anthropological studies on identity-formation, the course will examine the interaction between the various groups that existed in the region, and how it shaped and reshaped their identities.

Instructor(s): Avraham Faust Terms Offered: Spring

Equivalent Course(s): HIJD 32333, RLST 22333

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

This is an introductory course to the history, literature, and interpretation 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, their history of interpretation, and their historical, geographic, social, political, religious and cultural contexts in early Jewish and Greco-Roman worlds. One will have the opportunity to situate one's own 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 in conversation with rhetorical, narrative, postcolonial, intercultural, feminist, and queer hermeneutics, and the history of sexuality. Discussions groups will meet on Fridays.

Instructor(s): Jeff Jay Terms Offered: Winter

Equivalent Course(s): FNLD 28205, RLST 12602

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 33000. Muses and Saints: Poetry within Christian Traditions. 100 Units.

This course provides an introduction to the poetic traditions of early Christians and the intersection between poetic literature, theology, and biblical interpretation. Students will gain familiarity with the literary context of the formative centuries of Christianity with a special emphasis on Greek and Syriac Christians in the Eastern Mediterranean from the fourth through the sixth centuries. While theology is often taught through analytical prose, theological reflection in late antiquity and early Byzantium was frequently done in poetic genres. This course introduces students to the major composers and genres of these works as well as the various recurrent themes that occur within this literature. Through reading poetry from liturgical and monastic contexts, students will explore how the biblical imaginations of Christians were formed beyond the confines of canonical scripture. How is poetry a mode of "doing" theology? What habits of biblical interpretation and narration does one encounter in this poetry? This course exposes students to a variety of disciplinary frameworks for studying early Christian texts including history, religious studies, feminist and literary critique, as well as theology. Students will also analyze medieval and modern poetry with religious themes in light of earlier traditions to reflect on the poetry and the religious imagination more broadly.

Instructor(s): Erin Walsh Terms Offered: Spring, new course

Note(s): Open to undergraduate and graduate students; Graduate students may choose to attend weekly translation group

Equivalent Course(s): RLST 23000

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): HIJD 34210, NELC 30062

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): JWSC 25901, RLST 20912

BIBL 36000. The Johannine Epistles. 100 Units.

The Johannine Epistles raise fascinating theological and interpretative questions. In this course students will read the Greek text closely, examining the composition, genre, structure, theology, and purpose of these letters. Readings will also include New Testament and early Christian texts that help illuminate the hermeneutical questions and place of the Johannine epistles. Special attention will be paid to the questions surrounding the texts' authorship and reception within later Christian traditions.

Instructor(s): Erin Walsh Terms Offered: Spring, new course

Prerequisite(s): Graduate students who have completed classes I and II of the Koine Greek sequence or equivalent. Various levels can be accommodated; please feel free to consult with instructor.

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

The Book of Psalms is a collection of about 150 poems of varying genres, themes, motifs, lengths, and styles, written in ancient Hebrew, coming from ancient Israel, Judea, and possibly Babylon during the Iron Age (11th-6th cents. BCE) and the Persian period (6th-4th cents. BCE), nearly all about the deity Yahweh. We will read select psalms in Hebrew for their varied voicing, topoi, prosody, poetics, and religious ideas. This course will serve students interested in the literary and religious aspects of the Hebrew Bible. For students who have taken Biblical Hebrew I & II, this course will serve as Biblical Hebrew III.

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, HCHR 36916, ANCM 45116, GREK 35116

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 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): HIJD 37303

BIBL 37612. Literary Theory and the Hebrew Bible. 100 Units.

Readings in literary theory and in select works of the Hebrew Bible, with special attention to voice and genre. Seminar-style presentations and discussion.

Instructor(s): Simeon Chavel Terms Offered: Spring

Equivalent Course(s): JWSC 21860, KNOW 37612, RLST 21860

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, CLAS 42600, ARTH 40400, RLVC 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 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 42222. Lesser Known Gospels. 100 Units.

An introduction to the apocryphal gospels. Our primary task will be to read and discuss the primary texts in translation-gospel writings outside of the four canonical New Testament gospels in conjunction with recent scholarship. We will focus on (among others) the Gospels of Peter, Thomas, Mary, the Infancy Gospel of Thomas, the Proto-Gospel of James, as well as other select Jewish-Christian and Nag Hammadi gospel texts.

Instructor(s): Jeffrey Jay Terms Offered: Spring

Equivalent Course(s): RLST 22222

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 42910. Gender and Sexuality in Late Antiquity: Precursors and Legacies. 100 Units.

10In this course students will trace how gender was theorized and normative behavior was prescribed and enforced in the ancient world. We will begin with materials from the Greco-Roman world, Hebrew Bible, and the Second Temple Period. As the quarter progresses, we will turn our attention to early and late ancient Christian authors, focusing on the way asceticism and emergent ecclesial institutions shaped the lives of women and gender non-conforming individuals. Throughout the course students will learn to navigate the pitfalls and opportunities the study of gender affords for understanding the development of biblical interpretation, the transformation of classical Graeco-Roman culture, and the formation of Christian doctrine. How did Christianity challenge and preserve norms for female behavior? How did Rabbinic and early Christian authors approach questions of sexuality differently? Along the way we will bring 20th-century theorists of sexuality and gender into our conversations to illuminate pre-modern discourses of virginity, sexual experience, and identity. Primarily we will approach texts through a historical lens while paying attention to the theological and ethical issues involved. At the end of the course we will examine the legacy of late ancient debates, tracing how earlier teaching about gender and sexuality co-exists with, challenges, and informs modern secular worldviews.

Instructor(s): Erin Galgay Walsh Terms Offered: Autumn

Prerequisite(s): PQ: No languages are required, but there will be ample opportunity for students with skills in Greek, Latin, Syriac, and Hebrew to use them.

Equivalent Course(s): RLST 22910, CLAS 35319, GNSE 42910, GNSE 22910, CLCV 25319

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: Autumn

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): HCHR 33200, NTEC 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 43220. Biblical Law in its Near Eastern Context. 100 Units.

This course will consider biblical legal texts in relation to other legal material from the ancient Near East. We will address issues such as the origin of biblical laws, their relation to real legal practice, their similarities to and differences from other Near Eastern laws, their relation to the narratives in which they are embedded, and their legal reasoning.

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

Prerequisite(s): Hebrew required; facility with other ancient Near Eastern languages desirable

Equivalent Course(s): HIJD 43220

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 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 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 46200. Prophetic Vision and Divine Visitation. 100 Units.

Readings in literary theory, followed by a critical survey of texts of prophetic commissioning or of direct interaction with the deity, in prose and in poetry, across the Hebrew Bible.

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

Prerequisite(s): PQ: One year of Biblical Hebrew

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.

Equivalent Course(s): GREK 36918

BIBL 48002. Haggai, Zechariah, and Malachi. 100 Units.

This is a reading and exegesis course on the prophetic texts of Haggai, Zechariah (chs. 1-8), and Malachi. All texts will be read in Hebrew.

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

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 49800. Origin of Alexandria. 100 Units.

It is difficult to conceive of doing justice to the vast scope of Origen's work in one quarter, but we will do our best to sample generous selections from the Greek text of his exegetical, homiletic, and doctrinal writing, including a substantive selection from his Treatise on Prayer and perhaps the section of the Dialogue with Heraclides preserved among the Tura papyri. We will of course focus on Origen as the greatest exponent of the allegorical method of biblical interpretation and its Platonic underpinnings. We will also consider carefully the style of his Greek and his position as a Christian apologist.

Equivalent Course(s): GREK 37114

BIBL 49900. The Corpus Hermeticum. 100 Units.

According to Clement of Alexandria Hermes Trismegistus authored 42 "fundamental books" on Egyptian religion. The writings under his name which are extant, dating between the first and third centuries AD, incorporate many styles and genres, including cosmogony, prophecy, gospel, popular philosophy, anthropology, magic, hymn, and apocalypse. The first treatise in the collection well represents the whole. It tells how the god Poimandres manifests to his follower a vision, revealing the origin of the kosmos and humanity, and how archetypal man descends to his fallen state and may be redeemed. We will begin with the Poimandres and then read other sections of this strange but absorbing body of material (including Books 4, 10, 13 and 16).

Instructor(s): David Martinez Terms Offered: Winter

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

Equivalent Course(s): GREK 37100

BIBL 50400. Early Christian Rhetoric. 100 Units.

An examination of the rhetorics (persuasive strategies) of early Christian literature, and how they were rooted in the ancient *paideia* (educational system) and forms of public life in the Greco-Roman world. We shall focus on significant points of intersection with the Greco-Roman rhetorical tradition in terms of style, invention, arrangement, memory and delivery, by triangulated close readings each week in Greek of selected early Christian writings, Greco-Roman rhetorical compositions, and samples of rhetorical theory. The early Christian texts will range from the Pauline letters to the fourth century, and may include: 1 Thessalonians; Acts 22; 2 Corinthians 10-13; 1 Clement; Irenaeus, *Adversus haereses*; Justin Martyr, *apologiae*; Gregory of Nazianzus, *Funeris in laudem Caesarii fratris oratio*; Gregory of Nyssa, *in diem natalem salvatoris*; and John Chrysostom's *de laudibus sancti Pauli*.

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

Prerequisite(s): Strong Greek Skills

Equivalent Course(s): NTEC 50400, HCHR 50401

BIBL 51602. Josephus and the New Testament. 100 Units.**BIBL 51620. The Priestly Religious Imagination. 100 Units.**

In this seminar, we will examine the major religious ideas of the pentateuchal Priestly source and related texts in the Hebrew Bible as a window on the ancient Israelite religious imagination. All biblical texts will be read in Hebrew.

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

Prerequisite(s): Strong Hebrew language skills

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): HCHR 52100, NTEC 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: Autumn

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

Prerequisite(s): PQ: One graded paper from any previous course. Consent required

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 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 50202. Advanced Preaching Seminar. 100 Units.**CHRM 50401. Advanced Seminar in Spiritual Care: Defining Health Multidisciplinary Explorations. 100 Units.****CHRM 50402. Advanced Seminar in Spiritual Care: Selves, Families, Communities. 100 Units.**

The seminar will delve into systems theory, as so many individuals, organizations and communities are struggling for coherence and effectiveness in a polarized cultural context. We will examine some of the more recent theoretical developments, such as "internal family systems", as well as 'traditional' family systems; couples work; group work; congregations and communities-as-systems. Regular labs will explore cases and work on skills for couples and family work, and negotiating group conflict. Students will develop and workshop their own projects.

Instructor(s): Cynthia Lindner Terms Offered: Spring

Prerequisite(s): Arts of Ministry: Spiritual Care and Counseling; or, permission of instructor

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): HIST 31902, THEO 30200

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 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 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 32312. Reforming Religious Media: Martin Luther and the Protestant Reformation. 100 Units.

The Protestant Reformation began with a carefully orchestrated media event, when Martin Luther posted his 95 theses on the door of a church in Wittenberg. Concurrently, he resorted to the still new medium of print to disseminate more widely his scathing critique of the Catholic Church's use of indulgences to communicate God's grace. This was only the beginning of Luther's sweeping attack on the Church's role as the sole mediator of salvation. No religious medium or communicational practice remained unquestioned, resulting in their comprehensive reform. Soon other reformers joined in, pushing the critique even further by questioning the need and validity of all religious mediation. Approaching the Protestant Reformation as a reform of religious media, this lecture course will give particular attention to the congenial alliance between Martin Luther's religious message and the emerging technology of the printing press, the role of Scripture in legitimating Protestant theologies of communication, controversies around particular religious media, like images or the eucharist, and the role of direct inspiration in radical reformers. This research course will be a combination of lecture and discussion. The course will culminate in an exhibition at the Special Collections Research Center of Regenstein Library, which will first take the form of a virtual web exhibit and then an actual, physical exhibition in the Winter Quarter 2020. All students will contribute to the web exhibition

Instructor(s): Christopher Wild Terms Offered: Spring

Equivalent Course(s): GRMN 22312, SIGN 26051, MAAD 16312, RLST 22312, RLVC 32312

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): HIST 32900, ITAL 32914, CLCV 22914, MDVL 22900, KNOW 31405, KNOW 21405, RLST 22900, HIST 22900, ITAL 22914, CLAS 32914

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: Autumn

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 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 35200. Medieval Latin. 100 Units.

The Practice of Carolingian Saints' Tales. Spoken "Lingua Romana rustica" departed from canonical Ancient Latin long before the late eighth century. But at this time the renewed study of the Classics and grammar soon prompted scholars and poets to update the stories of their favorite saints, and to inscribe some for the first time. We shall examine examples of ninth-century Carolingian "réécriture" and of tandem new hagiography in both prose and verse by authors such as Lupus of Ferrières, Marcward of Prüm, Wandalbert of Prüm, Hildegard of Meaux and Heiric of Auxerre. All source readings in Classical Latin adapted to new Carolingian purposes, which we shall also explore historically in their own right.

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

Equivalent Course(s): HIST 33207, LATIN 35200, HIST 23207, LATIN 25200

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): GREK 25116, BIBL 36916, ANCM 45116, GREK 35116

HCHR 37106. Race and Religion: Judaism, Christianity, and Islam. 100 Units.

What does race have to do with religion? This course will explore how racial concepts - ideas about the transmission of characteristics through blood and lineage - emerged in Judaism, Christianity, and Islam, often in response to episodes of large-scale conversion. The word "race" was itself first applied to humans in response to one of these episodes: the mass conversions of Jews and Muslims to Christianity in late medieval Spain. We will study this and other episodes, beginning with early Christianity and early Islam, and concluding with conversions to Islam in South Asia, and of enslaved Africans and native peoples to Christianity in the New World, in order to ask how these episodes of conversion influenced the mapping of culture (religion) onto reproduction (nature, biology). Did they effect the racialization of religion? and what influence did these mappings have on racial concepts in modernity?

Instructor(s): David Nirenberg Terms Offered: Winter. Course to be taught Winter 2020

Prerequisite(s): Undergrads by consent of instructor.

Equivalent Course(s): SETH 37106, ISLM 37106, HIJD 37106, HIST 42102

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

The Spirituality of the Sixteenth century examines both Protestant and Catholic thinkers who wrote treatises that allow us to see how theological doctrines were experienced spirituality. Three of the main themes are the role of experience, "spiritualism" of various forms, including mysticism and appeals to the inner authority of the Spirit. We will look at writings by Luther, Calvin, the German Theology, Thomas Müntzer, Carlstadt, Franck, the Anabaptists, and Catholic thinkers such as Juan de Valdés, Ignatius of Loyola and Teresa of Avila.

Instructor(s): Susan Schreiner Terms Offered: Spring

Equivalent Course(s): THEO 37500

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.

Instructor(s): Curtis Evans Terms Offered: Autumn

Equivalent Course(s): HIST 37116, AMER 39402, RAME 39402, RLST 19402

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.

The cult of relics played a vital role in Byzantine culture and, consequently, left a strong imprint on the artistic production. Not only did the veneration of relics find expression in personal devotion, but the image of the Byzantine court was largely modelled on the claim that the emperors possessed the most precious of all sacred remains, first and foremost those associated with the Passion of Christ and the Virgin Mary. The outstanding treasure of relics housed in the imperial palace significantly contributed to the understanding in the medieval Christian world of Constantinople as the "New Jerusalem." We will begin our investigation in the ancient Near East, where major centers of pilgrimage developed from the fourth century on. These sites considerably fueled the early Byzantine cult of relics and the associated artistic production. The chief focus of the seminar will be on the major urban centers of the Byzantine Empire, especially the capital city of Constantinople. We will closely study different types of reliquaries manufactured in the Byzantine Empire over the centuries and investigate how their design responded to devotional needs, ritual practice and political claims. Historical developments and primary texts (in English translation) will be addressed throughout to better understand the circumstances of the acquisition of relics and the motivations guiding their veneration.

