Degree Programs

The Divinity School offers the following degree programs:

- **Master of Arts in Religious Studies (AMRS)** - a flexible program designed for those who are interested in developing a broad understanding of religious studies. It is an ideal program for those practicing other professions, such as law, medicine, business, education, journalism, the arts, etc.

- **Master of Arts in Divinity (MA)** - a two-year program providing a foundation in the academic study of religion and its adjacent fields. It offers the freedom and structure for students to develop their interests and hone their linguistic and analytical skills; study the cultures, languages, thoughts, practices, and institutions of religious traditions, both ancient and modern.

- **Master of Divinity (MDiv)** - a three-year program that prepares students academically and professionally to serve as religious/spiritual leaders and practitioners in an ever-evolving variety of roles and contexts, including leadership in existing and emerging communities of practice, chaplaincies in medical, educational, and governmental organizations and careers in mental health, social work, public policy, and community development, as well as in teaching, research, and writing. Our MDiv students represent a wide range of religious traditions and engage in a three-year sequence of coursework in religious studies alongside field education opportunities, practice labs, and multi-religious reflection seminars, laying the foundation for life-long learning, reflective practice, and courageous, creative leadership. MDiv students may participate in dual degree programs with the University’s Irving B. Harris School of Public Policy (MDiv/MPP), Law School (MDiv/JD), and the School of Social Service Administration (MDiv/MASW).

- **Doctor of Philosophy (Ph.D)** - 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. Students study the world’s religions using a variety of methods including constructive, historical, social scientific, and modes of literary and visual analysis. Students may focus their work in one of eleven Areas of Study or through a multidisciplinary course of study designed by the student in consultation with faculty. Students develop a sophisticated grasp of methods and theories, 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.

Anthropology and Sociology of Religion Courses

**AASR 30001. Memory, Commemoration & Mourning. 100 Units.**

This course focuses on the manner in which we make use of the past, the personal past, the collective past, and the place of social and historical change in retelling and rewriting life-history and history. The course begins with a discussion of memory, conceptions of the personal and historic past, and such related issues as nostalgia, mourning, and the significance of commemoration in monument and ritual. These issues are explored in a number of topics such as twentieth-century war memorials, high school and college reunions, and the Holocaust and its representation in contemporary European society.

Equivalent Course(s): BPRO 26050, RLST 28102, CHDV 27102, FNDL 23312, PSYC 25450

**AASR 30100. Anthropology of Christianity. 100 Units.**

This seminar explores conversations and debates in the anthropological study of Christianity. What social institutions and cultural features distinguish Christianity as a particular religious tradition and moral authority? What difference does the study of Christianity make for the study of culture, society, and politics? These two questions prompt our course’s consideration of Christianity’s specificity (compared to other styles of organizing social and moral life) and the study of Christianity’s contribution to more general categories of social scientific thought such as social structure, individualism, schism, political economy, mediation, and language ideology.

Equivalent Course(s): ANTH 35040

**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 30232, SOCI 20232

**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.

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

AASR 32900. Classical Theories of Religion. 100 Units.
This course surveys the development of theoretical perspectives on religion and religions in the 19th and early-to-mid 20th centuries, and the institutional and historical contexts within which they developed. Attention will be paid both to the content and distinctive contribution of the theories studied, and to their intellectual influence, as well as to the social contexts which conditioned the production of these ideas and the very assertion of a scientific study of religion(s). Thinkers to be studied include Kant, Hume, Schleiermacher, Feuerbach, Marx, Muller, Tiele, Comte, Taylor, Robertson Smith, Frazer, Durkheim, Weber, Nietzsche, Freud, James, Otto, van der Leeuw, Radcliffe-Brown, Evans-Pritchard, Wach, and Eliade.
Equivalent Course(s): HREL 32900, KNOW 35005, ANTH 35005

AASR 33000. Problems in the Anthropology of Religion I. 100 Units.
This is the first half of a two-quarter sequence examining some of the key problems in the anthropology of religion. Topics include definitions of religion, belief, performativity, embodiment, power, and authority.
Equivalent Course(s): ANTH 35051

AASR 33100. Problems in the Anthropology of Religion II: Anthropology and Theology. 100 Units.
This is the second half of a two-quarter sequence examining some of the key problems in the anthropology of religion. The topic for this quarter is anthropology’s relationship with theology.
Equivalent Course(s): ANTH 35052

AASR 33404. Religion in Modern Iran. 100 Units.
TBD
Equivalent Course(s): ISLM 33404, NEHC 33704

AASR 33900. Islam and Biomedicine. 100 Units.
This course deals with the transformations and conundrums that biomedical practice has brought about in Muslim-majority societies, with particular attention to Islamic law, policy, gender, and everyday life. We will read texts from anthropology, history and Islamic bioethics on a variety of biomedical topics.
Equivalent Course(s): RLST 26311, ISLM 33900

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.
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.
Equivalent Course(s): ANTH 23911, RLST 27650

AASR 35305. Anthropology of Food and Cuisine. 100 Units.
Contemporary human foodways are not only highly differentiated in cultural and social terms, but often have long and complicated histories. Anthropologists have long given attention to food. But, until quite recently, they did so in an unsystematic, haphazard fashion. This course explores several related themes with a view towards both the micro- and macro-politics of food by examining a range of ethnographic and historical case studies and theoretical texts. It takes the format of a seminar augmented by lectures (during the first few weeks), scheduled video screenings, and individual student presentations during the rest of the course.
Equivalent Course(s): KNOW 25305, ANTH 35305, ANTH 25305

AASR 35500. Money and Morality. 100 Units.
In this course we will study anthropological perspectives on economic behaviors and the moral ideas that guide them. We will ask how material conditions and specific cultural contexts shape religious and moral attitudes towards the exchange of various things (e.g., human body parts, heirlooms, and commodity goods). This course will be of benefit to students interested in bringing the theoretical tools of economic anthropology to bear on the study of religious practice and ideology, as well as those more broadly interested in critical perspectives on capitalism and social theories of gift and commodity exchange. Students are expected to be adept at reading and applying social theory.
Equivalent Course(s): KNOW 35501, ANTH 35107
AASR 36311. Aspirations of Justice. 100 Units.
This course examines the spiritual nature of nationalism. How do 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 spirituality. This course will focus on comparisons between India and China, and 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.
Equivalent Course(s): ANTH 35032, ANTH 23912, SALC 28606, SALC 38606