Instructor(s): Karin Krause Terms Offered: Spring

Equivalent Course(s): ARTH 41602, RLVC 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): RLST 20702, THEO 41300, FNDL 23113

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 42300. Readings in Luther's Theology. 100 Units.

This course concentrates on the development of Luther's thought and includes several genres, including disputations, exegetical works, and theological treatises. By means of these readings we will follow Luther as he delves into the doctrine of human nature, the nature of sin, the theology of the cross, justification by faith and the role of the Spirit in his polemics against the "enthusiasts." We will also be analyzing his underlying concerns and presuppositions about such issues as the nature of reality, the concern with deception and the certainty of salvation.

Instructor(s): Susan Schreiner Terms Offered: Spring

Equivalent Course(s): THEO 42300

HCHR 42407. Comparative and Global Christianities. 100 Units.

Equivalent Course(s): AASR 42407

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

We will be examining the relationship between Christian thought and the practice of slavery as they evolved historically, especially in the context of European enslavement of peoples of African descent in the colonies of British North America and in the antebellum South. The following questions will be addressed in some form through our readings and class discussions: Why did some Christians oppose slavery at a specific time and in a particular historical context? In other words, why did slavery become a moral problem for an influential though minority segment of the United States by the early 19th century? How and why did white evangelical Christians, especially in the South, become the most prominent defenders of slavery? What were some of the consequences of debates about slavery in regard to efforts to engage broader social reform? What role did race play in the historical development of slavery? How did people of African descent shape and practice Christianity in British North America and in the Southern States of the United States?

Instructor(s): Curtis Evans Terms Offered: Winter

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): RLIT 43303, ISLM 43301, HIJD 43301, CMLT 43301

HCHR 43600. Religion In 20th Century America. 100 Units.

This course is the second in a two-part series that examines the historical development of religious traditions in the United States from the Civil War to the late 20th century. For this course, we begin with the 1920s. We examine a diverse array of religious traditions and issues, but a central theme of the course is the way in which various groups wrestle with how to maintain distinctive religious cultures in the midst of broader social and cultural changes. Among the issues discussed through lectures and the readings are the following: women and gender, race, debates about the public role of religion, the problems and perennial contentions around increasing religious diversity, the quest for "spirituality" apart from religious institutions, and increasing uneasiness over organized religion as a normative source of authority.
Instructor(s): Curtis Evans Terms Offered: Autumn
Equivalent Course(s): HIST 37118, RLST 13600, RAME 43600

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

Equivalent Course(s): THEO 43900

HCHR 43959. Varieties of Dominican Mysticism: Albert the Great, Meister Eckhart, and Catherine of Siena. 100 Units.

This seminar will focus on three major Dominican mystical theologians: Albert the Great, Meister Eckhart and Catherine of Siena and, through a study of their thought, map out developments in late medieval mysticism and intellectual history. The focus will be on the mystical path towards union with God, with a sub focus on the mediating role of nature and natural philosophy on the one hand and of the church and sacraments on the other.
Instructor(s): Willemien Otten Terms Offered: Winter
Prerequisite(s): Knowledge of Latin and/or German is recommended but not required
Equivalent Course(s): THEO 43959

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): CMLT 43995, HIJD 43995, ISLM 43995, RLIT 43995

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

In order to appreciate the pivotal religious significance icons had in Byzantium for private devotion, in the liturgy, in civic ritual, and in military campaigns, we will survey the visual evidence along with a vast array of written sources. We will explore the origins of the Christian cult of icons in the Early Byzantine period and its roots in the Greco-Roman world of paganism. Through the close analysis of icons executed over the centuries in different artistic techniques, we will examine matters of iconography, style and aesthetics. We will also have a close look at image theory, as developed by Byzantine theologians and codified in the era of Iconoclasm.
Instructor(s): Karin Krause Terms Offered: Spring
Equivalent Course(s): RLST 28704, RLVC 44004, ARTH 24014, ARTH 44014

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. 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, HIST 60606, THEO 44804

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 45805. Journeys Real & Virtual. Travel in the Pre-modern Mediterranean. 100 Units.

This course focuses on the art of travel in the Medieval and early modern Mediterranean. From the late Middle Ages through the sixteenth century, European pilgrimage to the Holy Land constituted some of the most advanced experiments in representing travel, describing foreign cities, and mapping out territories. Travel accounts represent the core material around which this course is structured along with images and maps in other contexts that such experiments influenced. Course material will span the fields of religion, art, literary, and urban history, encompassing historical geography, cartography, and cultural history. Students will engage directly with the verbal and visual modes that characterize the documentary legacy of mental and physical travel in order to come to terms with the different regimes of knowledge they construct as well as the cognitive demands they place on their audience. Through a comparison of techniques, students will explore the ways in which texts, images, and maps sought to understand human interaction, visualize geographical context, locate history, and make sense of the world beyond their drama of their local experience.

Instructor(s): Niall Atkinson and Karin Krause
Terms Offered: Spring
Prerequisite(s): Consent required: Please email Prof. Atkinson or Prof. Krause for request form.

Equivalent Course(s): CDIN 45085, RLVC 45805, ARTH 40585, RLLT 33020, NEHC 30585, HIST 60705

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, SCTH 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 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 50401. Early Christian Rhetoric. 100 Units.

An examination of the rhetorics (persuasive strategies) of early Christian literature, and how they were rooted in the ancient *paideia* (educational system) and forms of public life in the Greco-Roman world. We shall focus on significant points of intersection with the Greco-Roman rhetorical tradition in terms of style, invention, arrangement, memory and delivery, by triangulated close readings each week in Greek of selected early Christian writings, Greco-Roman rhetorical compositions, and samples of rhetorical theory. The early Christian texts will range from the Pauline letters to the fourth century, and may include: 1 Thessalonians; Acts 22; 2 Corinthians 10-13; 1 Clement; Irenaeus, *Adversus haereses*; Justin Martyr, *apologiae*; Gregory of Nazianzus, *Funebris in laudem Caesaris fratris oratio*; Gregory of Nyssa, *in diem natalem salvatoris*; and John Chrysostom's *de laudibus sancti Pauli*.

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

Prerequisite(s): Strong Greek Skills

Equivalent Course(s): NTEC 50400, BIBL 50400

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): HIST 66003, THEO 51703

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): NTEC 52100, BIBL 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 *problematata kai lyseis* ("problems and solutions") in his interpretive work and its rhetorical presentation.

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

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

Equivalent Course(s): NTEC 53500, BIBL 53500

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

Advanced Study: History of Christianity

HISTORY OF JUDAISM COURSES

HIJD 30175. Jewish Law from the Hebrew Bible to Jesus. 100 Units.

This course explores the key role of law in the development of Second Temple Judaism and the place of Jesus traditions within this charged sphere. Debates concerning the interpretation and purpose of biblical law, as well as the issues of tradition, revelation and authority shaped the image of Jewish society and marked the dividing lines between ideological parties (e.g. Pharisees, Sadducees and Essenes). The emergence of distinct legal ideologies nurtured the development of both rabbinic Judaism and the Jesus movement towards the end of the period. The course will consist of three sections: (1) Survey of the history of legal discourse during this period and acquaintance with the relevant works on law from Qumran (2) A thorough investigation of scholarly trends on Jesus and the law and close readings of major sources on law in the Gospels (3) Introduction to the study of early rabbinic literature and its relevance for the study of Second Temple traditions. Meetings will consist of introductory lectures, discussions of scholarship and readings of select ancient sources (in translation).

Instructor(s): Yair Furstenberg (staff) Terms Offered: Spring

Equivalent Course(s): RLST 20175

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): THEO 30402, RLIT 30402, JWSC 21402

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

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

HIJD 32333. The Emergence of 'Israelite' and Other Ethnic Identities in the Iron Age Southern Levant. 100 Units.

The question of Israel's emergence on the historical scene has puzzled scholars for decades, and constitutes one of the hottest debates in biblical studies and Levantine archaeology. This specific question is intertwined with the way other groups in the Iron Age southern Levant defined, negotiated and redefined their identities, including the groups known as the Philistines, the Canaanites, and others that evolved at the time. Combining the detailed archaeological and historical information with the insights of anthropological studies on identity-formation, the course will examine the interaction between the various groups that existed in the region, and how it shaped and reshaped their identities.

Instructor(s): Avraham Faust Terms Offered: Spring

Equivalent Course(s): RLST 22333, BIBL 32333

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, RLST 20665

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): FNDL 25105, NEHC 35004, MDVL 15004, RLST 25105, ISLM 35004

HIJD 35020. Culture and Zionism. 100 Units.

This seminar will examine the intersection of culture and Zionism. We will begin by considering the historical formation referred to as "cultural Zionism" and examining its ideological underpinnings. Other topics include: Hebrew revival, the role of culture in the Zionist revolution, Israeli culture as Zionist culture. Readings include: Ahad Haam, Haim Nahman Bialik, S.Y. Agnon, Orly Kastel-Blum, Edward Said, Benjamin Harshav.

Instructor(s): Na'ama Rokem Terms Offered: Autumn

Equivalent Course(s): NEHC 35020, JWSC 25020, CMLT 35020, NEHC 25020, CMLT 25020

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): DVPR 35112, PHIL 25112, RLST 25112, PHIL 35112

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): HREL 35113, RLST 20513

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): ITAL 35115, RLST 25115, ITAL 25115, DVPR 35115, PHIL 25115, PHIL 35115, JWSC 26115

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): JWSC 26100, RLST 25110, PHIL 35110, PHIL 25110

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; Derech Eretz; Maimonides' 'Eight Chapters'; Bachya ben Asher's moral proems; 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): 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, RLST 21205, 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): JWSC 26250, RLST 25902, PHIL 26100, PHIL 36100

HIJD 36400. Mystical Theology of Hasidism: The Circle of the Maggid of Mezeritch. 100 Units.

This course is an introduction to the mystical and spiritual theology of early modern Hasidism (late eighteenth century), centering around the first major teacher of the movement and the significant figures who gathered around him (and later founded their own spiritual dynasties). We shall focus on the Scriptural teachings of the Maggid and his circle, emphasizing the hermeneutical insights and daring of these spiritual masters - particularly such issues as radical non-dualism, divine immanence, the contemplative self, service of God through corporeal life, and the unique role of language as the inner-structure of existence. The great masters of this circle include Rabbis Levi Yitzhak of Berdichev, Shneur Zalman of Liadi, Yehuda Aryeh Leib of Gur, and Menachem Mendel of Chernobyl.

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

Prerequisite(s): Texts will be studied in English with the Hebrew originals provided. The course is suitable for students in the College and for Divinity School Students in the areas of Jewish Studies, Religion and Literature, and Theology.

Equivalent Course(s): RLST 25810

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 36805. Philosophy as Resistance. 100 Units.

This course will explore the thinking of Adorno, Horkheimer, Levinas and Arendt on the question of the possibility of philosophy after Auschwitz. These philosophers in particular, each in their own way and with varying forcefulness, had the courage, the strength, the perception, or sometimes simply the desperation to strive to understand what happened, to allow themselves to be questioned by the event and by the shock that it produced, to face questions, which by their very nature challenged their own right to exist as philosophical questions. Moreover, these sometimes greatly differing authors shared a vehement sense of the necessity of testifying to the suffering and death imposed on the victims of the gas chambers, the necessity of subjecting their personal thoughts to the ordeal of this scandal and facing this danger. They felt the urgent need to deal in their thinking with the agony of those who died at Auschwitz. It is with attention to this injury that we will explore and compare these texts to find out how for each a philosophy after Auschwitz is only possible as testimony and as resistance.

Instructor(s): Orietta Ombrosi Terms Offered: Autumn

Equivalent Course(s): RLST 26805, JWSC 26805

HIJD 37106. Race and Religion: Judaism, Christianity, and Islam. 100 Units.

What does race have to do with religion? This course will explore how racial concepts - ideas about the transmission of characteristics through blood and lineage - emerged in Judaism, Christianity, and Islam, often in response to episodes of large-scale conversion. The word "race" was itself first applied to humans in response to one of these episodes: the mass conversions of Jews and Muslims to Christianity in late medieval Spain. We will study this and other episodes, beginning with early Christianity and early Islam, and concluding with conversions to Islam in South Asia, and of enslaved Africans and native peoples to Christianity in the New World, in order to ask how these episodes of conversion influenced the mapping of culture (religion) onto reproduction (nature, biology). Did they effect the racialization of religion? and what influence did these mappings have on racial concepts in modernity?

Instructor(s): David Nirenberg Terms Offered: Winter. Course to be taught Winter 2020

Prerequisite(s): Undergrads by consent of instructor.

Equivalent Course(s): HCHR 37106, SCTH 37106, ISLM 37106, HIST 42102

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 poem and the commentary); and related material from contemporary liturgical poetry (Piyyut).

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 42700. Interactions b/w Jewish Phil. and Lit.in Middle Ages. 100 Units.

Any study of Jewish philosophy that focuses on a small collection of systematic summas tells only half the story. In this seminar, the emphasis will be shifted from canonical theologies to lesser-known works of literature.

Each class will examine the way a different genre was used to defend philosophy and teach it to the community at large. Emphasis will be on literary form and style, rhetoric, methods of teaching and argumentation, all in relation to questions about reception and dissemination, progress and creativity, science and religion.

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

Note(s): Open to undergraduates.

Equivalent Course(s): ISLM 42700, RLVC 42700, RLST 28504

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 43220. Biblical Law in its Near Eastern Context. 100 Units.

This course will consider biblical legal texts in relation to other legal material from the ancient Near East. We will address issues such as the origin of biblical laws, their relation to real legal practice, their similarities to and differences from other Near Eastern laws, their relation to the narratives in which they are embedded, and their legal reasoning.

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

Prerequisite(s): Hebrew required; facility with other ancient Near Eastern languages desirable

Equivalent Course(s): BIBL 43220

HIJD 43221. Israel and Judah under Empire: Archaeology and History of the Assyrian and Babylonian Periods. 100 Units.

In the late 8th century BCE Israel, Judah and the other polities of the southern Levant came under Assyrian hegemony, and then under the Babylonian and Persian empires. The seminar will review the demographic and economic situation in the region before the arrival of the first empire in the late 8th century BCE, and the subsequent changes during the 7th-6th centuries BCE in an attempt to use the unparalleled data available from this region to (1) reconstruct life in the provinces and client kingdoms and (2) use the detailed information to learn about imperial encounters at large, and the impact of imperial control on the life of the peoples under its yoke.

Instructor(s): Avraham Faust Terms Offered: Spring

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): RLIT 43303, ISLM 43301, HCHR 43302, CMLT 43301

HIJD 43875. The Animal, The Other? The Question of Animality. 100 Units.

The so-called "animal" question is ever more present in our philosophical space, to the point that we could even say it is "one of the principal dimensions of the metaphysical unthought of our epoch" - a fact that is borne out by the plethora of publications on this matter in the last 15 years. In this course we will turn our attention specifically to the philosophy of Jacques Derrida, We will begin with the preliminary question: "What animal? The other," as Derrida writes. In other words, the question of the alterity of the other or the "wholly other", the most other, goes hand in hand with the animal question in its various declensions or formulations, and above all, if we follow Derrida, brings with it the epochal question (since it is the most urgent of our epoch) of animal suffering and death. We will turn our attention to and reflect on the alterity of this other - the animal - which in some way disarms and questions us, and will also draw on Derrida's criticism of Levinas regarding the alterity of the animal and its possibility (or impossibility) of having or being a face - in the words and in the sense of Levinas. We will consider as well, thus, the Jewish question and its relation to alterity as it circulated between them. Finally, following the last seminars of the philosopher at the Ecole des Hautes Etudes, we will consider the question of the relationship between animality and sovereignty (of human being and also of man), as it relates to politics.