AASR 37880. Gendering Arabs: Embodiment, Agency, Affect. 100 Units.
This course explores the diverse ways that gender and sexuality are represented in contemporary cultural texts—film, fiction, and art—from the Middle East and North Africa. These creative works will be paired with critical writings from a variety of disciplinary and theoretical perspectives (gender studies, queer theory, affect theory, literary and cultural studies, anthropology, Islamic studies, and activist literature). While we will attend to the layered histories and legacies of colonialism, orientalism, globalization, military occupation, and war, our goal is to center gender discourses and practices as they are negotiated, performed, and contested by artists, writers, and thinkers in and from the region. Our readings and films emphasize how questions of agency, affect, and embodiment shape the lifeworlds and creative imaginations of cultural producers from the Middle East and North Africa.
Equivalent Course(s): ENGL 37880, CMLT 37880, CMLT 27880, ISLM 37880, CHDV 27880, ENGL 27880, GNSE 27880, GNSE 37880

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.
Equivalent Course(s): RLST 27570, ANTH 25208, GNSE 27570

AASR 37880. Islam and Modern Science. 100 Units.
This course explores the diverse ways that gender and sexuality are represented in contemporary cultural texts—film, fiction, and art—from the Middle East and North Africa. These creative works will be paired with critical writings from a variety of disciplinary and theoretical perspectives (gender studies, queer theory, affect theory, literary and cultural studies, anthropology, Islamic studies, and activist literature). While we will attend to the layered histories and legacies of colonialism, orientalism, globalization, military occupation, and war, our goal is to center gender discourses and practices as they are negotiated, performed, and contested by artists, writers, and thinkers in and from the region. Our readings and films emphasize how questions of agency, affect, and embodiment shape the lifeworlds and creative imaginations of cultural producers from the Middle East and North Africa.
Equivalent Course(s): ENGL 37880, CMLT 37880, CMLT 27880, ISLM 37880, CHDV 27880, ENGL 27880, GNSE 27880, GNSE 37880

AASR 36311. Aspirations of Justice. 100 Units.
This course examines the spiritual nature of nationalism. How do 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 spirituality. This course will focus on comparisons between India and China, and 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.
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Equivalent Course(s): ENGL 37880, CMLT 37880, CMLT 27880, ISLM 37880, CHDV 27880, ENGL 27880, GNSE 27880, GNSE 37880
Equivalent Course(s): ANTH 42418

AASR 41004. Shi‘ism and Modernity. 100 Units.
This is a graduate seminar treating various themes in contemporary Shi‘ism. Topics include marja‘iyya and authority; trans-nationalism and cosmopolitanism; revolutionary dissent and activism; state, science, and bureaucracy; and law and women’s rights.
Equivalent Course(s): ISLM 41004, ANTH 41004, NEHC 41004

AASR 41300. Anthropology of History. 100 Units.
Anthropologists have long been concerned with the temporal dimension of human culture and sociality, but, until fairly recently (and with significant exceptions), have rarely gone beyond processual modeling. This has dramatically changed. Anthropologists have played a prominent role in the so-called "historic turn in the social sciences", acknowledging and theorizing the historical subjectivities and historical agency of the ethnographic "other", but also problematizing the historicity of the ethnographic endeavor itself. The last decades have not only seen a proliferation of empirically rich and theoretically sophisticated historical ethnographies, but also a decisive move towards ethnographies of the historical imagination. Taking its point of departure from a concise introduction to the genealogy of the trope of "historicity" in anthropological discourse, this course aims to explore the possibilities of an anthropology of historical consciousness, discourse and praxis - i.e. the ways in which human groups select, represent, give meaning to, and strategically manipulate constructions of the past. In this, our discussion will not just focus on non-western forms of historical knowledge, but include the analysis of western disciplined historiography as a culturally and historically specific form of promulgating conceptions of the past and its relation to the present.
Equivalent Course(s): HIST 44901, ANTH 41200

AASR 41440. Fundamentalism. 100 Units.
Is fundamentalism a useful term that allows us to compare anti-modern movements across a range of religious traditions? Or is it a hopelessly problematic term that lumps together vastly different phenomena? This course will use the troubled career of "fundamentalism" as a window onto the modern history of religion-and the people who study it. We will begin by focusing on the origins of fundamentalism: as a description of the political mobilization of conservative Protestants in the United States at the turn of the twentieth century. From there, we will broaden our perspective, considering how the term "fundamentalist" has been applied to Islamic, Jewish, and Hindu movements, as well as to secular phenomena like Marxism and nationalism. At each step of the way we will consider not only "fundamentalism" itself but also the people who study it and those who mobilize against it. Ultimately, we will ask: is fundamentalism an idea whose time has come again, or one whose time has come and gone?
Equivalent Course(s): RLST 21440, RAME 41440, HIST 38006, HCHR 41440, HIST 28006

AASR 41550. Islam, Welfare, and Neoliberalism. 100 Units.
This course examines modern Muslim politics and its transformations in relation to dominant economic processes and paradigms. We will pay particular attention to the ways in which Islamic movements and institutions have responded to the exigencies of national welfare, economic redistribution, liberal structural adjustment, and neoliberalism. Readings will be primarily ethnographic and historical.
Equivalent Course(s): ANTH 42810, ISLM 41550

AASR 42211. Spirits of Capitalism. 100 Units.
TBD
Equivalent Course(s): HREL 42211

AASR 42214. Transnational Religious Movements. 100 Units.
This course examines the transnational reach of various religious movements drawing mainly from literature in anthropology and cultural studies. Topics that will be considered include inter-religious encounters, refugee and migrant communities, diasporic nationalism, cultural politics of globalization, and post-socialist capitalism.
Equivalent Course(s): HREL 42214

AASR 42407. Comparative and Global Christianities. 100 Units.
TBD
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.
Equivalent Course(s): RLIT 42410

AASR 42514. Witchcraft. 100 Units.
TBD
Equivalent Course(s): ANTH 42514, HREL 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.
Equivalent Course(s): ANTH 42416

AASR 42802. Ethnographies of the Muslim World. 100 Units.
This 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.
Equivalent Course(s): ANTH 55030, ISLM 42802

AASR 42808. Religion and the Cold War. 100 Units.
This is a research and writing seminar that considers the religious aspects and legacies of the Cold War. Special attention will be paid to Asia, Eastern Europe, the Middle East and post-1965 diasporic communities in the U.S. Topics include the rise of anti-communism and anti-Americanism, as well as ideologies and practices of religious freedom, atheism, liberation, racial reunification and millenarian salvation.
Equivalent Course(s): ANTH 42417, 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.
Equivalent Course(s): HREL 42907, KNOW 42907

AASR 42908. Moral Geographies. 100 Units.
TBD
Equivalent Course(s): ANTH 42445

AASR 43005. Is Modernity Disenchanted? 100 Units.
One of the dominant topos 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.
Equivalent Course(s): ANTH 43005

AASR 43202. Revelation or Revolution? The Question of Interior Worlds. 100 Units.
TBD
Equivalent Course(s): RAME 43202, GNSE 43202

AASR 43310. Feminism and Islamic Studies. 100 Units.
The goals of this course are three-fold: 1- To examine the (geo)politics of feminism as a Euro-American emancipatory project as it pertains to Muslim-majority societies; 2- to probe the conceptual work made possible by the categories of "woman" and "gender" as pioneered by feminist scholars specifically in relation to the history and anthropology of Islam; and 3- to study and evaluate self-consciously reformist projects engaging with the Islamic tradition in the modern period and the complexities of their relationship with Euro-American feminism. Rather than treating these goals in a strictly chronological manner, we will keep them in tension throughout the course.
Equivalent Course(s): ISLM 43310, GNSE 23010, RLST 23310, GNSE 43310, ANTH 42450

AASR 43500. Islamic Jurisprudence, Reason, and the State. 100 Units.
This course will explore social scientific approaches to the study of Islamic jurisprudence. We will be reading historical, legal, and anthropological literature on Islamic law, as well as introducing/revisiting anthropological theories of the state, public policy, governmentality and scientific knowledge production, in order to produce novel questions and analytics. Much of this work will be experimental and tentative as we collaboratively build on existing literature and supply our collective theoretical and conceptual toolbox.
Equivalent Course(s): NEHC 43500, ISLM 43500, ANTH 42815

AASR 44400. Public Policy and Bureaucracy. 100 Units.
This course will introduce some of the central questions and methodologies in the anthropology of public policy and bureaucracy. Students interested in ethnographically studying religious institutions and practice will be able to incorporate street-level bureaucrats, public administrators, as well as documents, statistical reports, and other mundane material and intellectual objects into analytic focus as they ask larger questions about secular and religious states, and the making of public policies. As the bulk of the theoretical literature is not specific to religion, this course will be useful for any student engaging public policy and state governance from an
anthropological perspective. General familiarity with anthropological theory and ethnographic methods will be necessary. 
Equivalent Course(s): SSAD 44440, ANTH 44400

**AASR 45000. Religion and Revolution. 100 Units.**
Modern social and political theory emerged in a world wracked by revolutions. While religion has occupied a complicated place in modern revolutionary movements (and counterrevolutionary reaction) from the very beginning, it was only in the second half of the twentieth century that many theorists began to imagine religion as anything but an obstacle for radical political change. In this seminar, we consider theories of religion and revolution in light of historical studies of revolutionary movements around the world. On the side of theory, we will read selected texts from some or all of the following: Ibn Khaldun, Karl Marx, Walter Benjamin, Hannah Arendt, Michel Foucault, Michael Walzer, David Scott. Our case-studies of revolutions may include Mesmerism in France, Voodoo in Haiti, Puritanism in England, and Shi'i Islam in Iran. 
Equivalent Course(s): ANTH 45000

**AASR 48448. American Apocalypse: Visions of the End(s) of the World. 100 Units.**
Apocalyptic thought and millenarian movements have had a powerful and enduring influence in the US. This course starts with the Millerite movement of the mid-19th century and moves through a number of case studies in the 20th century. We explore theories of the widespread appeal of apocalyptic thought in the US and interpretations of key sacred texts and recurring ideas that inform and shape the contours of debates about the end of the world. Given the significant role that Christianity has played in discussions about the nature of an imminent apocalypse in the US context, most of the examples will be from the Christian tradition. Theoretical approaches to millenarian movements, practices, and rhetoric, however, are drawn from multiple religious traditions. A number of themes will be examined including the language of violent endings alongside visions of peace and harmony in conceptions of the end, the tensions between human agency and divine action in hastening the apocalypse, and understandings of and interactions with "the world" in view of fervent hopes for and prophecies of its imminent demise, among other things. 
Equivalent Course(s): RAME 48448, RLST 28448, HCHR 48448

**AASR 49000. Secularism. 100 Units.**
This seminar explores theories and ethnographies of secularism with an emphasis on the global reach of secular ideals and their various historical materializations. We will engage a wide range of topics such as tolerance and religious difference, the legal regulation of customs and traditions, relations between liberalism and socialism, the politics of art and architecture, and technological cultures of life and death.

**AASR 49003. Islam Beyond the Human: Spirits, Demons, Devils, and Ghosts. 100 Units.**
This seminar explores the diverse spiritual and sentient lifeforms within Islamic cosmology that exist beyond the human—from jinn, angels, and ghosts to demons and devils. We will focus on theological, scientific, philosophical, anthropological, and historical accounts of these creatures across a variety of texts, as well as their literary and filmic afterlives in contemporary cultural representations. In so doing, we consider the various religious, social, and cultural inflections that shape local cosmological imaginaries. We ask how reflecting on the nonhuman world puts the human itself in question, including such concerns as sexuality and sexual difference, the boundaries of the body, reason and madness, as well as the limits of knowledge.
Equivalent Course(s): GNSE 49003, GNSE 29003, RLST 29003, CMLT 49003, ANTH 49003, KNOW 49003, ISLM 49003, NEHC 49003, CMLT 49003, ANTH 29003, NEHC 29003

**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): SOCI 50081, SCTR 50081, PHIL 53356

**AASR 50092. Sem: Religion and Politics. 100 Units.**
In this seminar we will consider meanings of religion and politics, and examine their interactions from a comparative perspective. After digesting alternative theoretical understandings of the relationship between religion, states, and political processes, we will turn to empirical accounts that illuminate historical and local issues at points around the globe. Among other phenomena, students will explore patterns of secularization, religious nationalism, fundamentalisms, and policy-oriented religious social movements.
Equivalent Course(s): SOCI 50092

**AASR 50201. New Narratives of Secularization and Sacralization. 100 Units.**
No description available.
Equivalent Course(s): SCTR 50201, SOCI 50101

**AASR 50207. Christianity and Korea. 100 Units.**
Selected readings on the topics pertaining to the joint study of Christianity and of Korea.
Equivalent Course(s): HREL 50207
AASR 50213. Historical Sociology of Religion - After Max Weber and Emile Durkheim. 100 Units.

In the writings of the European classics of sociology the universal history of religion was absolutely crucial. Strangely, and although the reputation of Max Weber and Emile Durkheim has constantly grown over time, this area of their interests later became marginal in the discipline. After briefly suggesting a possible explanation of this phenomenon, this class will deal with the exceptions, scholars who have contributed significantly to the sociological study of the history of religion (H. Richard Niebuhr, Will Herberg, Werner Stark, David Martin Marcel Gauchet, Robert Bellah, Jose Casanova). Additional scholars and my own writings in this area can be included if there is an interest in tracing a tradition that should have received new attention after the end of the intellectual hegemony of the secularization thesis.