Instructor(s): Orietta Ombrosi Terms Offered: Autumn

Equivalent Course(s): DVPR 43875

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): CMLT 43995, HCHR 43995, ISLM 43995, RLIT 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 44603. The Bible in Arabic. 100 Units.

An introduction to the Arabic translations of the Bible produced during the early Middle Ages (850-1200). The focus will be on the Judeo-Arabic versions, though the Christian-Arabic translation tradition will be considered as well (in order to provide comparative perspective). The translations will be explored from multiple perspectives, ranging from the terminology used and method of translation to the intellectual world of the translators themselves. Each week we will read samples from the Arabic translations, as much as possible texts in manuscript that have never before been published.

Instructor(s): James T. Robinson

Prerequisite(s): Good knowledge of Arabic and/or Hebrew

Equivalent Course(s): ISLM 44603

HIJD 44750. Contemporary Jewish Theology: Types of Theological Writing in America. 100 Units.

This course is intended to introduce students to four figures who wrote theology for American audiences - thoroughly engaged with the classic rabbinic tradition but simultaneously seeking a new voice of religious expression. The first two, Joseph B. Soloveitchik and Abraham Joshua Heschel, who came from Eastern European rabbinic dynasties and also trained at the University of Berlin, came to America and stimulated a renaissance after the Holocaust and its religious-cultural catastrophe. The second two, Arthur Green and Michael Fishbane, were born in America and influenced by these and other contemporary theologians, and were part of the renaissance of American Jewish religious life from the late 1960s on. We shall read essays and books by these theologians and assess their modes of composition, reinterpretation of the classical Jewish tradition, and visions for the renewal of Jewish life in contemporary times and circumstances.

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

Prerequisite(s): This course is suitable for student in the College and Divinity School students in the areas of Jewish Studies, Theology and Religion and Literature. There is no language requirement.

Equivalent Course(s): RLST 25820

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, HREL 44908, RLST 25120, FNDL 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. Readings in 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): RLST 21107, ISLM 45400, HREL 45401, JWSC 21107, MDVL 25400, RLVC 45400, NEHC 40470, FNDL 24106

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, FNDL 25903, RLST 25903, SCTH 45712

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 48501. Jewish Neoplatonism. 100 Units.

Although Aristotle was the name that dominated medieval philosophy - he was the "Philosopher" par excellence and figure the religious traditions needed to contend with -- the more dominant philosophical-theological-literary trend in the early Middle Ages, at least, was Neoplatonism, or rather the unique synthesis of Plato with Aristotle and Ptolemy that developed out of and through the thought of Plotinus. This course will introduce the Jewish tradition of Neoplatonism, beginning with foundations in the Arabic adaptations of Plotinus, Porphyry, Iamblichus, and Proclus, and working from Isaac Israeli in tenth-century Kairouan to a host of Andalusian philosophers, poets, and exegetes in the eleventh and twelfth.

Instructor(s): James Robinson Terms Offered: Autumn

Equivalent Course(s): ISLM 48501

HIJD 48610. Jewish Sufism. 100 Units.

During the Middle Ages the Jews in the Muslim world developed a robust synthesis of Jewish Spirituality and Islamic Sufism. Even those who did not subscribe to a Sufi pietistic Judaism nevertheless introduced Sufi language and ideas into their Jewish thought. This course will introduce several important figures in this Jewish Sufi movement, from Bahya ibn Paquda in 11th-century Spain to Maimonides and his descendants in 12th/14th century Egypt. There will be a section for Arabists to read Bahya's "Duties of the Hearts" in Arabic, and a section for Hebraists to read the twelfth-century Hebrew translation of it.

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

Equivalent Course(s): ISLM 48610, RLVC 48610

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 exegetes, 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): CMLT 50511, PHIL 50211, FREN 40212, DVPR 50211

HIJD 51210. Literature of the Shoah, Philosophy in the Shoah. 100 Units.

This seminar will focus on three authors—Charlotte Delbo, Primo Levi, and Zalman Gradowski—each of whom wrote a literary masterpiece about their experiences in Auschwitz. All of their works also raise profound philosophical questions. Delbo, a member of the French Resistance, was deported to Auschwitz and wrote a truly remarkable trilogy, *Auschwitz and After*, that makes use of a variety of literary genres. Levi, deported as a Jew, wrote two classic prose works, *If This is a Man* and *The Drowned and the Saved*. Gradowski, the least well known of these authors, was assigned to the Sonderkommando in Auschwitz. Before being murdered, he wrote two extraordinary manuscripts and buried them under the ashes of Birkenau, where they were discovered after the war. Delbo and Levi both exist in English translation. However, there is not yet a complete translation of Gradowski into English. (His manuscripts were written in Yiddish). We will read the superb French translation of his manuscripts, which is accompanied by an important critical apparatus. Reading knowledge of French is therefore a prerequisite for this course. A central concern of this seminar will be the relation between literary expression and philosophical insight. We will also take up the question of how the Shoah can be represented and what philosophy can say about it. Finally, we will consider writing as a form of ethical and political resistance. We will read these works from several perspectives.

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

Prerequisite(s): All students interested in enrolling in this course should send an application to jbarbaro@uchicago.edu by 12/13/2019. 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): ITAL 41201, CMLT 51210, PHIL 51210, RLVC 51210, FREN 41201, DVPR 51210

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): SETH 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, THEO 53359, PHIL 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): PHIL 53360, KNOW 47002, 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): BIBL 53510, NELC 30063

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, EALC 23210, HREL 33210

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 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, SALC 30902, DVPR 30302, RLST 24202, MDVL 24202

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, SCTH 30927, CHSS 30927, KNOW 31415

HREL 31100. The Foundation of Buddhist Thoughts. 100 Units.

The foundation of Buddhist thought is the Buddha's teachings preserved in the extant Buddhist scriptures such as Pali Nikāya and Chinese Āgama. As Buddhism spreaded cross the vast and culturally-diverse regions of Southeast, Central, and East Asia, Buddhist thought evolved and expanded in order to meet the needs of these varied societies. Each Buddhist tradition highlights its own distinctive aspects of Buddhist thought accordingly. This course aims to give students a solid foundation in the early Buddhist doctrines so that they will have a better capacity to decipher the subsequent development of theories and doctrines by other Buddhist schools. This perspective provides the students with a clear road map of the progression of the Buddha's teachings. The course includes the most fundamental teachings of the Buddha and critical terms and concepts of Buddhism, such as Dependent Origination, the Four Noble Truth, the Doctrine of Non-self, The Doctrine of Karma. These will be elaborated, and it will be shown how these teachings are interrelated doctrinally and practically forming a systematic whole.

Instructor(s): Ven. Dhammadipa Sak Terms Offered: Autumn

HREL 31110. The Foundation of Buddhist Thoughts. 100 Units.

Objectives: The foundation of Buddhist thought is the Buddha's teachings preserved in the extant Buddhist scriptures such as Pali Nikāya and Chinese Āgama. As Buddhism spreaded cross the vast and culturally-diverse regions of Southeast, Central, and East Asia, Buddhist thought evolved and expanded in order to meet the needs of these varied societies. Each Buddhist tradition highlights its own distinctive aspects of Buddhist thought accordingly. This course aims to give students a solid foundation in the early Buddhist doctrines so that they will have a better capacity to decipher the subsequent development of theories and doctrines by other Buddhist schools. This perspective provides the students with a clear road map of the progression of the Buddha's teachings. Course Organization: The course includes the most fundamental teachings of the Buddha and critical terms and concepts of Buddhism, such as Dependent Origination, the Four Noble Truth, the Doctrine of Non-self, The Doctrine of Karma. These will be elaborated, and it will be shown how these teachings are interrelated doctrinally and practically forming a systematic whole.

Instructor(s): Ven. Dhammadipa Sak Terms Offered: Autumn

HREL 31990. Towards Ecumenical Buddhism. 100 Units.

There are many Buddhist traditions around the world which can be categorized into three major traditions: Theravada, Mahayana, and Vajrayana. Each of these traditions claims the legitimacy of their teachings, directly passed down from the Buddha, which holds the supreme authority and is the purest form of Buddhism. This seminar will give students an understanding of the ideals of these three traditions by studying their cultural, ethnic, political, and scriptural contents. Based on the ideology of these traditions on their doctrines, they may more simply be classified into two: Bodhisattva Path and Arahant Path. The seminar will aim at helping the participants to identify similarities among them, to foster a clearer picture of the core teachings of the Buddha, and offers itself as one way among many of disclosing certain aspects of the field, possibly the missing link of each other to form a uniformity. The seminar will be arranged into two parts, a discussion of the reading list and presentations. The readings and discussion will be organized to focus on the concept of the Buddha, monasticism, rituals, salient Buddhist norms such as emptiness, nirvana, perfect beings and even their possibly cultural or political influences on each on the emergence of Buddhism, to foster the understanding of core Buddhist teachings.

Instructor(s): Ven. Dhammadipa Sak Terms Offered: Autumn

HREL 32204. The Veda and its Interpreters. 100 Units.

What, according to the Veda, is required of us? What is our response to it? What is the Veda, why does it matter, and to whom? This course seeks to cultivate an understanding of how scriptural commentators have grappled with notions of authority, obligation, ritual action, and liberating knowledge. We are primarily interested in the reception of Vedic figures, themes, and ideas among its many interpreters, scholastic, literary, and political. Particular attention is given to the hermeneutical tradition of Vedānta, in both its premodern and modern incarnations.

Instructor(s): Anand Venkatkrishnan Terms Offered: Winter

Equivalent Course(s): RLST 22204

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): AASR 32900, ANTH 35005

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, EALC 23210, HREL 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, HIST 34110, HIST 24110, EALC 34110

HREL 34300. Buddhist Poetry in India. 100 Units.

The substantial Buddhist contribution to Indian poetry is of interest for what it teaches us of both Buddhism and the broad development of Indian literature. The present course will focus upon three phases in this history, with attention to what changes of language and literary genre tell us of the transformations of Indian religious culture from the last centuries B.C.E. to about the year 1000. Readings (all in translation) will include the Therīgāthā, a collection of verses written in Pali and the most ancient Indian example of womens' literature, selections from the work of the great Sanskrit poets *Aśvaghōṣa*, *Aryaśūra*, and *Māt#ceta*, and the mystical songs, in the *Apabhra#śa* language, of the Buddhist tantric saints.

Instructor(s): Matthew Kapstein Terms Offered: Spring

Prerequisite(s): Elementary background in Buddhist Studies and/or South Asian Studies is desirable

Equivalent Course(s): SALC 34300, DVPR 34300, RLST 26250, RLVC 34300

HREL 34358. Hindu Goddesses and the Deification of Women. 100 Units.

This course has two focuses. The first is to examine how and why representations of goddesses in her iconic, aniconic and symbolic forms are embraced by various religious traditions (Buddhist, Saiva, Vaishnava and Jaina) of India. The second focus includes: 1) an examination of the manner in which the power of the feminine has been expressed socially, mythologically, and theologically in Hinduism; 2) how Hindu women have expressed their religiosity in social and psychological ways; 3) how and why women have been deified, a process that implicates the relationship between the goddess and women; and 4) how various categories of goddesses can be seen or not as the forms of the so-called "Great Goddess" (Mahadevi), and how these goddesses reflect varying relationships with human women.

Instructor(s): Sree Padma Holt Terms Offered: Autumn

Note(s): This course is open to undergraduates with permission of the instructor.

Equivalent Course(s): RLST 14358, GNSE 34358, GNSE 24358

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): ANTH 35031, AASR 34410

HREL 34419. What Is Authority. 100 Units.

The aim of the seminar is to clarify the notion of authority in its (historically shifting) relation to neighboring concepts such as power, violence, domination, law, obedience, among others. Readings will be drawn from literature (Shakespeare, Kafka), philosophy (Hegel, Derrida, Agamben), psychoanalytic theory (Freud, Lacan), political and cultural theory (Benjamin, Schmitt, Arendt), anthropology (Geertz), and sociology (Weber, Durkheim).

Instructor(s): Eric Santner Terms Offered: Autumn

Equivalent Course(s): GRMN 34419

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 Wedemeyer Terms Offered: Spring

Equivalent Course(s): SALC 39001

HREL 35844. Daoism and Chinese Religion. 100 Units.

Daoism is the collective name for a group of interrelated Chinese religious traditions, including the "Ways" of the Celestial Masters, of Highest Clarity, of Numinous Treasure, and of Complete Reality, among many others. Taken together, they have sometimes been characterized as "China's indigenous higher religion," in part for the ways they grew out and systematized the myriad disparate religious practices of China's antiquity, such as a vast range of "shamanic" and therapeutic techniques, and the philosophical and visionary ideas found in classic texts such as the Laozi, the Zhuangzi, and the Songs of Chu. More than this, however, the various forms of Daoism also grew by absorbing and remaking religious practices and ideas from across Eurasia, most importantly those found in the various styles of Buddhist religion that entered China in the first millennium AD and often formed, in this period and later, Daoism's main rival. In this course we will cover the entirety of Daoism's history in China, but focus mainly on its formative periods and on its place in China (and the world at large) today.

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

Note(s): Open to MAPH and MA Divinity students, not PhD students

Equivalent Course(s): EALC 25844, EALC 35844, RLST 25844

HREL 36000. Second-Year Sanskrit II. 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): SANS 20200, SALC 48400

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: Winter

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

HREL 40010. Contemporary Topics in the Study of South Asian Religion. 100 Units.

This course takes up theoretical problems in religious studies, issues specific to the study of South Asia, and the intersections between the two. It foregrounds history, that is, the historical lives of religion in the subcontinent. Theory, in both the sense of conceptualizing religion and the concepts of religious actors themselves, is treated as an historical object, as emerging from and participating in history. Topics covered in the course range between: religious encounter and shared practices; sexuality and spirit-possession; epics and everyday ethics; poverty and plenitude; hospitality and healing; colonial systems of classification; caste and regimes of unfree labor.

Instructor(s): Anand Venkatkrishnan Terms Offered: Autumn

Equivalent Course(s): SALC 40010

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, HIST 64202, CLAS 44916, CDIN 40301, LACS 40301, ANCM 44916, KNOW 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 42514. Witchcraft. 100 Units.

Equivalent Course(s): ANTH 42514, AASR 42514

HREL 42907. Contemporary Theories of Religion. 100 Units.

This course will explore developments in the study of religion from the Marburg Declaration of 1960 to the present. Participants will attend to the recent history of the field, intellectually and institutionally; to the analysis of select theoretical developments in this period, their prospects, accomplishments, and challenges; to the relationships between the History of Religions and work on religion in related fields of study (e.g., anthropology, sociology, history); and to the social location(s) of the study of religion in the late twentieth and early twenty-first centuries.

Instructor(s): Christian Wedemeyer Terms Offered: Spring

Prerequisite(s): PQ: HREL 32900 / AASR 32900 "Classical Theories of Religion"

Equivalent Course(s): AASR 42907

HREL 42999. Buddhist/Muslim Conflicts in Southeast Asia. 100 Units.

The past 20 years have witnessed the rise of serious tensions and violence between Theravada Buddhists and Muslim communities in Sri Lanka, Myanmar and Thailand respectively. This course provides an analytical, diachronic and comparative overview of the various social, economic, political and religious dynamics that have contributed to the recent outbreak of these conflicts.

Instructor(s): John Holt Terms Offered: Spring

HREL 43497. Ethnographies of Buddhism in Southeast Asia. 100 Units.

A study of the ways in which contemporary Theravada Buddhist practice has been observed and analyzed in Thailand, Laos, Myanmar and Cambodia by anthropologists and historians of religions. Among the topics considered in relation to Buddhist traditions: death rites, spirit cults, monastic ordination, social hierarchies, gender, and rites celebrating the efficacy of sacred texts. Lecture and discussion formats.

Instructor(s): John Holt Terms Offered: Autumn

Equivalent Course(s): RLST 23497

HREL 43555. Buddhist Scholasticism and Its Practical Path Structures. 100 Units.

It is always a question whether there is only one path (*mārga*) structure or many prescribed by the Buddha. The period of Abhidhamma and Abhidharma represent the historical stage when Buddhist scholasticism systematically formed. A foundational knowledge of the two traditions under the same umbrella as Śrāvakayāna ("Vehicle of Hearing" in contrast to Mahāyāna) will enable the participants to acquire an integrated perspective on the Buddhist development with regards to path structures. No prior acquaintance with the doctrines of either tradition is assumed. The course will examine the fundamental path structure of Theravāda and Sarvāstivāda doctrines pertaining to spiritual praxis. Where appropriate, corresponding or parallel textual materials from the Yogācāra tradition will also be discussed with comparative studies. The course is designed to foster a clear and comprehensive understanding of the meditative system of both schools (Theravāda and Sarvāstivāda) and to provide clear perspectives on the development of the doctrines and practices in the diverse forms of meditative praxis found in Abhidhamma/Abhidharma sources. Reading in Chinese Abhidharma texts will be conducted if required.

Instructor(s): Ven. Dhammadipa Sak Terms Offered: Spring

HREL 43987. Comparative Reading Pāli and Chinese Buddhist Texts. 100 Units.

Pāli language is the sole surviving Indic language used to document the Theravada Buddhist canon. Pāli is regarded by the Theravadin tradition as the language spoken by the Buddha himself, although linguistic scholars have argued that Pāli is only one of the many vernacular languages spoken in northern India during the middle period of Indian linguistic evolution. This course is designed to provide a platform for the students to engage in reading selected Pāli suttas, commentaries, and literature. Students will be expected to analyze the sentence patterns and read sentences aptly. The selection of texts and literature will help the students develop their understanding of the core Pāli teachings. In addition, reading similar texts in ancient Chinese translated from probable Indic Languages between the 2nd and 11th centuries will provide participants a better sense of the transformation and contextualization of early Buddhist texts. The course provides the participants with skills in reading and comprehending Pāli suttas and commentaries. The sessions will be highly focused on the discussion of the teachings and implications. Chinese parallels to the Pāli texts will be given to read for comparative studies. Instructor(s): Ven. Dhammadipa Sak Terms Offered: Spring
Prerequisite(s): Basic knowledge of either Pāli or Sanskrit is required.

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, RLST 25120, FNDL 25120

HREL 45401. Readings in 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): RLST 21107, ISLM 45400, HIJD 45400, JWSC 21107, MDVL 25400, RLVC 45400, NEHC 40470, FNDL 24106

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): ANCM 45716, CLAS 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 45803. Dunhuang Studies. 100 Units.

This year we will read ritual texts from the Dunhuang cache--yuanwen, zhaiwen, huanwen, etc--in the context of relevant archaeological finds.

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

Prerequisite(s): Reading ability in Literary Chinese

Equivalent Course(s): EALC 45803

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): What you need to know about Buddhist thought and practice to be a scholar of East Asian Art, History, or Literature.

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 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, HCHR 47717, THEO 47717, HIST 64301

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): DVPR 48910, SALC 48501

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, SALC 50204, ARTH 40204, CDIN 50204, RLVC 50204, SCTH 50204

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): RLST 24000, PHIL 31200, PHIL 21200

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, SALC 30902, RLST 24202, MDVL 24202, HREL 30300

DVPR 32700. Introduction to Hermeneutics. 100 Units.

Equivalent Course(s): THEO 32700

DVPR 33600. Historical and Theoretical Limits of the Concept of "Metaphysics" 100 Units.

Many contemporary debates, both in continental and in analytical philosophy, deal with the issue of "metaphysics." Most of the time, arguments are immediately raised in favour or in opposition to it. However, what often remains unclear is what is meant by this term, and which concepts might be entailed by its usage. This class will try to clarify the issue by (a) giving an historical outline of the actual constitution of the system of metaphysics, (b) pointing out the achievements and the limitations of this system, (c) explaining what it may mean to overtake them.

Instructor(s): Jean-Luc Marion Terms Offered: Spring

Equivalent Course(s): RLST 23660

DVPR 33700. Inquiry into the Possible Meanings of "The End of Metaphysics" 100 Units.

Having in a former class studied the different meanings of «metaphysics» (Aristotle, the medievals, Kant, Heidegger), this term will be devoted to explain the several conceptions of the «end of metaphysics». The discussion will first focus on its historical (diachrony) conception, positive (Hegel) or negative (Carnap), or both (Heidegger, either as the «destruction of ontology» or as the overcoming of Being). Then on the non-historical (synchrony) destitution of «metaphysics» (Pascal, Kierkegaard, a.s.o.), opening the question of givenness.

Instructor(s): Jean-Luc Marion Terms Offered: Spring

Equivalent Course(s): RLST 23670

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 34300. Buddhist Poetry in India. 100 Units.

The substantial Buddhist contribution to Indian poetry is of interest for what it teaches us of both Buddhism and the broad development of Indian literature. The present course will focus upon three phases in this history, with attention to what changes of language and literary genre tell us of the transformations of Indian religious culture from the last centuries B.C.E. to about the year 1000. Readings (all in translation) will include the Therīgāthā, a collection of verses written in Pali and the most ancient Indian example of women's literature, selections from the work of the great Sanskrit poets *Aśvaghōṣa*, *Āryaśūra*, and *Mātṛceta*, and the mystical songs, in the Apabhraṃśa language, of the Buddhist tantric saints.

Instructor(s): Matthew Kapstein Terms Offered: Spring

Prerequisite(s): Elementary background in Buddhist Studies and/or South Asian Studies is desirable

Equivalent Course(s): SALC 34300, RLST 26250, HREL 34300, RLVC 34300

DVPR 34619. Giorgio Agamben's Homo Sacer Project. 100 Units.

The seminar will attempt to work through the nine (mostly short) volumes that constitute Agamben's effort to articulate a theory of the ways in which human life is "politicized," comes to be inscribed relations of power and authority. Special consideration will be given to Agamben's recourse to literature—above all, to the work of Kafka—in the elaboration of his theory.

Instructor(s): Eric Santner and Ryan Coyne Terms Offered: Spring

Note(s): Undergrads welcome with permission of instructor

Equivalent Course(s): THEO 34619, GRMN 34619

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): HIJD 35112, PHIL 25112, RLST 25112, PHIL 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): ITAL 35115, RLST 25115, ITAL 25115, PHIL 25115, PHIL 35115, HIJD 35115, JWSC 26115

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 38750. Philosophizing with a Hammer: Nietzsche, Freud, Kofman. 100 Units.

Jacques Derrida said of Sarah Kofman that she read Nietzsche and Freud inside and out, pitilessly and implacably, like no one else in the century. In this course, Kofman will not only be a guide to our own rigorous reading of Freud and Nietzsche, but we will also explore the version of deconstruction that she both derives from these writers and applies to them. In the process we will consider the means by which all three thinkers attempt to avoid the ruse of mastery in their work and the moments in which they succumb to its lure. We will consider as well the roles of gender and autobiography in their writings. In sum, Kofman will help us examine the relationship between religion, literature, and philosophy in the Twentieth Century, and the status of these discourses after Auschwitz.

Instructor(s): Sarah Hammerschlag and Ryan Coyne Terms Offered: Winter

Equivalent Course(s): RLVC 38750

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 41700. Readings in Madhyamaka. 100 Units.

This course will involve close philosophical attention to a representative range of Indian Madhyamaka texts.

Instructor(s): Dan Arnold Terms Offered: Winter

Prerequisite(s): Some Tibetan or Sanskrit is expected. Exceptions with consent of the instructor.

Equivalent Course(s): SALC 48317

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-garbha (womb or embryo of the Buddha) through several Mahāyāna Sūtras (Tathāgatha-garbha Sūtra, La#kāvatāra Sūtra, Śūra#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): THEO 42602, RETH 42601

DVPR 43875. The Animal, The Other? The Question of Animality. 100 Units.

The so-called "animal" question is ever more present in our philosophical space, to the point that we could even say it is "one of the principal dimensions of the metaphysical unthought of our epoch" - a fact that is borne out by the plethora of publications on this matter in the last 15 years. In this course we will turn our attention specifically to the philosophy of Jacques Derrida, We will begin with the preliminary question: "What animal? The other," as Derrida writes. In other words, the question of the alterity of the other or the "wholly other", the most other, goes hand in hand with the animal question in its various declensions or formulations, and above all, if we follow Derrida, brings with it the epochal question (since it is the most urgent of our epoch) of animal suffering and death. We will turn our attention to and reflect on the alterity of this other - the animal - which in some way disarms and questions us, and will also draw on Derrida's criticism of Levinas regarding the alterity of the animal and its possibility (or impossibility) of having or being a face - in the words and in the sense of Levinas. We will consider as well, thus, the Jewish question and its relation to alterity as it circulated between them. Finally, following the last seminars of the philosopher at the Ecole des Hautes Etudes, we will consider the question of the relationship between animality and sovereignty (of human being and also of man), as it relates to politics.

Instructor(s): Orietta Ombrosi Terms Offered: Autumn

Equivalent Course(s): HIJD 43875

DVPR 46477. Coherence in Chinese Philosophy: Confucius to Tiantai. 100 Units.

This course will undertake a history of Chinese philosophy from its beginnings to the advent of Neo-Confucianism in the Song dynasty, focusing on the evolution of notions of "coherence," eventually coming to converge around the concept of "Li" as it plays out in Confucian, Daoist, Buddhist and hybrid traditions. Li will be viewed as a variable term indicating a subject-object Gestalt structured around dyadic bipolarities as generative of continuities with designated values and desires, as conceived variously by the various sub-traditions. The role played by this conception of continuity in logic and epistemology, as well as metaphysics and ontology, will be contrasted with philosophical conceptions rooted in traditions that dichotomize sameness and difference through conceptions such as universals, particulars, essences, substances, attributes, God, design, and truth. The course will consist of the close reading of the two-volume series, *Ironies of Oneness and Difference*, and *Beyond Oneness and Difference*.

Instructor(s): Brook Ziporyn Terms Offered: Spring

Equivalent Course(s): EALC 46477

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): CLAS 46616, PHIL 43011, HIST 66606, KNOW 40201, CHSS 40201

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 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): CMLT 50007, PHIL 50007, FREN 40007

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): PHIL 50008, CMLT 50008, FREN 40008

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 on Contemporary Critical Theory: How to think about Literature. 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): Thomas Pavel Terms Offered: Winter

Note(s): Comp Lit core course. 2nd part of sequence.

Equivalent Course(s): CMLT 50201, RLLT 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): CMLT 50511, PHIL 50211, FREN 40212, HJJD 50211

DVPR 51204. Readings in Madhyamaka. 100 Units.**DVPR 51210. Literature of the Shoah, Philosophy in the Shoah. 100 Units.**

This seminar will focus on three authors--Charlotte Delbo, Primo Levi, and Zalman Gradowski--each of whom wrote a literary masterpiece about their experiences in Auschwitz. All of their works also raise profound philosophical questions. Delbo, a member of the French Resistance, was deported to Auschwitz and wrote a truly remarkable trilogy, *Auschwitz and After*, that makes use of a variety of literary genres. Levi, deported as a Jew, wrote two classic prose works, *If This is a Man* and *The Drowned and the Saved*. Gradowski, the least well known of these authors, was assigned to the Sonderkommando in Auschwitz. Before being murdered, he wrote two extraordinary manuscripts and buried them under the ashes of Birkenau, where they were discovered after the war. Delbo and Levi both exist in English translation. However, there is not yet a complete translation of Gradowski into English. (His manuscripts were written in Yiddish). We will read the superb French translation of his manuscripts, which is accompanied by an important critical apparatus. Reading knowledge of French is therefore a prerequisite for this course. A central concern of this seminar will be the relation between literary expression and philosophical insight. We will also take up the question of how the Shoah can be represented and what philosophy can say about it. Finally, we will consider writing as a form of ethical and political resistance. We will read these works from several perspectives.

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

Prerequisite(s): All students interested in enrolling in this course should send an application to jbarbaro@uchicago.edu by 12/13/2019. 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): HJJD 51210, ITAL 41201, CMLT 51210, PHIL 51210, RLVC 51210, FREN 41201

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. Benntenson, 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 52009. Death, Time, Perception: Against Being Here Now. 100 Units.

Workshopping a manuscript in the Philosophy of Religions, this course is focused on a cross-cultural examination of the philosophies of temporality, finitude, perception and death. Authors and traditions addressed in the core text include Epicurus, Spinoza, Schopenhauer, Nietzsche, William James, Borges, Heidegger, Levinas, Zhuangzi, Dogen and Tiantai Buddhism.

Instructor(s): Brook Ziporyn Terms Offered: Autumn

DVPR 52010. The Philosophies of the Yijing (Book of Changes) 100 Units.

A reading of the Yijing, its commentaries, and the uses to which it is put in Confucianist, Daoist and Buddhist traditions.

Instructor(s): Brook Ziporyn Terms Offered: Autumn

Equivalent Course(s): EALC 52010

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 53315. Elements for a Theological Concept of Revelation. 100 Units.

See Divinity website for a complete course description

Instructor(s): Jean-Luc Marion Terms Offered: Spring

Equivalent Course(s): THEO 53315

DVPR 53330. Revelation, Temporality, and Being. 100 Units.

Following up the previous seminars on the history of the concept of Revelation and its alternative models (metaphysical, phenomenological, biblical, a.s.o.), this class will be devoted to a reverse interrogation: provided first that the concept of Revelation, in a christian perspective, can only be understood from a trinitarian viewpoint (Barth and Balthasar, Basile of Cesarea and Augustine); provided then that the most crucial issues about Revelation should be addressed from this trinitarian viewpoint, one may try to understand not Trinity on the basis of the philosophical concepts of time and history (as Hegel and Schelling did) or of being (as Thomas Aquinas and Heidegger did), but on a contrary order, to consider being and time on the basis of Trinity and according to the logic of agapê. This means a reinterpretation of time as eschatology or krisis, and of being as givenness.

Instructor(s): Jean-Luc Marion Terms Offered: Spring

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): HIJD 53359, THEO 53359, PHIL 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): PHIL 53360, KNOW 47002, HIJD 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): SCTH 40400, PHIL 54700

DVPR 54712. Reading Descartes's Meditations de prima Philosophia. 100 Units.

Equivalent Course(s): PHIL 56715, SCTH 49702, THEO 54712

DVPR 55110. Reading Religion from a Philosophical Point of View. 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: Autumn

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 55110

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): THEO 30402, HIJD 30402, JWSC 21402

RLIT 32106. Introduction to the Study of Iconography. 100 Units.