Equivalent Course(s): SCTR 50213, SOCI 50124

AASR 50500. Commodity Aesthetics: Critical Encounters. 100 Units.

Walter Benjamin and Theodor Adorno’s classic writings on the relationship between cultural production, capitalism and aesthetic experience, value and embodiment are back on the anthropological agenda. Why should this be the case? What relevance does the cultural critique of the Frankfurt School hold for contemporary ethnographic projects? Although this seminar in a sense hinges on the work of Benjamin and Adorno, it is above all an attempt to locate the questions they asked in relation to a longer philosophical genealogy: broadly, German critical responses to capitalist modernity and its particular claims on the senses. Readings will include excerpts from key texts by Kant, Hegel, Marx, Lükacs, Weber, Simmel, Balasz, Krakauer, Adorno, and Benjamin.

Equivalent Course(s): ANTH 50500

AASR 50750. Dis/Enchantments. 100 Units.

In a time of planetary crisis, anthropologists and other scholars are trying to think beyond the human, beyond the Enlightenment subject, beyond the anthropocentrism of received social theory. The premise of this seminar is that the human has gone beyond the human all along, albeit in ways that are not often recognized in today’s posthumanist debates. We will explore other, older genealogies of thinking and being that have at once desired and tried to harness the explosive potential of self-loss as a modality of self-knowledge. Examples will include ‘participant observation’ as fieldwork method, theologies of participation and consubstantiality, transference and telepathy in psychoanalysis, and more. The aim is to productively derail us from prevailing cliches, so that we may better draw on archives that are at once stranger and more intimate than they at first appear.

Equivalent Course(s): ANTH 50750

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.

AASR 51100. Situations. 100 Units.

Situations: Precision in ethnographic method has grown elusive as the methods for contextualizing the objects of analysis have metamorphosed in 21st century. At least since Edmund Leach’s Political Systems of Highland Burma, ethnographers have begun to dispute the premise organizing classic twentieth-century ethnography: that societies come parcelled in identifiable units. Ethnographic method has changed just as profoundly before. Study of places originally was a replacement for study of cases. Twentieth century ethnography broke with nineteenth century evolutionary stage theories and a comparative method founded on case studies, by turning from study of cases (of primitivity, of barbarism, of peasantry, etc.) to the delineation of places, in which separate and whole cultures and societies thrived. After Leach and others, this place-based study of systems of social and cultural order has been challenged by a congeries of increasingly radical reconsiderations of sites and their situations. Culture, society and meaning are delineated now not in whole isolates but in obviously heterogeneous fields, networks, scapes (etc.). The new approach enables more productive political and historical studies of domination, asymmetry, exploitation, struggle and change. While Sahlin and Tambiah constituted a post-Sartrean “structural, historical anthropology” by the 1980s, Dirks announced a “new, critical historical anthropology” and Wolf, an “historically-oriented political economy.

Equivalent Course(s): SOCI 30590, KNOW 31100, ANTH 51210, CHDV 31210, ANTH 21210

AASR 52132. Advanced Seminar: Science / Fiction / Theory. 100 Units.

Science fiction has enjoyed an extraordinary and still growing resurgence in popularity over the last two decades - through literature, film, video games, and even universities, where it is the subject of ever more courses being taught. Why has science fiction become so popular? Does it express the anxieties of a way of life that can’t be sustained, is in decline, and might soon end, in the face of intractable war, lurching financial crises, recurrent pandemics, and unchecked climate change? Does it speak to the senses of radical hope and irreparable despair about the future that seem to characterize our time? If so, then science fiction today is grappling with traditionally theological themes: fate and finitude, immortality and the nature of divinity, the place of the human within a cosmic scale, and the possibilities for redemption and messianic rupture. This advanced seminar will explore these themes by pairing sci-fi literature and film with readings of philosophy, ethnography, science and social theory. Throughout, we will ask how science fiction’s propensity toward the theological allows it to grapple with the unique forms of hope and despair in our time.

Equivalent Course(s): ANTH 52132
We will deal with questions of interpretation (how did the rabbis interpret the biblical text?), relevancy (in what concentrating on midrash aggadah, which deals with non-legal material (biblical narrative and ethical teachings).

We will make acquaintance with midrash, the idiosyncratic rabbinic method of textual interpretation of the Bible, BIBL 30668. Introduction to Aggadic Literature of the Rabbinic Period. 100 Units.

BIBL 30600. Judaic Civilization-1. 100 Units.

ADVANCED STUDY: Anthropology & Sociology of Religion

AASR 52200. Problems in the History of Religions. 100 Units.
A seminar for students either in the PhD program in the History of Religions (allgemeine Religionswissenschaft, la science des religions) or doctoral students working in related fields in the scientific study of religions (anthropology, sociology, history, area studies, e.g.). Participants will both present an original written works-in-progress and give a formal oral response to the work of another; typical examples include colloquium ("second-year conference") papers, oral statements for the Qualifying Examination, or dissertation chapters. Equivalent Course(s): HREL 52200

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, Berlan, Foucault, Kantorowicw, Santner, Siegel, and various ethnographies. Equivalent Course(s): HREL 52808

AASR 53817. Charisma in the Age of Trumpism. 100 Units.
Everyone knows what 'charisma' feels like - but who can explain it? Today, the word is everywhere. It describes politicians and leaders, celebrities and crooks. It's light and it's dark - how are we supposed to tell the difference? It's secular and it's theological. Liberal political theory struggles with its implications, tending to dismiss it as the sort of unreason ill befitting a mature democracy. And yet those same political theorists are only too happy to ascribe it, condescendingly, to those 'other polities' in the Global South, the ones that anthropologists have traditionally tried to theorize. In the age of Trumpism, this kind of boundary drawing between the politics of the West and those of the rest, always dubious, is no longer credible. So what tools do we have for making sense of charisma in the present? Is it, as some insist, a fuzzy stand-in for a serious concept, or can we do serious work with it? In this seminar, we'll engage Max Weber's seminal work on charismatic authority. But we will not presume that the matter begins or ends there. Instead, we will trace genealogies backwards and forwards from Weber's canonical intervention, exploring theological, ethnological, literary, and psychoanalytic perspectives. Equivalent Course(s): ANTH 53817, CCCT 53817

AASR 54000. Ethnographic Methods. 100 Units.
This is a writing-intensive seminar for students wishing to explore ethnography as a method and genre of social-cultural analysis. Over the course of the quarter, students will work individually and in groups to develop their ethnographic projects. The final writing assignment is an ethnographic essay that will grow out of a range of research and writing exercises. Equivalent Course(s): ANTH 53530