Equivalent Course(s): HCHR 32106, ARTH 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, MUSI 38914, GRMN 28914, JWSC 28914, GRMN 38914, TAPS 28417

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 20013, REES 30013, FNDL 24612, HUMA 24800, RLST 28204

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): CDIN 40010, ARTH 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 all these languages, students who are proficient in 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, ISLM 40100, NEHC 40600

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. 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 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): ISLM 43301, HIJD 43301, HCHR 43302, CMLT 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): CMLT 43995, HIJD 43995, HCHR 43995, ISLM 43995

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 32312. Reforming Religious Media: Martin Luther and the Protestant Reformation. 100 Units.**

The Protestant Reformation began with a carefully orchestrated media event, when Martin Luther posted his 95 theses on the door of a church in Wittenberg. Concurrently, he resorted to the still new medium of print to disseminate more widely his scathing critique of the Catholic Church's use of indulgences to communicate God's grace. This was only the beginning of Luther's sweeping attack on the Church's role as the sole mediator of salvation. No religious medium or communicational practice remained unquestioned, resulting in their comprehensive reform. Soon other reformers joined in, pushing the critique even further by questioning the need and validity of all religious mediation. Approaching the Protestant Reformation as a reform of religious media, this lecture course will give particular attention to the congenial alliance between Martin Luther's religious message and the emerging technology of the printing press, the role of Scripture in legitimating Protestant theologies of communication, controversies around particular religious media, like images or the eucharist, and the role of direct inspiration in radical reformers. This research course will be a combination of lecture and discussion. The course will culminate in an exhibition at the Special Collections Research Center of Regenstein Library, which will first take the form of a virtual web exhibit and then an actual, physical exhibition in the Winter Quarter 2020. All students will contribute to the web exhibition

Instructor(s): Christopher Wild Terms Offered: Spring

Equivalent Course(s): GRMN 22312, SIGN 26051, MAAD 16312, RLST 22312, HCHR 32312

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 34300. Buddhist Poetry in India. 100 Units.

The substantial Buddhist contribution to Indian poetry is of interest for what it teaches us of both Buddhism and the broad development of Indian literature. The present course will focus upon three phases in this history, with attention to what changes of language and literary genre tell us of the transformations of Indian religious culture from the last centuries B.C.E. to about the year 1000. Readings (all in translation) will include the Therigāthā, a collection of verses written in Pali and the most ancient Indian example of womens' literature, selections from the work of the great Sanskrit poets Aśvaghōṣa, Āryaśūra, and Māt#ceta, and the mystical songs, in the Apabhraṃśa language, of the Buddhist tantric saints.

Instructor(s): Matthew Kapstein Terms Offered: Spring

Prerequisite(s): Elementary background in Buddhist Studies and/or South Asian Studies is desirable

Equivalent Course(s): SALC 34300, DVPR 34300, RLST 26250, HREL 34300

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 38000. Disability Studies and the Question of Religion. 100 Units.

How are religious and secular understandings of disability different? How do religious and secular medical forms of care diverge? How are crippled bodies made functional or even sacred for a multiplicity of traditions? In contrast, how do people with disabilities challenge or problematize religious theologies of physical and spiritual wholeness? What is the connection between divine possession and madness? These opening questions are among the many that animate the Study of Religion and Disability Studies. Despite the ways in which these fields are in complement, the mainstream of Disability Studies and Crip Theory has moved away from its early and robust engagement with the question of religion (e.g. Garland-Thomson, Watts Belsler). This course will provide an introduction to current trajectories within Disability and Crip Theory with an eye towards religion and an invitation to reinvigorate and recenter religion in relation to this body of contemporary scholarship.

Instructor(s): Sarah Pierce Taylor Terms Offered: Winter

Prerequisite(s): This course is open to undergraduates with the permission of the instructor.

RLVC 38750. Philosophizing with a Hammer: Nietzsche, Freud, Kofman. 100 Units.

Jacques Derrida said of Sarah Kofman that she read Nietzsche and Freud inside and out, pitilessly and implacably, like no one else in the century. In this course, Kofman will not only be a guide to our own rigorous reading of Freud and Nietzsche, but we will also explore the version of deconstruction that she both derives from these writers and applies to them. In the process we will consider the means by which all three thinkers attempt to avoid the ruse of mastery in their work and the moments in which they succumb to its lure. We will consider as well the roles of gender and autobiography in their writings. In sum, Kofman will help us examine the relationship between religion, literature, and philosophy in the Twentieth Century, and the status of these discourses after Auschwitz.

Instructor(s): Sarah Hammerschlag and Ryan Coyne Terms Offered: Winter

Equivalent Course(s): DVPR 38750

RLVC 40020. Religious Autobiography. 100 Units.

The decision of a person to present in written form the story of their life - and through that, what they take to be their selfhood - has spawned a literary tradition with an abiding and distinctive presence in religion. This course explores the phenomena of specifically religious autobiography as variations on the form of "confession," tracing its roots in early Christianity (Paul and Augustine), and juxtaposing these expressions with readings in a range of authors who adapt the classic articulations of "confession" to their specific selves and contexts: examples will include Jean-Jacques Rousseau's "enlightened" confession, Leo Tolstoy's "Catholicism", Frederick Douglass' "(anti) slave religion," Mahatma Gandhi's "non-violent resistance," and Maggie Nelson's "transition". The course will conclude by studying the adoption of the confessional mode in the graphic novel, which introduces explicitly visual representations of selfhood and carries forward the general spirit of overt non-conformity.

Instructor(s): Richard Rosengarten Terms Offered: Autumn

Equivalent Course(s): SIGN 26067, RLST 26670

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): BIBL 40400, NTEC 40400, CLAS 42600, ARTH 40400

RLVC 41150. Art & the World Religions: First Millennium from India to Ireland. 100 Units.

This course, building on the recent Empires of Faith project at the British Museum will explore the interface of visual and religious identity in the formative period when all the religions currently considered 'world religions' were developing their characteristic iconographies. The course will attempt to open comparative and historical perspectives on religion through material culture, interrogating the normative models of constructing religion through written rather than visual sources. Students will be encouraged to work from images as well as texts. The course is open to graduates as well as undergraduates, and will be taught in a speeded up form twice a week for the first five weeks of the quarter.

Instructor(s): Jas Elsner Terms Offered: Spring

RLVC 41290. Blake's Theopoetics. 100 Units.

Study of William Blake's unique combination of poetry-making and print-making, with special attention to its service to his theology.

Instructor(s): Richard Rosengarten Terms Offered: Winter

RLVC 41295. Anthrosop and Anthropocene in Bunyan and Milton: The Pilgrim's Progress and Paradise Lost. 100 Units.

Analysis and comparison of the two major imaginative expressions of Christian faith in seventeenth century England.

Instructor(s): Richard Rosengarten Terms Offered: Winter

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

The cult of relics played a vital role in Byzantine culture and, consequently, left a strong imprint on the artistic production. Not only did the veneration of relics find expression in personal devotion, but the image of the Byzantine court was largely modelled on the claim that the emperors possessed the most precious of all sacred remains, first and foremost those associated with the Passion of Christ and the Virgin Mary. The outstanding treasure of relics housed in the imperial palace significantly contributed to the understanding in the medieval Christian world of Constantinople as the "New Jerusalem." We will begin our investigation in the ancient Near East, where major centers of pilgrimage developed from the fourth century on. These sites considerably fueled the early Byzantine cult of relics and the associated artistic production. The chief focus of the seminar will be on the major urban centers of the Byzantine Empire, especially the capital city of Constantinople. We will closely study different types of reliquaries manufactured in the Byzantine Empire over the centuries and investigate how their design responded to devotional needs, ritual practice and political claims. Historical developments and primary texts (in English translation) will be addressed throughout to better understand the circumstances of the acquisition of relics and the motivations guiding their veneration.

Instructor(s): Karin Krause Terms Offered: Spring

Equivalent Course(s): ARTH 41602, HCHR 41604

RLVC 42100. The Enlightenment in England and America. 100 Units.

This course explores the impact of the broad intellectual movement known as the "Enlightenment" from 1688 to 1830 as it developed in England and America -- the sources in philosophy, theology, and politics common to both, and the cross-Atlantic congress that ensued of ideas about what a wide variety of writers did not hesitate to judge to be good and bad religion. That religion was in this time frame recognized as a fact of life, and that right opinion about it was at once urgent yet far from conceded, will prompt us to think about the relations between what were basic epistemological issues (e.g., reason and revelation as sources of knowledge) and how formulations of their relationship had import for a range of practices: how to read the Bible and how to think about its accounts of miracles; whether history had its source in human causality or divine plan; what was the proper relation of religion to the state; and in turn, how to formulate the appropriate prerequisites for citizenship and, by implication, how to think and what to do about those who did not meet those prerequisites.

Instructor(s): Richard Rosengarten Terms Offered: Autumn

Equivalent Course(s): RAME 42100

RLVC 42700. Interactions b/w Jewish Phil. and Lit.in Middle Ages. 100 Units.

Any study of Jewish philosophy that focuses on a small collection of systematic summus tells only half the story. In this seminar, the emphasis will be shifted from canonical theologies to lesser-known works of literature. Each class will examine the way a different genre was used to defend philosophy and teach it to the community at large. Emphasis will be on literary form and style, rhetoric, methods of teaching and argumentation, all in relation to questions about reception and dissemination, progress and creativity, science and religion.

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

Note(s): Open to undergraduates.

Equivalent Course(s): HIJD 42700, ISLM 42700, RLST 28504

RLVC 42910. Gender and Sexuality in South Asian Religions. 100 Units.

From Va#tsya#yana's Ka#masu#tra to debates around widow remarriage in the colonial period, the nexus of gender and sexuality fundamentally shapes religious practices and beliefs as well as the lives of women and gender non-conforming people. The central questions guiding this course are: How do South Asian religious traditions incorporate sexual practice and/or restraint into a vision of ethical life? When does one's gender become dangerous or unethical? How do histories of imperialism interfere with and transform the study of gender and sexuality in South Asian religions? In pursuing these questions through a range of methodological approaches to the field, students will gain a deep familiarity with practices of religious asceticism, the place of erotics within religious discourse, new perspectives on queer and trans theory, emic feminisms, and sexual ethics.

Instructor(s): Sarah Pierce Taylor Terms Offered: Winter

Note(s): This course is open to undergraduates with the permission of the instructor.

Equivalent Course(s): SALC 42910

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

In order to appreciate the pivotal religious significance icons had in Byzantium for private devotion, in the liturgy, in civic ritual, and in military campaigns, we will survey the visual evidence along with a vast array of written sources. We will explore the origins of the Christian cult of icons in the Early Byzantine period and its roots in the Greco-Roman world of paganism. Through the close analysis of icons executed over the centuries in different artistic techniques, we will examine matters of iconography, style and aesthetics. We will also have a close look at image theory, as developed by Byzantine theologians and codified in the era of Iconoclasm.

Instructor(s): Karin Krause Terms Offered: Spring

Equivalent Course(s): RLST 28704, HCHR 44004, ARTH 24014, ARTH 44014

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," "Areopagiticia, For the Liberty of Unlicensed 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): ARTH 42205, HCHR 45200

RLVC 45400. Readings in 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): RLST 21107, ISLM 45400, HREL 45401, HIJD 45400, JWSC 21107, MDVL 25400, NEHC 40470, FNDL 24106

RLVC 45805. Journeys Real & Virtual. Travel in the Pre-modern Mediterranean. 100 Units.

This course focuses on the art of travel in the Medieval and early modern Mediterranean. From the late Middle Ages through the sixteenth century, European pilgrimage to the Holy Land constituted some of the most advanced experiments in representing travel, describing foreign cities, and mapping out territories. Travel accounts represent the core material around which this course is structured along with images and maps in other contexts that such experiments influenced. Course material will span the fields of religion, art, literary, and urban history, encompassing historical geography, cartography, and cultural history. Students will engage directly with the verbal and visual modes that characterize the documentary legacy of mental and physical travel in order to come to terms with the different regimes of knowledge they construct as well as the cognitive demands they place on their audience. Through a comparison of techniques, students will explore the ways in which texts, images, and maps sought to understand human interaction, visualize geographical context, locate history, and make sense of the world beyond their drama of their local experience.

Instructor(s): Niall Atkinson and Karin Krause Terms Offered: Spring

Prerequisite(s): Consent required: Please email Prof. Atkinson or Prof. Krause for request form.

Equivalent Course(s): CDIN 45085, HCHR 45805, ARTH 40585, RLLT 33020, NEHC 30585, HIST 60705

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 48610. Jewish Sufism. 100 Units.

During the Middle Ages the Jews in the Muslim world developed a robust synthesis of Jewish Spirituality and Islamic Sufism. Even those who did not subscribe to a Sufi pietistic Judaism nevertheless introduced Sufi language and ideas into their Jewish thought. This course will introduce several important figures in this Jewish Sufi movement, from Bahya ibn Paquda in 11th-century Spain to Maimonides and his descendants in 12th/14th century Egypt. There will be a section for Arabists to read Bahya's "Duties of the Hearts" in Arabic, and a section for Hebraists to read the twelfth-century Hebrew translation of it.

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

Equivalent Course(s): ISLM 48610, HIJD 48610

RLVC 50010. Writing Religion. 100 Units.

This will be a course about the craft of scholarly writing. It will consider the conventions and conflicts of writing in a field as interdisciplinary as the study of religion and will explore the opportunities for creativity, voice and style within its various forms through reading and writing. We will work on everything from the sentence to the structuring of book-length manuscripts. The class will be organized to accommodate analysis, discussion and workshop and the final assignment will be the revision of a seminar paper into an essay suitable for publication. The course is geared primarily for PhD students and should be particularly useful to those in the dissertation writing phase.

Instructor(s): S. Hammerschlag 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, SALC 50204, ARTH 40204, CDIN 50204, SCTH 50204, HREL 50204

RLVC 51000. Narrative in Crip and Queer Studies. 100 Units.

This course focuses on Crip and Queer theories of time as ways to get at varied understandings of temporality that destabilize the wobbly formation of "normal" and produce non-linear forms of life as narratable. By focusing on narrative unfolding, circling back, slowing down, and the precarity of the future, the course proceeds by putting two distinct strands of Queer and Crip Theory in conversation. We begin with what theorists have conceptualized as a distinct queer temporality (e.g. Halberstam, Freeman) alongside its complement, crip time (McRuer). We then turn to questions about queer futurity alongside critiques within Crip Theory that fully embrace the future as a way of embracing the present. Following these two strands, we see the productive dynamism and the tension between crip and queer temporalities in envisioning non-normative, non-heterosexual life.

Instructor(s): Sarah Pierce Taylor Terms Offered: Spring

Equivalent Course(s): ENGL 51023

RLVC 51210. Literature of the Shoah, Philosophy in the Shoah. 100 Units.

This seminar will focus on three authors—Charlotte Delbo, Primo Levi, and Zalman Gradowski—each of whom wrote a literary masterpiece about their experiences in Auschwitz. All of their works also raise profound philosophical questions. Delbo, a member of the French Resistance, was deported to Auschwitz and wrote a truly remarkable trilogy, *Auschwitz and After*, that makes use of a variety of literary genres. Levi, deported as a Jew, wrote two classic prose works, *If This is a Man* and *The Drowned and the Saved*. Gradowski, the least well known of these authors, was assigned to the Sonderkommando in Auschwitz. Before being murdered, he wrote two extraordinary manuscripts and buried them under the ashes of Birkenau, where they were discovered after the war. Delbo and Levi both exist in English translation. However, there is not yet a complete translation of Gradowski into English. (His manuscripts were written in Yiddish). We will read the superb French translation of his manuscripts, which is accompanied by an important critical apparatus. Reading knowledge of French is therefore a prerequisite for this course. A central concern of this seminar will be the relation between literary expression and philosophical insight. We will also take up the question of how the Shoah can be represented and what philosophy can say about it. Finally, we will consider writing as a form of ethical and political resistance. We will read these works from several perspectives.