AASR 57715. Brauer Seminar: Gender and Sexuality in the Study of Religion. 100 Units.
Our seminar is a team-taught, interdisciplinary graduate level course focusing on gender and sexuality in the study of religion. Our aim is to provide theoretical concepts, tools and methods for students to analyze gender and sexuality across a variety of religious traditions, historical periods and literary genres. Divided into three parts - philosophy and psychoanalysis, anthropology and ethics, the course proceeds according to the areas of specialty offered by participating faculty members. Topics covered include the following: structuralist and poststructuralist approaches to sexual difference, political economy of sex, performativity theory, sociology of labor, race, sex and empire. Equivalent Course(s): DVPR 57715, RLVC 57715, RETH 57715

AASR 58505. Rethinking Alienability: Landscapes of Attachment and Dispossession. 100 Units.
This course will survey environmental, religious, and phenomenological approaches to landscape in anthropology, political ecology, critical race studies, legal history, and religious studies in order to attend to the interplay of attachment and alienation, spatial boundedness and racialized dispossession. The aim is to develop new ways of thinking about the constraints and possibilities of mobility and traffic over space and time. We will consider various cases of so-called "unpropertied" relations to land and material livelihoods to ask what challenges they pose to alienability as an arc of inexorable cultural loss or as a foundational condition of human absence (terra nullius). Suspending alienability as an explanatory framework allows us to instead track its genealogy as a legal and ethical paradigm and, moreover, to consider practices and histories of attachment to place (including through narrative, nostalgia, spirit possession, and ritual) that do not take possessive ownership as their goal. In dialogue with these interdisciplinary debates, we will consider how phenomenological and affective attachments to land, spirits, and object worlds differentially construct landscapes and thereby unsettle more familiar secular heuristics of environment, labor, and natural resources. Equivalent Course(s): ANTH 58505

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

BIBLICAL STUDIES COURSES

BIBL 30600. Judaic Civilization-1. 100 Units.
TBD

BIBL 30668. Introduction to Aggadic Literature of the Rabbinic Period. 100 Units.
We will make acquaintance with midrash, the idiosyncratic rabbinic method of textual interpretation of the Bible, concentrating on midrash aggadah, which deals with non-legal material (biblical narrative and ethical teachings). We will deal with questions of interpretation (how did the rabbis interpret the biblical text?), relevancy (in what
ways did they view the ancient text as relevant to their lives?), and literature (an appreciation of the literary aspects and genres of midrash aggadah). Rabbinic readings will be compared with biblical interpretations of the Second Temple period (in Philo, Josephus, Apocrypha, and the Dead Sea Scrolls). Texts will be read in the original Hebrew and Aramaic with English translation.

Equivalent Course(s): HIJD 30668, JWST 20668

BIBL 30700. Advanced Readings in Classical Ethiopic (Ge'ez) 100 Units.

In this course we will read excerpts from literature written in Classical Ethiopic (Ge'ez), such as Enoch, Jubilees, Kebra Nagast, Beauty of Creation, and others, and review some basic grammatical structures of the language. Students will need a good grasp of the basic grammar of Ge'ez in order to take the class.

 Equivalent Course(s): GEEZ 20700, LING 22700, RLST 17700, LING 32700, GEEZ 30700

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

Introduction to the Jewish/Hebrew Bible as literature with a material history. Surveys the genres in it, reviews scholarly theories about it and its sources, situates it in the history and culture of ancient Southwest Asia (Near East + eastern Mediterranean). Section features creative, mixed-modes student engagement and interaction.

Equivalent Course(s): HIJD 3004, NEHC 30504, NEHC 20504, FNDL 11004, RLST 11004, JWST 20120

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

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

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 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.

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

BIBL 31215. Abraham’s Sacrifice of Isaac in Multiple Perspectives. 100 Units.

The story of Abraham’s (near) sacrifice of his son, Isaac, found in Genesis 22:1-19, is one of the most influential and enduring stories in Western literature and art. It is part of the living tradition of Judaism, Christianity, and Islam and its meaning and implications have been repeatedly explored in the communities defined by these religions, and has, in turn, helped to shape the self-perception of those communities. This course will consider the multiple perspectives from which this story has been viewed and the multiple interpretations which this story has generated, starting with its earliest incorporation into the Hebrew Bible, moving to its role in Judaism, Christianity, and Islam, and concluding with its influence on modern works. No knowledge of Hebrew is required.

Equivalent Course(s): JWST 21215, RLST 21215, HIJD 31215, NEHC 31215, NEHC 21215, ISLM 31215

BIBL 31400. Jewish History and Society I. 100 Units.

Equivalent Course(s): JWST 20001, NEHC 30401, NEHC 20401, RLST 20604

BIBL 31418. Coptic Bible. 100 Units.

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

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

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 various groups that existed in the region, and how it shaped and reshaped their identities.
BIBL 32500. Introduction to the New Testament: Texts and Contexts of Interpretation. 100 Units.
An immersion in the texts of the New Testament with the following goals: 1. through careful reading to come to know well some representative pieces of this literature; 2. to gain useful knowledge of the historical, geographical, social, religious, cultural and political contexts of these texts and the events they relate; 3. to learn the major literary genres represented in the canon ("gospels, "acts," letters," and "apocalypses") and strategies for reading them; 4. to comprehend the various theological visions and cultural worldviews to which these texts give expression; 5. to situate oneself and one’s prevailing questions about this material in the history of research, and to reflect on the goals and methods of interpretation; 6. to become intelligent and critical "consumers" of biblical scholarship as it appears in academic and popular media. 7. to raise questions for further study
Equivalent Course(s): RLST 12000, MDVL 12500, FNLD 28202

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.
Equivalent Course(s): RLST 12602, FNLD 28205

BIBL 32700. Biblical Law. 100 Units.
This course will examine the laws in the Torah/Pentateuch and elsewhere in the Hebrew Bible for their legal, social, and moral reasoning; their style; their meaning in literary works, as literature; and their historical setting. It will compare them to laws in other ancient works like the Hammurabi monument(s).
Equivalent Course(s): NEHC 32700, JWSC 22702, HIJD 32700, NEHC 22700, RLST 22700

BIBL 32722. Plato’s Phaedo. 100 Units.
This beautiful dialogue, set on the last day of Socrates’ life, brings together two of Plato’s central tenets: the theory of forms and the immortality of the soul. We will read the Greek text with careful attention to both topoi, as well as due consideration to Plato’s language, syntax, and stylistic strategies in framing his arguments.
Equivalent Course(s): GREK 32722, GREK 22722, FNLD 22513

BIBL 32906. The Book of Ezekiel. 100 Units.
A seminar for reading the Book of Ezekiel (in English; optional reading group for those who read biblical Hebrew), the Bible’s most bizarre and challenging Prophetic work. It features Ezekiel’s close encounters with a brutal divine, instantaneous transportation to future spaces and faraway places, dream-scenes that become real, mortifying dramatizations, and surreal sensory overload. Ezekiel says he played the role of a crude mime, a confounding cryptic, and an erotic singer. This charged and disturbing work generated a variety of literary and speculative Jewish and Christian traditions, like the Apocalyptic and the Mystical. Modern Bible critics discount its retrospective frame, consider it a repository of historical materials, and probe Ezekiel for personality disorders. We will engage it the way it presents itself to us, as literature, in a which a character tells his glorious and troubled story, and explore its frame, content, poetics, Judean literary traditions, contemporary Babylonian scene, and historical message.
Equivalent Course(s): JWSC 22906, RLST 22906, NEHC 32906, HIJD 32906, NEHC 22906

BIBL 33000. Muses and Saints: Poetry and the Christian Imagination. 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.
Equivalent Course(s): MDVL 23000, CLAS 36119, CLCV 26119, RLST 23000, ENGL 33809, GNSE 24104, HCHR 33000, RLVC 33000, GNSE 34104

BIBL 33221. 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.
Equivalent Course(s): NEAA 43221, HIJD 43221

BIBL 33520. Pity: What’s the good of it. 100 Units.
Andromache famously appealed to her husband Hector to take pity on herself and her infant son, and not go out to fight the Greeks; Hector took pity, but said no. What happened to pity since Homer? Aristotle recognized as an essential feature of tragedy, along with fear. Surprisingly, however, it did not enter Greco-Roman political theory except for one short, little noticed mention: Lucretius placed pity for the weak at the foundation of the Epicurean view of justice. This course will delve into the notion of pity from antiquity to Schopenhauer, with attention to Greeks, Romans, Christians, the period of the Enlightenment, and the Romantics. We will ask: can pity serve as the foundation of morality, as Schopenhauer proposed; or is it shameful, or self-serving?
Equivalent Course(s): RLST 23520, ANCM 43520, CLCV 23520, CLAS 33520

BIBL 33829. Foundational Readings in Christian Anthropology. 100 Units.
What is necessary for humans to flourish? How do the soul, body, and intellect relate? How did early Christians understand the human person, the effects of sin, and the nature of revelation? This course introduces students to the ways Origen, Augustine, Ephrem the Syrian, and Gregory of Nyssa approached these foundational questions and set trajectories for the subsequent development of Christian thought. We will pay particular attention to their interpretation of scripture, especially Genesis 1-3 and the Pauline Epistles. These theologians' interpretations of scripture shaped Christian thinking about social structures, gender, class, and freedom in ways that continue to have an influence. For those unfamiliar with the intellectual history of early Christianity, this class will offer an opportunity to read consequential texts (in translation) from Latin, Greek, and Syriac authors that represent the diversity inherent within Christian literature. By the end of the course, students will have the skills to discern how these formative voices continue to shape Christian ethics and theology. For those interested in reading these authors in their original languages, I will offer optional weekly translation sessions in Latin, Greek, and Syriac.
Equivalent Course(s): RLST 13900

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.
Equivalent Course(s): RLST 13900

BIBL 33909. Stoics and Epicureans. 100 Units.
Stoicism and Epicureanism became two major strands of philosophy after Aristotle and attracted many followers. They are fundamentally opposed. The Stoics believed in an immanent deity who issued moral laws to humans. They were also the first to develop a robust theory of cosmopolitanism and natural law. The Epicureans rejected divine governance, leaving it up to humans to achieve their own happiness by following the goal of pleasure. Much derided as hedonists, they sought to purify the quest for pleasure by understanding the height of pleasure as the absence of pain. Surprisingly, both groups discovered in time that had something in common. This course will examine their differences and interactions in Greek and Roman antiquity, as well as trace the impact of both philosophies in modern times.
Equivalent Course(s): CLAS 33909, FNDL 25332, RLST 21909, CLCV 23909

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.
Equivalent Course(s): RLST 14000

BIBL 34200. The Bible, the Reformation, and Modernity. 100 Units.
In celebration of the five hundredth anniversary of the Protestant Reformation, this course will examine the interpretation of the Bible both in the work of the Reformation’s founding figure, Martin Luther, and in one of the interpretive trajectories influenced by the Reformation, namely, modern biblical criticism. We will focus especially on the interpretation of the books of Genesis and Deuteronomy in Luther’s commentaries and in modern, critical scholarship. Themes to be addressed include faith, the hiddenness of God, idolatry, and the law.
Equivalent Course(s): HCHR 34200, RLST 28309

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.
Equivalent Course(s): HIJD 34210, NELC 30062
BIBL 34400. Greek Prose Composition. 100 Units.
The goal of this course is to write accurate sentences and paragraphs in classical Attic Greek. We are not concerned here with stylistic imitation, but rather to write Attic prose clearly and correctly. The most obvious benefits of this exercise will be thorough review of basic morphology and syntax as well as fine-tuning one’s grasp of the more subtle nuances of the Greek language. Another important benefit is cultivating Attic prose as a kind of linguistic standard or canon by which we are able to better understand other Greek styles of writing and types of diction. The vantage point of a standard allows us to analyze and understand other styles on their own terms and merits, whether Herodotos, epic, tragedy, New Testament, etc.
Equivalent Course(s): GREEK 34400

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.

BIBL 34723. Guardians of knowledge: scribes and books from Antiquity to the Middle Ages. 100 Units.
Books have been a fundamental part of the transmission of knowledge and more generally, human communication. They collect thoughts, experiences, feelings, knowledge and ideas into a material artifact that is distributed to an audience of readers. The work of scribes and scholars is the silent agent of this millennial enterprise. The process of book-production involves a large number of different skills from these artisans: material manufacture, preparation of writing surfaces and inks, writing skills, calligraphy, binding, distribution. In this course students will study the history of books, from Antiquity to the invention of the printing press, and their makers. The topics covered will include scribal training, book manufacture, circulation and trade of books, readership, and other such topics around the world of books and scholars. The course will focus on books as artifacts, as transmitters of knowledge and literary creativity.
Equivalent Course(s): NEHC 34723, RLST 22723, CLCV 24723, CLAS 34723, NEHC 23723

BIBL 35100. Introductory Koine Greek-I. 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.
Equivalent Course(s): RLST 14100

BIBL 35204. Love and Eros in the New Testament and Ancient World. 100 Units.