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

Prerequisite(s): All students interested in enrolling in this course should send an application to jbararo@uchicago.edu by 12/13/2019. 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): HIJD 51210, ITAL 41201, CMLT 51210, PHIL 51210, FREN 41201, DVPR 51210

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): DVPR 53900, HIJD 33906

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 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 30600. Bioethics. 100 Units.

This lecture course will introduce you to the field of Bioethics. We will use a case-based method to study how different philosophical and theological traditions describe and defend differences in moral choices in contemporary bioethics. 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 they 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 philosophy, law, public health, and religious studies have played in such reflection. We will look at both how the practice of different disciplines has shaped the field of bioethics and in particular at how different theological and philosophical claims, methodology, and praxis have continued to shape and inflect bioethics.

Instructor(s): Laurie Zoloth Terms Offered: Spring

Equivalent Course(s): RLST 24103, SIGN 26069

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.

Equivalent Course(s): RLST 21407

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.
Instructor(s): William Schweiker Terms Offered: Autumn
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 is suggested.
Equivalent Course(s): THEO 31200

RETH 31201. History of Religious and Theological Ethics II. 100 Units.

This course traces the history of Western Religious and Theological Ethics from the Late Middle Ages to the 20th century.
Instructor(s): William Schweiker Terms Offered: Winter
Equivalent Course(s): THEO 31201

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 34799. Same-Sex Sexuality: History, Philosophy, and Law. 100 Units.

This new course examines two important historical periods in Western thought during which same-sex conduct and attraction were extensively debated, both politically and philosophically: ancient Greece and Rome, and Victorian and post-Victorian Britain. We will examine the evidence for ancient Greek and Roman attitudes and practices and the normative arguments of the philosophers, especially Plato and the Greek Stoics. Then we leap forward to Victorian Britain, where a newly honest reading of the Greek evidence provided gay men with a rallying point against Christian laws (female same-sex acts were never illegal in Britain), and philosopher Jeremy Bentham provided eloquent arguments for the decriminalization of same-sex acts (fully published only in 2013). We then pause to study a literature that questions whether sexual orientation is a timeless category or a cultural artifact, and a related debate about alleged biological accounts of same-sex desire. Then we move on to the Wolfenden Commission Report of 1957 that recommended the decriminalization of same-sex acts in Britain (with the case of Alan Turing as a central example of what troubled the reformers), along with the related legal-philosophical debate between H. L. A. Hart and Lord Devlin debate (and its roots in the earlier debate about liberty between J. S. Mill and Fitzjames Stephen).

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

Prerequisite(s): Undergraduates may enroll only with the permission of the instructor. Graduate students (Ph.D. and MA) do not need permission. Assessment is by an 8 hour take home final exam, although Ph.D. students and law students may select a paper option.

Equivalent Course(s): PHIL 24799, CLCV 24719, PHIL 34799, CLAS 34719, PLSC 34799, PLSC 24799, GNSE 24799, GNSE 34799

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 35818, PLSC 25818, PHIL 25818, PHIL 35818, CLCV 25818, CLAS 35818

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: Winter

Prerequisite(s): Prior work in philosophy or political theory recommended but not required.

Equivalent Course(s): RLST 24120

RETH 37000. Moral Theory and Philosophical Ethics. 100 Units.

This is a lecture course in support of the Religious Ethics Area doctoral examinations. It cover major thinkers and moral theories in the history of Western moral philosophy.

Instructor(s): William Schweiker Terms Offered: Winter

RETH 41775. The Ethics and Politics of Memory. 100 Units.

This seminar will examine whether, on what terms, and in relation to what communities and events there is an obligation to produce a "just public memory." Authors will include Friedrich Nietzsche, Hannah Arendt, Elie Wiesel, Avishai Margalit, W. James Booth, Paul Ricoeur, and Jeffrey Blustein. Related topics will include trauma, forgiveness, apology, honor (and dishonor), repression, and truth and reconciliation.

Instructor(s): Richard Miller Terms Offered: Winter

Prerequisite(s): Prior work in philosophy, history of religions, anthropology of religions, or religious ethics is recommended but not required.

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

Prerequisite(s): Students wishing to enroll are to petition Professor Miller (rbm1@uchicago.edu), describing their academic background and stating their reasons for wishing to enroll in the seminar by December 15.

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 45502. Religion and the Political Order. 100 Units.

This is a seminar on religion and political order, drawing on Western theological and philosophical thinkers from Aristotle to Wollstonecraft. Focal topics include religious and political authority, the ends of politics, political rationality, obedience and freedom, liberty and equality, and moral sources in nature or convention. Special attention will be paid to the role of religion in the political theories under review along with the norms and ideas that are used to conceptualize religion or to distinguish between religions in political life.

Instructor(s): Richard Miller Terms Offered: Autumn

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): PLSC 50325, PHIL 50325, GNSE 50325

RETH 50800. God And Morality. 100 Units.

This research seminar examines a fundamental question in Religious Ethics and Theology, namely, what is the relation, if any, between claims about the Divine and the human moral good. Classical and contemporary thinkers will be explored.

Instructor(s): William Schweiker Terms Offered: Autumn

Equivalent Course(s): THEO 50800

RETH 50900. Collective Agency and Responsibility. 100 Units.

In the twentieth and twenty-first century, modern western notions of individual identity, agency, and responsibility have been challenged by collective experiences. Studies of collective atrocities such as the Holocaust, apartheid, racism and sexism have informed research on collective identity, agency, and responsibility. Research and legal developments on corporate agency and responsibility add to the discussion. Finally, global environmental challenges such as climate change raise questions about the types of agents responsible for these harms and for combating them. This class will explore a number of theories of collective agency and responsibility to interrogate the differences and relationships between individuals and collectives.

Instructor(s): Sarah Fredericks Terms Offered: Spring

Note(s): Undergraduates may enroll with permission

Equivalent Course(s): RLST 24135

RETH 51204. Sustainability. 100 Units.**RETH 51301. Workshop: Law and Philosophy. 50 Units.**

Substantial Writing Requirement. The theme for 2019-20 is "Migration and Citizenship." This is a seminar/workshop many of whose participants are faculty from various related disciplines. It admits approximately ten students. Its aim is to study, each year, a topic that arises in both philosophy and the law and to ask how bringing the two fields together may yield mutual illumination. Most sessions are led by visiting speakers, from either outside institutions or our own faculty, who circulate their papers in advance. The session consists of a brief introduction by the speaker, followed by initial questioning by the two faculty coordinators, followed by general discussion, in which students are given priority. Several sessions involve students only, and are led by the instructors. Students write a 20-25 page seminar paper at the end of the year. The course satisfies the Law School Instructor(s): D. Guillery; M. Nussbaum Terms Offered: Autumn Spring Winter Prerequisite(s): Students are admitted by permission of the two instructors. They should submit a c.v. and a statement (reasons for interest in the course, relevant background in law and/or philosophy) to the instructors by e-mail by September 20. Ph.D. students in Philosophy and Political Theory and law students do not need permission.

Note(s): Students must enroll for all three quarters to receive credit.

Equivalent Course(s): PHIL 51200, HMRT 51301, GNSE 50101, PLSC 51512

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 implications 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): PHIL 51516, PLSC 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 52990. Good and Evil: Reading Levinas and Arendt. 100 Units.

Our goal is to reflect on a puzzle: why do humans choose to be good or evil? Note how the shape of the question is complex and self-reflective, assuming that moral action is a choice. But is it? How do we understand the human capacity for good and for evil? What is meant by these categories? This seminar will respond to the complexities of this question by reading the work of two master Jewish philosophers, Emmanuel Levinas and Hannah Arendt. They share a certain history and a fascination with the question: both were gifted students and favorites of Martin Heidegger, the German philosopher who joined the Nazi Party promptly and enthusiastically. Both narrowly escaped from the Holocaust (Shoah.) Both then turned their research toward the problem of human relationally, duty, judgment and moral action. Both produced a large body of dense, intricate moral theory that has come to define post-modern Jewish thought. We will read their works slowly, using the manner of classic text study that characterizes the classic study of tradition texts in Jewish religious life. The first 5 sessions will focus on Levinas, reading *Otherwise Than Being*, considered by many to be his masterpiece, and a selection of his philosophical essays. The next 5 sessions will focus on Arendt's *Responsibility and Judgment* and *The Origins of Totalitarianism*. Both texts respond to our puzzle of moral agency, responsibility and moral action.

Instructor(s): Laurie Zoloth Terms Offered: Autumn

Prerequisite(s): Undergraduates may enroll with permission, and must have taken a course in modern philosophy.

Equivalent Course(s): RLST 23606

RETH 53219. Justice in an Unjust World: Theories of Justice. 100 Units.

Classic theories of justice suggest an essential situation of scarcity and a modality and a justification for distribution of social goods. Yet each theory also assumes a particular ontology and a relationship to some larger order, a social contract with others; a covenant with an heteronomous law giver, sacred, or historical, or some internalized structure. The self who is situated in a world of scarcity is thus variously portrayed as an independent person with rights, a subject with duties, or a moral actor with capacities and desires. Against these theories, of course, is a material world of human existence which is rarely understood as "fair." This seminar will explore seven leading theories of justice in detail, and will assess the potency, practicality and principles of each.

Instructor(s): Laurie Zoloth Terms Offered: Winter

Prerequisite(s): Undergraduates may enroll, but need a prior course in ancient, medieval, or modern philosophy.

Equivalent Course(s): RLST 24102

RETH 53335. Religion, Law, and Politics. 100 Units.

This seminar examines the conceptualization and realization of religious liberty and the separation of church and state. We explore philosophical precepts and historical contexts, review the state of the law, and address current controversial issues.

Terms Offered: Spring

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 53510. 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: Winter

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): CLAS 45818, PLSC 55818, PHIL 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.**

This course examines the influence of Karl Marx and Marxist thought on the study of religion. As an introduction to religion, it does not provide a comprehensive survey of concepts or methodologies in religious studies and current scholarship on religious traditions. Rather, we will focus on how one foundational thinker inaugurated a wide range of intellectual debates and moral critiques that have shaped approaches to the study of religion. Over ten weeks, we will take up various strands of Marx's theory and method to consider key themes in religious thought and practice across disciplines, periods and geographic regions. These themes address core questions such as: "what is a human and what is a subject?"; "what is at stake in interpreting a sacred text?"; "what is a global religion?"; and, "what is heteropatriarchy and what does ritual have to do with it?"

Instructor(s): Angie Heo Terms Offered: Autumn

Prerequisite(s): All MA and AMRS students are required to take this course. MDiv students are required to take this course or Classical Theories of Religion (HREL 32900). This class is one of the Divinity School's courses that requires a quality grade. Students must earn a B- or above to fulfill the requirement.

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 60000. Arts of Teaching. 000 Units.**DVSC 60010. Dean's Seminar. 000 Units.****DVSC 60020. Craft of Teaching Elective. 000 Units.****DVSC 60030. Teaching@Chicago. 000 Units.****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): HCHR 30200, HIST 31902

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): RLIT 30402, HIJD 30402, JWSC 21402

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.

Instructor(s): William Schweiker Terms Offered: Autumn

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 31201. History of Religious and Theological Ethics II. 100 Units.

This course traces the history of Western Religious and Theological Ethics from the Late Middle Ages to the 20th century.

Instructor(s): William Schweiker Terms Offered: Winter

Equivalent Course(s): RETH 31201

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 34619. Giorgio Agamben's Homo Sacer Project. 100 Units.

The seminar will attempt to work through the nine (mostly short) volumes that constitute Agamben's effort to articulate a theory of the ways in which human life is "politicized," comes to be inscribed relations of power and authority. Special consideration will be given to Agamben's recourse to literature-above all, to the work of Kafka--in the elaboration of his theory.

Instructor(s): Eric Santner and Ryan Coyne Terms Offered: Spring

Note(s): Undergrads welcome with permission of instructor

Equivalent Course(s): DVPR 34619, GRMN 34619

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; Derech Eretz; Maimonides' 'Eight Chapters'; Bachya ben Asher's moral proems; 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 Luzzatto, '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.

The Spirituality of the Sixteenth century examines both Protestant and Catholic thinkers who wrote treatises that allow us to see how theological doctrines were experienced spiritually. Three of the main themes are the role of experience, "spiritualism" of various forms, including mysticism and appeals to the inner authority of the Spirit. We will look at writings by Luther, Calvin, the German Theology, Thomas Muntzer, Carlstadt, Franck. the Anabaptists, and Catholic thinkers such as Juan de Valdés, Ignatius of Loyola and Teresa of Avila.

Instructor(s): Susan Schreiner Terms Offered: Spring

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 40801. Theology and Cultural Studies. 100 Units.

This course will study models of cultural studies and we will put these theoretical constructs in conversation with models of theology. Indeed, all theologies arise out of human culture and the attempt of the human being to make ultimate meaning out of all that he/she has created. Students will engage different cultural analyses and develop their own cultural approach to constructing theologies interacting with cultural studies.

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 41190. The Theology of James H. Cone. 100 Units.

James H. Cone died in 2017. He was known as the founder of new a discipline -- liberation theology from the perspective of black Americans. We cover the beginning and end of his academic writings, including his last book published after his death.

Instructor(s): Dwight Hopkins Terms Offered: Winter

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): RLST 20702, HCHR 41700, FNLD 23113

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 42300. Readings in Luther's Theology. 100 Units.

This course concentrates on the development of Luther's thought and includes several genres, including disputations, exegetical works, and theological treatises. By means of these readings we will follow Luther as he delves into the doctrine of human nature, the nature of sin, the theology of the cross, justification by faith and the role of the Spirit in his polemics against the "enthusiasts." We will also be analyzing his underlying concerns and presuppositions about such issues as the nature of reality, the concern with deception and the certainty of salvation.

Instructor(s): Susan Schreiner Terms Offered: Spring

Equivalent Course(s): HCHR 42300

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 43959. Varieties of Dominican Mysticism: Albert the Great, Meister Eckhart, and Catherine of Siena. 100 Units.

This seminar will focus on three major Dominican mystical theologians: Albert the Great, Meister Eckhart and Catherine of Siena and, through a study of their thought, map out developments in late medieval mysticism and intellectual history. The focus will be on the mystical path towards union with God, with a sub focus on the mediating role of nature and natural philosophy on the one hand and of the church and sacraments on the other.

Instructor(s): Willemien Otten Terms Offered: Winter

Prerequisite(s): Knowledge of Latin and/or German is recommended but not required

Equivalent Course(s): HCHR 43959

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 theologians. 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): Dwight Hopkins Terms Offered: Spring 2016-17

THEO 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, HIST 60606, HCHR 44804

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 46006. Approaches to Suffering: Theological Perspectives and Contemporary Meditations. 100 Units.**

Framed by a consideration of Susan Sontag on the representation of suffering, Elaine Scarry on *The Body in Pain*, and Judith Butler on grievable life, this seminar will seek to extend and enrich such contemporary meditations through conversation with varied theological approaches to suffering. One thesis of the course is that theodicy need not be viewed as the chief theological approach to suffering. Through close reading of selected works, we will consider interpretive frames such as creation and providence, wounding and healing, and crucifixion and resurrection, together with religious responses such as introspection, contemplation, mourning, witness, and resistance.

Instructor(s): Kristine Culp Terms Offered: Spring

Prerequisite(s): This course is open to undergraduates with permission of the instructor.

THEO 46705. Suffering and the History of the Interpretation of Job. 100 Units.

Equivalent Course(s): HCHR 46705

THEO 47200. Barth's Church Dogmatics. 100 Units.

This course will consider several of the most important sections of Barth's magnum opus, the *Church Dogmatics*.

Instructor(s): K. Hector Terms Offered: Autumn

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, HCHR 47717, HIST 64301, HREL 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 50800. God And Morality. 100 Units.

This research seminar examines a fundamental question in Religious Ethics and Theology, namely, what is the relation, if any, between claims about the Divine and the human moral good. Classical and contemporary thinkers will be explored.

Instructor(s): William Schweiker Terms Offered: Autumn

Equivalent Course(s): RETH 50800

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. Bettenson, 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): HIST 66003, HCHR 51703

THEO 52225. Social Entrepreneurship. 100 Units.

This course is an experiment. We will explore the possibility or reality of the following. Doing good requires capital and capital can do good. This is a major debate. Even before the 2008 financial crisis, most Divinity Schools, seminaries, and theological schools probably held the view that money is the root of all evil. Specifically, at the University of Chicago business school, Milton Friedman, one of its noted Nobel Prize winning thinkers, argued that the purpose of business is to maximize profits for its shareholders. And, for business to engage in the social is tantamount to dabbling in socialism. So, on one side of the campus, we find a legacy of bottom line profit for the wealthy. On the other side of the campus, we find a tradition of transcendent values for the people and notions of the common good. Is it God versus Mammon? The Divinity School versus the Business School? Can profit and purpose and cause and commercialization work together in harmony toward the same transcendent goals?

Instructor(s): Dwight Hopkins and Steve Peterson Terms Offered: Spring

Equivalent Course(s): SSAD 52225

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 53315. Elements for a Theological Concept of Revelation. 100 Units.

See Divinity website for a complete course description

Instructor(s): Jean-Luc Marion Terms Offered: Spring

Equivalent Course(s): DVPR 53315

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, HIJD 53359, PHIL 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): PHIL 56715, SETH 49702, DVPR 54712

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 70000. Advanced Study: Theology. 300.00 Units.

Advanced Study: Theology



COMMITTEES OF THE FACULTY AND AREAS OF STUDY

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>).

- 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 the Americas
- RETH Religious Ethics
- RLVC 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, R. Miller, W. Otten, 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, M. Mitchell, W. Otten, J. Robinson, J. Stackert, E. Walsh

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, Literature & Visual Culture focuses on the critical and interpretive study of literary texts.

Faculty: A. Doostdar, S. Hammerschlag, M. Kapstein, K. Krause, F. Meltzer, J. Robinson, R. Rosengarten, S. Taylor, A. Venkatkrishnan, 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:

- S1-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 THE AMERICAS

Religions in the Americas 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 the Americas 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.

NB: Information pertains to all students accepted in 2017 and forward. Current doctoral students may opt to take the exams listed below.

Students admitted prior to 2017 may take Comprehensive Exams from the previous RETH reading lists and instructions, which can be found here (<https://divinity.uchicago.edu/sites/default/files/imce/pdfs/Academics/ExamGuidelines/RE%20guidelines.pdf>) (PDF).

Statement of Written and Oral Qualifying 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.

Procedures

Each written examination is four hours long, closed book. The oral examination is two hours long. Successful completion of the Qualifying Examinations requires passing grades on the written examinations, the research paper, and the oral examination.

Qualifying Examinations in Religious Ethics and Faculty Supervisors

Each exam will be drafted by two members of the Religious Ethics faculty and will be read by all full-time faculty members in the Religious Ethics area for the student's oral defense. Students applying to the Area through an internal petition and students who are drafting their program of study are to have both faculty supervisors overseeing each examination sign off on their forms. Faculty who oversee the drafting of the Qualifying Examinations are:

- RETH I: Religious and Theological Ethics: Professors Miller and Schweiker
- RETH II: Moral Theory and Philosophical Ethics: Professors Fredericks and Schweiker
- RETH III: Religion and the Political Order: Professors Miller and Schweiker
- RETH IV: Religious Ethics and the Sciences: Professors Fredericks and Miller
- RETH V: Religion, Society, and Culture: Professors Fredericks and Miller
- RETH VI: Comparative Religious Ethics: Professors Fredericks and Schweiker

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.

Progress Conference format

The progress (or pre-exam) conference is normally held in the spring quarter of the second year, or the fall of the third year. In Theology, the progress conference is held with the student's panel of examiners for the qualifying examinations, 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.

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.

Given the purpose of the examinations in the Theology area stated above, all examinations will have "set bibliographies," meaning 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.



REGISTRATION REQUIREMENTS

The policies below complement those stated in the University Student Manual (<https://studentmanual.uchicago.edu>).

For all degree programs: Students are not permitted to take more than four courses per 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 specific number of quarters of registration. M.A. students must register for the equivalent of six quarters, not including the summer quarter (i.e. five full-time quarters and two half-time). M.Div. students register for the equivalent of 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.

Students are generally expected to register in consecutive quarters of the academic year, Autumn-Winter-Spring. Students in master's programs may interrupt their program of study through taking a Leave of Absence 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 program and the Dean of Students.

Students in a master's program who have not graduated at the end of their final quarter of course 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.

Ph.D. Program

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 PhD 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; see Student Manual for University policy), they are Administratively Withdrawn. Students who have been Administratively 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.

Ph.D. students are eligible for all the privileges and rights of full-time students, such as access to Student Health Services 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.

Pro Forma Status, Leave of Absence, and Parental Leave

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. Quarters registered in Pro Forma are counted toward the total time 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.

The University Graduate Student Parent Policy includes three academic support options: Academic Modification, Leave of Absence, and Milestone Extension. A complete description of these options is in the Student Manual. (<https://studentmanual.uchicago.edu/parents>)As students plan for the birth or adoption of a child, they are encouraged to consider all their options with the Dean of Students, their advisor, and the Director of Doctoral Studies, as appropriate, to discuss the their path and timeline to graduation.

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.



SPECIAL COURSES AND PROGRAMS

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

DVSC 45100	Reading Course Special Topic	100
DVSC 49900	Exam Preparation: Divinity	100
DVSC 50100	Research: Divinity	100
DVSC 59900	Thesis Work: Divinity	100

Registration in these special courses allows advanced students to pursue individualized studies within the Divinity School. 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." In 2018 Professors Sarah Hammershlag, Sarah Fredericks, and Angie He offered a "Roundtable on Religion, Gender, and Sexuality."

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 Erika Dornfeld, Director of Field Education and Community Engagement at dornfeld@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. For more information, visit the 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.

iThe 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 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 for more information.



PRIZES

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:
 - 2014 Steven Michael Grafton Philp
 - 2013 Kelly Anne Gardner
 - 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:
 - 2019 Sarah Lusche *and* Sara Lytle
 - 2018 Lucas Allgeyer
 - 2017 Saeed Richardson
 - 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:
 - 2019 Russell Johnson
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:
 - 2019 Caroline Anglim
 - 2018 Yitzhak Bronstein and Dahlia Herzog
 - 2012 Rachel Graaf Leslie
 - 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.
 - 2019 David Ridge, for an essay entitled, "The Reversal of Job's Fortunes and the Limits of Human Knowledge" and Hannah Gene Kessler Jones, for an essay entitled, "Disgrace in Israel: Narrative Ambiguity and Patriarchal Anxiety in the Ancient Reception of Genesis 34".
 - 2018 Sun Bok Bae
 - 2013 and 2014 Liane Marquis
 - 2012 Jessica Andruss
 - 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.
 - 2019 Cathleen Chopra-McGown, Kelli Gardner, Elizabeth Sartell, and Yonatan Shemesh
 - 2018 Emily Crews, Aaron Hollander, Russell Johnson
 - 2017 Katherine Mershon and Michael LeChevallier
7. The Noyes Cutter Prize 2019 was awarded to Christine Trotter, for an essay entitled, "A New Reading of 1 Thessalonians 4:9-12 Based on its Context of Consolation"



GRADING SYSTEM AND OFFICIAL RECORDS

Grading System

The course marks used in the Divinity School are A, B, C, and D (all of which may have + or – modifiers) as well as P, F, R, and I or NGR. Marks above B-, or a mark of P, indicate a passing grade. The marks of B-, C, D and F indicate unsatisfactory work and carry no course credit.

The University Registrar maintains the following policy: “The end of the quarter for Autumn, Winter, and Spring is the Saturday of the 11th week. The end of the Summer Quarter is the Saturday of the 10th week. Degree conferral takes place on the Friday of the 11th week in the Autumn and Winter Quarters, the Friday of 10th week in Summer Quarter, and the Saturday of the 11th week in the Spring Quarter. Grades for graduating students must be submitted online by 11:59PM the Saturday one week before awarding of degrees. (If submitting a paper grade sheet, the deadline is 3:00PM on the Friday one week before awarding of degrees). All other final grades must be submitted to the University Registrar the Tuesday following the end of Winter and Spring Quarters and the Wednesday following the end of Summer and Autumn Quarters.” If an instructor does not submit grades by this time, the mark of NGR will appear on the transcript.

The mark of P indicates a passing grade. The student should be in contact with the instructor at the beginning of a course to determine what constitutes a P. Both student and instructor should have a written record of what constitutes a P for the course.

The mark of R indicates that the student registered for the course as an auditor. It does not count for credit. Such registrations may only be undertaken with the permission of the instructor and must be performed by the Dean of Students Office. To register for a course as an auditor, the student must obtain the instructor’s approval and submit it to the Dean of Students office.

The mark I (Incomplete) 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. Students who wish to take an Incomplete in a course must make a formal request using a form available from the Dean of Students office. Students have one year in which to complete Incomplete coursework, after which the I becomes permanent, and any grade submitted will be placed next to the I (e.g. I/B+). Students on financial aid should consult with the Graduate Financial Aid office to determine if and how a grade of I will affect their eligibility for loans.

Masters levels students (M.A. or M.Div.) with more than three Incompletes or ungraded courses on their transcript at the beginning of an academic year may not register for that year. Ph.D. students must resolve any Incompletes before taking qualifying exams.

Satisfactory Academic Progress

Following federal financial aid regulations, all students must be enrolled quarterly in course work and must maintain satisfactory academic progress in their program of study.

For all students, satisfactory academic progress is determined annually through progress reviews in the spring quarter for academic purposes, or at other intervals upon recommendation by the faculty and action by the Committee on Degrees, and by the Student Loan Administration in the summer for federal loan eligibility.

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 more than three incomplete grades, or 2) any student has not received a grade for coursework within one calendar year of the course enrollment.

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. Grade possibilities for 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.

All students in the Divinity School have their progress reviewed annually in the Spring Quarter. Students in Master’s degree programs are reviewed by their program directors, with support from the Dean of Students

office. Students in the PhD program are reviewed by their area faculty with external examiners or dissertation committee members as appropriate, either as part of a program milestone (e.g. Second-Year progress conference, Qualifying Exams) or as part of the area's general review of its PhD students.

When the progress review suggests that a student is not making satisfactory academic progress, the Dean of Students office will contact the Director of Doctoral Studies and the faculty advisor in the case of doctoral students, or the program director in the case of masters students, to review the student's case. After such consultation, the Dean of Students may bring the student's case for review by the Committee on Degrees, which may impose academic probation.

If probation is warranted and administered, the student will be notified in writing by the Committee on Degrees regarding a) what is required to regain good academic standing and b) the deadline for doing so, normally 1-2 quarters. Failure to meet the terms of probation will result in the student's withdrawal from the program. A student may only be on probation once during their course of study. If a student who has already been on probation subsequently fails to achieve satisfactory academic progress a second time, the Committee on Degrees may withdraw the student from the program.

Of course, there are personal and/or medical situations that may require reconsideration of these probation policies for students and candidates. These individual cases will be considered through the lens of University policies pertaining to leaves of absence, milestone extensions, and academic modification by the Dean of Students, the student's program director, and the Committee on Degrees, which has final jurisdiction over a student's standing in the program. (Doctoral students should consult the PhD student handbook, which has additional information about how Leaves of Absence affect eligibility for time to degree requirements.)

A student who anticipates difficulty in maintaining academic progress should speak with their advisor, program director, or the Dean of Students or Associate Dean of Students.

Students should be aware the Federal loans are contingent upon satisfactory academic progress. More information can be found at <https://financialaid.uchicago.edu/files/documents/2018-2019-graduate-financial-aid-handbook.pdf>.

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.

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

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.

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 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 in 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 office concerning eligibility for admission. International applicants should contact the Dean of Students office 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 support the student's stipulated doctoral research agenda and to graduate level competency in the academic study of religion, broadly.

APPLICATION TO THE PH.D. PROGRAM FOR M.A. AND M.DIV. STUDENTS

Students in their final year of the Divinity School M.A. or M.Div. programs, or in the year following their graduation from the M.A. or M.Div. program, 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.

There is no internal petition system for M.A. or M.Div. students; all applicants to the Ph.D. program use the same application process and timeline, with the following exception: Students whose GRE scores expired during their time in the M.A. or M.Div. program may use their expired score in their Ph.D. application within two years of graduating from the M.A. or M.Div. program.

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 August. Application submission deadlines for Autumn 2020 matriculation to the School's four degree programs are as follows:

- **Doctor of Philosophy (PhD):** January 7
- **Master of Arts (MA) and Master of Divinity (M.Div.):** January 7 [priority deadline]; April 15 [second round deadline]; August 1 [Final deadline]
- **Master of Arts in Religious Studies (AMRS):**
 - **Domestic Applicants:** October 15 for Winter Quarter admission; January 15 for Spring Quarter admission; April 15 for Autumn Quarter admission.
 - **International Applicants:** October 15 for Spring Quarter admission; January 15 for Autumn Quarter admission; April 15 for Winter Quarter 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 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 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. Applicants should consult with the online application to see specific question prompts.
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. For Ph.D. applicants: 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. All applicants must submit a sample of academic writing; the recommended length is fifteen to twenty-five (15-25) 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> 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.
- Per University policy, regular admission for all international applicants who do not otherwise receive a language test exemption requires a minimum TOEFL total score of 104 or higher and minimum sub-scores of 26, or IELTS minimum overall score of 7 and minimum sub-scores of 7. If an applicant has a score under the above thresholds and is still being considered for admission, the applicant must:
 - Retake TOEFL/IELTS and meet the minimum score requirements;
 - Or, if the TOEFL Speaking/Listening score is 23 or higher, or the IELTS Speaking/Listening score is 6 or higher, the applicant may take the University's Academic English Proficiency Assessment.
 - If the applicant scores 'Proficient,' they may be admitted and encouraged to take the Academic English Pre-Matriculation Program (AEPP)-Writing.
 - If the applicant scores 'Functional,' they may be admitted and required to take AEPP-Speaking.

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

Finances

Tuition and Fees

Tuition, fees, and other charges for the 2019-20 academic year are available at the Office of Bursar website: <https://bursar.uchicago.edu/divinity-school-2/>.

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

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.
- No tuition is assessed when a student has been granted an official Leave of Absence.

Other Fees

Students should consult the Office of the University Registrar (<https://registrar.uchicago.edu/records/policies-regulations/fees>) and the Office of the Bursar (<https://bursar.uchicago.edu/divinity-school-2/>) for information on additional fees.

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/>). Students who are contemplating a leave of absence should consult with the U-SHIP office and the Dean of Students Office on implications of their planned Leave for health insurance eligibility.

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..

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.

Students on Leave of Absence in any given quarter do not receive their stipend during that quarter.