BIBL 35300. Introductory Koine Greek II. 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 quarter or thereafter.
Equivalent Course(s): RLST 14200

BIBL 35301. History, Religion, and Politics in Augustine’s City of God. 100 Units.
Augustine’s City of God is a major work of history, politics, and religion. Written after Rome was sacked by the Visigoths in 410, the work begins an apology (justification) of the Empire’s turn to Christianity and expands to offer a sweeping and deeply theological account of human history and society in terms of earth-bound versus heaven-centered community. Augustine’s citizenship and politics entails living out membership in either fellowship while commingled on earth with the other. Augustine analyzes Roman history and politics as well as the new religion first encouraged and eventually imposed in the wake of Constantine’s conversion. We shall read the entire work in translation, attending to historical observations, political stances, and religious views. Augustine made arguments of his own but saved huge swaths of Varro and other otherwise lost sources to fashion his historical critique of Rome, social analysis, and many ultimately fresh views on matters like human sexuality in paradise and in heaven. The class will meet once a week. A supplementary Latin reading group will also convene once a week for close reading of important and demanding selections in the original. There will be some invited international guest speakers.
Equivalent Course(s): RETH 35301, THEO 35301, RLST 25301, HIST 22116, HIST 32116, FNDL 25304, LATN 26421, HCHR 35301, CLAS 36421, CLCV 26421, LATN 36421
BIBL 35400. Introductory Koine Greek-3. 100 Units.
TBD

BIBL 35615. History of Greek Language. 100 Units.
Greek is one of the oldest continuously written languages: we have testimonies of it across three millennia. This course will review the various stages of this language from its first written texts (Mycenaean Greek) to Medieval and Modern Greek, including the Greek dialects, the rise of the Koiné, Biblical Greek, and the contact of Greek with other languages through history. We will read and discuss texts from all phases, including literary texts, epigraphy, papyri and medieval manuscripts.
Equivalent Course(s): LING 21420, LING 31420, GREK 36515, GREK 26515

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.

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.

BIBL 36020. The Gospel of John. 100 Units.
This is the third course in the Introductory Koine Greek Sequence of the Divinity School. This course will use what students have learned in terms of grammar, syntax, and vocabulary in the first two quarters and will apply these skills to the translation and exegesis of specific Biblical passages.
Equivalent Course(s): RLST 22020, CLCV 26020, CLAS 36020

BIBL 36500. The Radiant Pearl: Introduction to Syriac Literature and its Historical Contexts. 100 Units.
After Greek and Latin, Syriac literature represents the third largest corpus of writings from the formative centuries of Christianity. This course offers students a comprehensive overview of the dominant genres and history of Syriac-speaking Christians from the early centuries through the modern day. Moving beyond traditional historiography that focuses exclusively on early Christianity within the Roman Empire, this class examines Christian traditions that took root in the Persian and later Islamic Empires as well. Through studying the history and literature of Syriac-speaking Christians, the global reach of early Christianity and its diversity comes to the fore. Syriac-speaking Christians preached the Gospel message from the Arabian Peninsula to early modern China and India. Syriac writers also raised female biblical figures and holy women to prominent roles within their works. Students will broaden their understanding of the development of Christian thought as they gain greater familiarity with understudied voices and visions for Christian living found within Syriac literature. Special attention will be paid to biblical translation, asceticism, poetry, differences between ecclesial communities as well as the changing political fortunes of Syriac-speaking populations. No previous knowledge or study expected.
Equivalent Course(s): NEHC 26500, HCHR 36500, GSNE 36505, RLST 16500, GSNE 26505, NEHC 36500

BIBL 36521. Three Greek Philosophical Texts. 100 Units.
The three texts are: Epicurus’ Letter to Menoeceus; Epictetus, Discourses; and Diogenes of Oenoanda, Inscription. What all have in common is an urgent desire to inspire the reader to do philosophy—not just any philosophy, but the sort that will make a person happy. The first text is designed to inspire young and old alike to learn the basic
principles of Epicurean hedonism; it's up to us—not the gods, or fate, or chance—to attain the goal of life, pleasure. The second is intended for young men, who have just finished their secondary education. They have been sent by their family to Epictetus' school on the edge of the Adriatic Sea to be steeped in Stoic morality prior to starting a career. The third text is an inscription by Diogenes of Oenoanda, a prominent local citizen, who confesses he was moved by the dire suffering of his fellow humans to erect a very long wall, inscribed with Epicurean teachings. It is intended for any passerby. We will look closely at the Greek text to investigate both the medium and the message. Open to advanced undergraduates and graduate students. Prerequisite of two years of Greek
Equivalent Course(s): GREK 36521, AANL 46521, GREK 26521, RLST 26521

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.
Equivalent Course(s): GREK 25116, ANCM 45116, HCHR 36916, GREK 35116

BIBL 37213. Partings, Encounters, and Entangled Histories: The Formation of Judaism and Christianity. 100 Units.
When did the fault lines between Judaism and Christianity emerge? This course explores this question by examining the formation of Judaism and Christianity within the world of the Ancient Mediterranean. What religious views, texts, and practices did Jews and Christians hold in common? How did early writers construct communal boundaries and project ‘ideal’ belief and practice? What role did changing political tides of the Roman and Persian empires play? We will explore continuities and growing distinctions between Jews and Christians in the areas of scriptural interpretation, ritual practices, and structures of authority. Special attention will be paid to debates around gender and sexuality, healing, and views of government and economics. We will approach these issues through material evidence and close readings of early literature in light of contemporary scholarship. Students interested in modern histories of Judaism and Christianity will gain a firm foundation in the pivotal debates, texts, and events that set the trajectories for later centuries.
Equivalent Course(s): RLST 27213, HIJD 37213, CLCV 24021, CLAS 34021, HCHR 37213, NEHC 27213, NEHC 37213, JWSC 27213, HIST 31600

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

BIBL 38219. Self Interest and Other Concerns in Greek and Roman Philosophy. 100 Units.
TBA
Equivalent Course(s): ANCM 48219, CLAS 38219, CLCV 28219

BIBL 38300. Reading Modern Hebrew for Research Purposes I. 100 Units.
The course concentrates on the written language and aims at enabling students to use Modern Hebrew for research purposes. The course is designed to enable students to read Hebrew freely. Major grammatical & syntactical aspects will be covered, and students will acquire substantial vocabulary with attention paid to lexical collocations and semantic fields. By the end of the course, students are expected not only to be able to successfully satisfy their departmental language requirements but also to have a great set of skills that would allow them to read any given text, written in Modern Hebrew. (The term "Modern Hebrew" covers primarily literature from the mid 20th century to current time).
Equivalent Course(s): HEBR 33300