Ph.D. Students

PhD students admitted to the Divinity School receive six years of fellowship, comprising full tuition support, a \$27,000/year living stipend (disbursed as a combination of direct stipend pay and teaching remuneration), up to four summer research stipends of \$4,000 each, and a stipend for the individual insurance premium through the University Student Health Insurance Plan (U-SHIP). Renewal of funding from year to year is conditional on satisfactory academic progress as outlined in the Doctoral Student Handbook. Students on Leave of Absence in any given quarter do not receive their stipend during that quarter. Students who take Parental Leave are eligible for continued funding during their leave. Further information is available at <https://studentmanual.uchicago.edu/parents>.

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 sixth 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 the Provost's, Harper, and Mellon dissertation completion fellowships; Divinity School dissertation completion fellowships; and many external fellowships. Information on these fellowships is available at the Divinity School website. Students are also strongly 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.

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) about Swift Cares and other resources for emergency funding.



STUDENT LIFE

Swift Hall

The Divinity School is located in Swift Hall, at the heart of the main quadrangles of the University of Chicago campus.

Swift Hall houses the administrative offices of the Divinity School, the offices of the faculty and staff, class and seminar rooms, Swift Lecture Hall, Swift Common Room, a student lounge, and a coffee shop. On occasion, University facilities outside of Swift Hall are used for classes and meetings. The John Nuveen Wing of Swift Hall houses the Martin Marty Center, dedicated to the public understanding of religion. It contains offices, seminar rooms, and a small reference library for the use of research fellows.

More information about campus, the community, and visiting can be found at <https://visit.uchicago.edu>.

The campus is accessible from downtown Chicago by Metra commuter train (from Randolph and Michigan to 59th Street, University of Chicago stop); by bus (CTA No. 6 Jackson Park Express, boarded along State Street in the Loop); and by car (via Lake Shore Drive). Persons arriving at O'Hare or Midway Airports may take the Omega Airport Shuttle (phone: 773-483-6634; web site: <http://www.chicago-airport-shuttle.com/omega-shuttle.htm>) to Ida Noyes Hall at the University, approximately three blocks from Swift Hall.

Divinity Students Association

The Divinity Students Association (DSA) is an organization run by and for University of Chicago Divinity School students. The organization attempts to contribute to many spheres of life in the Divinity School: academic, professional, and social. Above all else, the DSA is committed to fostering a true community of Divinity students from every degree program.

DSA funds student academic clubs: one for each area of concentrations and many others sparked and organized by students according to their interests. DSA also funds major events and conferences that several clubs organize.

In addition, DSA funds several grant programs for students. Please visit the DSA website for more information.

The Martin Marty Center

The Martin Marty Center, established in the spring of 1998 to recognize Professor (emeritus) Martin E. Marty's manifold contributions to the understanding of religion, aims to promote research that is oriented toward public life and toward the role that religion plays in culture. The Marty Center oversees the development of major faculty research projects; sponsors a student research colloquium, and fosters interactive connections to those public constituencies for whom specific research projects in religion will have significant consequences. For more information, please visit the Marty Center website.

Placement

In collaboration with UChicagoGRAD, the Divinity School provides placement counseling for academic and religious leadership employment to all of its students, including seminars and workshops for students in all degree programs on essential skills including: time management, public speaking, resume preparation, creating an online professional presence, finding internships, networking, and interviewing. Questions about placement may be directed to the Dean of Students Office.

Around the University

Research Resources

The Library

As a center of intense intellectual inquiry, the University of Chicago Library shares with the University of Chicago the aspiration to be the most dynamic research and learning environment in the world, supporting the University's commitment to research and teaching in the sciences, social sciences, humanities, and the College and to using its intellectual resources to help solve the world's problems.

Even as building and preserving collections continue to be critical commitments of the Library, the Library is assuming new roles that are vital to research, innovation, and learning at the University of Chicago. In doing so, we are leveraging the deep expertise of the Library staff, are developing services that support new avenues of research, and are expanding access to and preservation of scholarly resources in ways that advance the goals of the University community and the needs of the next generation of scholars.

Religious Studies was a core component of the original library of the University of Chicago, formed around the Berlin Collection (57,630 volumes and 39,020 dissertations, or 96,650 volumes in all) and the Baptist Union Theological Seminary Library (40,000 volumes), which included the Hengstenberg Collection and American Bible

Union Collection. The Religion collection focuses on the academic study of religion rather than a confessional study with a focus on religious practice. Historic strengths of the collection include German scholarship in systematic theology, biblical studies, and the history of Christianity. The private libraries of Joachim Wach, Mircea Eliade, and Joseph Kitagawa were incorporated into the collections, thereby strengthening the Library's focus on the history of religions. The private library of Marvin Fox strengthened the Library's collection in Jewish studies, and specifically in Maimonides studies. Current strengths of the collection match those of the Divinity School (e.g., history of religions; biblical studies, especially New Testament textual and historical criticism). Thanks to the generosity of the Kern Foundation Endowed Theosophical Book Fund, the Library has a strong collection of Theosophical materials. The Religion collection is further supplemented by the many resources available in the Hyde Park neighborhood and Chicago metropolitan area.

Teaching and learning support includes reference services, course reserves, library instruction and curriculum support, bibliographic management software, and technologically equipped classrooms. Reference librarians provide orientation to library collections, services, and facilities. The reference staff is available for individual and group consultation, and can be contacted in person as well as by e-mail, telephone and online chat. The Library has a large number of subject specialist bibliographers who build and maintain the various collections, including Anne K. Knafl, Bibliographer for Religion, Philosophy and Jewish Studies. Bibliographers are available to provide specialized reference services, such as instruction in research techniques through private consultations and group workshops.

- The University of Chicago Library: <http://www.lib.uchicago.edu>
- Religion Research: <http://guides.lib.uchicago.edu/religion>
- Subject Specialists: <http://www.lib.uchicago.edu/e/about/departments/specialists.html>
- Special Collections Research Center: <http://www.lib.uchicago.edu/e/scrc/>
- The Association of Chicago Theological Schools: <http://www.actschicago.org/>

Housing

Living Accommodations

The University of Chicago provides a variety of living options for its graduate students. Graduate Student Housing provides a wide variety of apartment sizes, designs, and rates. Individual buildings in the system may have parking, be pet-friendly, and/or be ADA (Americans with Disabilities Act) compliant.

Additional information on housing options, including current costs, is sent to all newly admitted students.

The UChicago GRAD Housing Resources site contains useful tips and resources that will help you plan out your apartment search, understand your rental agreement (the lease), and familiarize yourself with your rights and responsibilities as a renter.

International House

International House of Chicago was founded in 1932 through a gift from John D. Rockefeller, Jr. Currently I-House is not available as a housing option for graduate students. Occupancy is planned for the near future; check the I-House website for current information. I-House sponsors a wide array of internationally focused programs.

Disciples Divinity House

Disciples Divinity House of the University of Chicago is a foundation for theological education directly affiliated with both the University and the Christian Church (Disciples of Christ). Its major purpose is to provide scholarships and related educational services to Disciples of Christ students attending the Divinity School. In addition, Disciples House maintains an ecumenical coeducational residence facility to which all Divinity School students are welcome to apply for housing. Located at the corner of the main quadrangles of the University, Disciples House has

twenty-three furnished student rooms, a common room, library, chapel, and community kitchen. During the academic year, Disciples House sponsors a series of lectures and colloquia and subsidizes social activities organized by an elected student council.

Private Housing

The private housing market in the neighborhood around the University is generally tight. Students interested in housing outside the University system are advised to come to Chicago well in advance of the opening of the quarter in which they enter the University in order to secure accommodations. It is virtually impossible to obtain private housing by telephone or mail. The University itself does not have an off-campus housing office, nor does it maintain listings of inspected and approved private housing. However, private real estate companies publish lists of housing available in the Hyde Park area and online resources are available, including <http://marketplace.uchicago.edu>.

Health Insurance

The University requires all students, other than those in programs explicitly excluded to carry adequate medical insurance to cover, among other costs, hospitalization and outpatient diagnostic and surgical procedures. If the student resides in Chicago, the insurance must cover medical care other than emergency care in the Chicago area. The insurance requirement may be satisfied in one of two ways:

- Enrolling in the University Student Health Insurance (U-SHIP) plan offered by the University, or
- Completing the online insurance waiver application before the open enrollment deadline. The waiver application requires the student to certify that his or her insurance coverage is comparable to the U-SHIP plan.

Please visit Student Health and Counseling Services for more information, including current rates.

Mandatory Quarterly Fee / Student Service Fee

Please consult the Bursar's Office website.

For Students Who Are Parents

The Divinity School recognizes that the decision to begin a family often coincides with the years during which students are engaged full-time in graduate school. The University has implemented a number of policies to help students navigate both their academic and family lives. Students who are or expect to be parents should consult the Graduate Student Parent policy in the Student Manual.

Additionally, students are encouraged to make use of the wide range of resources for graduate student parents, including the Family Resource Center, which hosts a drop-in play space and a wide variety of classes, publishes the UChicago Student Parent Resource Guide, advises student parent organizations, and maintains a list of spaces convenient for nursing mothers. Students are reminded that in accordance with Illinois state law, mothers may breastfeed in any location, public or private, where they are otherwise authorized to be.

Transportation and Getting Around

UChicago offers many transportation options for students, faculty, staff, and visitors who come to campus. These offerings include the free UGo shuttles that travel on a variety of daytime and nighttime routes throughout the greater campus area; more than 20 parking lots, including a large parking garage on Campus North; and several Chicago Transit Authority (CTA) bus routes that travel on and near campus. Many of these local CTA bus routes are free or discounted for University members as part of an agreement with the CTA. An express bus route links the main campus with the University's downtown Gleacher Center and near-north Chicago. A shuttle links the main campus with the 53rd Street/Lake Park office building.

For an overview of transportation information at UChicago, please visit <http://safety-security.uchicago.edu/transportation/>. This site also contains information about car sharing services, bike sharing and bicycling in the area, transportation for injured or disabled students, and more.

Security

The University of Chicago Police Department (UCPD) operates twenty-four hours a day, seven days a week, on campus and throughout the Hyde Park-South Kenwood neighborhood— the area bounded by 37th Street, 64th Street, Cottage Grove Avenue, and Lake Shore Drive. Members of the department are committed to conducting their work in a respectful and dignified manner while providing a safe environment for those who live, learn, and work in our community. Officers are armed and fully empowered to make arrests in accordance with the requirements of the Illinois Law Enforcement Officers Training Board and consistent with Illinois state statutes. University Police and the City of Chicago Police Department work together by monitoring each other's calls within the University Police's coverage area. UCPD services include bicycle and laptop registration, assistance in installing child safety seats, and the safety escort program.

University Police headquarters is located at 6054 South Drexel Avenue, Chicago, Illinois 60637 (phone: 773-702-8181). Website: <http://safety-security.uchicago.edu/safety/>

Spiritual Life on Campus

There are numerous religious groups at the University and in the neighborhood that welcome student participation in their programs and worship. The Office of Spiritual Life serves as a destination for all things spiritual and religious at the University of Chicago.

Following is a partial listing of religious groups and/or campus ministries at the University:

- Asian-American InterVarsity
- The Baha'i Association
- Brent House Episcopal Campus Ministry
- Buddhist Association
- Calvert House Catholic Campus Ministry
- Campus Crusade for Christ

- Chabad Jewish Center
- Christian Science Organization
- Graduate Christian Fellowship (InterVarsity)
- Hillel (The Newberger Hillel Center for Jewish Life)
- Hindu Student Sangam
- InterVarsity Christian Fellowship
- Latter-Day Saints Student Association
- Lutheran Campus Ministry (Augustana Lutheran Church)
- Muslim Students Association
- Orthodox Christian Fellowship
- Quaker House
- Rockefeller Memorial Chapel
- Unitarian Universalist Campus Ministry
- United Protestant Campus Ministry
- University Church (Disciples/UCC)

Four groups regularly hold worship in the Joseph Bond Chapel, located adjacent to Swift Hall:

- The Divinity School sponsors a short worship service, "Open Space," each Tuesday during the academic year. These services, planned by students, utilize the talents of students, faculty, and staff.
- Brent House, the Episcopal campus ministry, offers a Eucharist service Thursdays at noon during the academic year
- The Muslim Students Association holds its Friday noon prayers throughout the year
- Calvert House, the Roman Catholic campus ministry, offers a Eucharist service every Sunday at 11:00 a.m.

Identity and Inclusion on Campus

The Center for Identity + Inclusion creates intentionally diverse and inclusive communities, serving as a bridge builder by engaging students and members of the University community of all backgrounds to ensure personal, academic, and professional growth and success. Their site gives more information as well as information about the Office of Multicultural Student Affairs; LGBTQ Student Life, and Student Support Services. See more at <https://inclusion.uchicago.edu>.

International Students

The Office of International Affairs (OIA) has the dual function of serving the University's international students and scholars, and its American students who are interested in grants for overseas research. OIA advises international students about United States government regulations and University rules and policies. The staff helps with personal problems and concerns arising from study in a foreign country and also acts as a liaison with international groups and activities on and around campus. OIA conducts competitions for overseas study awards, such as Fulbright grants.

Student Activities

In addition to the rich cultural and recreational opportunities provided by the city of Chicago, there is much to do in the University itself. Most University students take part in one or more of the many musical, cultural, social, religious, and political organizations on campus. Due to the large number of graduate students at the University—about twice that of undergraduates—and because many faculty members live near campus and are able to attend cultural and social events, there is much that will appeal to graduate students.

Outside of Swift Hall, with more than 400 Recognized Student Organizations (RSOs) and more groups and clubs organizations in the schools and divisions, there are countless ways to get involved in campus life. Student activities, including large-scale entertainment events and programs with an all-University focus, are mounted by student organizations using a portion of the student life fee paid by every student. Visit The Center for Leadership and Involvement to learn more about RSOs, leadership activities, governing bodies, and other cocurricular activities and campus traditions.

Student Government at UChicago includes the Graduate Council (GC), made up of representatives from each graduate area. In addition to meeting to discuss issues of interest to grad students, GC plans activities designed to encourage interaction between each academic area.

Graduate students at the University have a wide range of opportunities to participate in intramural activities, club sports, and instructional classes. All indoor and outdoor athletic facilities are open throughout the year to all students displaying a campus card. Spouses and domestic partners of students have access to facilities for a yearly fee. The athletic program provides opportunities for instruction and participation in sports such as archery, badminton, gymnastics, handball, martial arts, racquetball, rowing, squash, sailing, swimming, table

tennis, track and field, and weight lifting. The athletics department also offers opportunities to participate in approximately fifty intramural sports and forty sports clubs.

The Gerald Ratner Athletics Center includes a 50- by 25-meter swimming pool, cardiovascular exercise equipment, weight machines, free weights, a multipurpose dance studio, a competition gymnasium, and an auxiliary gymnasium, among other features.

In addition to the Ratner Athletics Center, the Henry Crown Field House provides indoor athletic and recreational opportunities to the University community. Among the features of the Henry Crown Field House are four multipurpose courts, an indoor running track, and racquetball and squash courts.



INDEX

	A	
Addresses of University Offices		3
Admissions		106
	C	
Committees of the Faculty and Areas of Study		91
	D	
Degree Programs and Requirements		10
	F	
Finances		109
	G	
General Description		8
Grading System and Official Records		104
	O	
Officers and Faculty		4
	P	
Prizes		103
	R	
Registration Requirements		99
	S	
Special Courses and Programs		101
Student Life		112
	T	
The Divinity School		2



THE UNIVERSITY OF
CHICAGO