BIBL 38301. Reading Modern Hebrew for Research Purposes II. 100 Units.
The course concentrates on the written language and aims at enabling students to use Modern Hebrew for research purposes. The course is designed to enable students to read Hebrew freely. Major grammatical & syntactical aspects will be covered, and students will acquire substantial vocabulary with attention paid to lexical collocations and semantic fields. By the end of the course, students are expected not only to be able to successfully satisfy their departmental language requirements but also to have a great set of skills that would allow them to read any given text, written in Modern Hebrew. (The term "Modern Hebrew" covers primarily literature from the mid 20th century to current time).
Equivalent Course(s): HEBR 33301

BIBL 38640. The Book of Ruth: Bible, Literature, Gender. 100 Units.
The Book of Ruth offers the most elaborate tale of a woman to be found in the Bible, but even this relatively
detailed account is astonishingly laconic. The Book of Ruth is not really a book. It is only four chapters long -
more of a short story, or a very short story, than a book. And yet, despite its ellipses, Ruth's cryptic tale is
remarkable for its capacity to provide, with but few vignettes, a vibrant portrait of one of the most intriguing
characters in the Bible. The first part of this course will be devoted to the biblical text itself. We will consider
literary and feminist readings of the Book of Ruth while exploring broader issues of biblical poetics. Special
attention will be given to questions of migration - to different accounts of the Book of Ruth as a paradigmatic
tale of a migrant woman. The second part of the course will be devoted to the reception of the Book of Ruth -
from the Midrash and the Zohar to modern literature. Among the modern and contemporary writers to be
considered: S. Y. Agnon, Allen Ginsberg, Toni Morrison, and Michal Ben-Naftali. The discussion will also entail
an exploration of adaptations of the Book of Ruth in art - from Nicholas Poussin to Adi Nes.
Equivalent Course(s): CMLT 28640, FNDL 28640, JWSC 28640, RLST 22640, GNSE 28640, GNSE 38640, CMLT 38640

BIBL 38740. Biblical Politics: Literature, History, Political Thought. 100 Units.
Joseph and Moses share much in common. Both are prominent leaders of the Hebrew minority in Egypt and
both oscillate between Hebrew and Egyptian cultures. We'll look at the Bible's portrayal of the lives of Joseph and
Moses as inextricably connected to communal ones. In fact, the final chapters of Genesis and the Book of Exodus
offer an incredibly rich turf for probing the complexities and ambiguities of minority culture in their attention
to both individual and collective histories. Among the topics to be discussed: the charm of the hybrid, Hebrew-
Egyptian characters of Joseph and Moses and the lingering ambivalences toward this hybridity, the explicit
and implicit exposure of the Hebrew minority to Egyptian culture, the role of Hebrew and Egyptian women in
the drama - Potiphar's wife, Yocheved, Miriam, the Egyptian midwives, and Pharaoh's daughter. We will also
explore the reception of the tales of Joseph and Moses in later literary contexts - from S. Y. Agnon and Thomas
Mann to Hollywood. We will consider a range of approaches to Genesis-Exodus - from the literary readings of
Robert Alter and Mieke Bal to the psychoanalytic writings of Freud and Kristeva. Special attention will be given
to Freud's Moses and Monotheism.
Equivalent Course(s): CMLT 38740

BIBL 39300. My Body, My Self: Asceticism and Subjectivity. 100 Units.
In recent decades scholars of the pre-modern period have turned to the body as a site of renewed historical
inquiry. Within the study of religion, this shift has reanimated discussions around asceticism as a particularly
potent techne for self-fashioning. Nevertheless, scholars have struggled to theorize asceticism across religious
traditions. This course brings together two scholars of religion working in distinct geographical locations and
cultures: Eastern Christianity and medieval Indian religious literature. Together we are interested in bringing
critical gender theory to bear on asceticism as a discursive and embodied practice. We envision this course as
an opportunity for students to engage asceticism as a series of techniques that envision the seamed and gendered
human body as the horizon of corporeal expression and personal imagination. Asceticism serves as a neat
critical tool, allowing us to toggle between the mind and body while tackling questions that fall within the
liminal space between them, including debates around gender, sexuality, sovereignty, and biopower. Students
along with the instructors will contend with the challenges and opportunities of transnational and transhistorical
feminist and queer inquiry as we traverse across the boundaries of tradition, language, and culture. While
drawing on rich historical and religious archives, we will anchor our discussions around the interplay of two
principal authors: Giorgio Agamben and Michel Foucault.
Equivalent Course(s): HREL 39300, RLVC 39300, GNSE 39303, GNSE 29303, RLST 29300, SIGN 26074, HCHR 39300

BIBL 39402. Language Contact: Greek and the World's Languages. 100 Units.
How do languages get into contact? How long do they stay in contact? What is contact-induced language change,
and which are the mechanisms that govern it? What do archaphobia, myalgia, geology, heterophagy mean?
In this course we will study language contact and its outcomes, as well as the social and linguistic factors that
regulate contact-induced changes. We will examine a wide range of language contact phenomena from both
general linguistic and sociolinguistic perspectives, and survey current approaches to all of the major types
of contact-induced change (e.g. borrowing). Having Greek (but also other languages) as an example, we will
consider linguistic and social aspects of the contact context as well as look into how the particular language has
shaped the savant vocabulary of science, philosophy, arts, etc. More precisely, we will offer a brief overview of
the history of the Greek language with special emphasis on the Greek vocabulary that Greek language landed
or borrowed at different stages of its history as a result of its linguistic contact with other nations and languages.
We will start with the Pre-Hellenic phase of Greek and then we focus in Proto-Hellenic, Ancient Greek, Koine,
Medieval Greek and finally Modern Greek.
Equivalent Course(s): RLST 29402, LING 39402, LING 29402, CLCV 24922, CLAS 34922

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.

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.

Equivalent Course(s): RLST 20360, CLAS 33820, HCHR 40360, CLCV 23820

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.

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.
Equivalent Course(s): GREK 40617

BIBL 41000. Amos. 100 Units.
This course is an exegetical study of the biblical book of Amos in Hebrew.

BIBL 41203. Illuminating the Bible in Byzantium. 100 Units.
The main focus of this seminar will be the study of illustrated manuscripts of the Bible viewed within the larger framework of Byzantine book culture. More generally, students will gain insight into the history, methods and techniques of interdisciplinary research involving Greek (illuminated) manuscripts. We will investigate famous and less well-known examples to identify both the principles guiding Biblical illumination in Byzantium and topics in need of further research. In addition to printed facsimiles, we will take advantage of digitized material from various Greek manuscript collections. In order to appreciate the auratic qualities of original manuscripts and for a close-up investigation of their codicological features, we will view material preserved in the Goodspeed Manuscript Collection.

Equivalent Course(s): RLVC 41203, ARTH 41203

BIBL 41400. 2 Corinthians. 100 Units.
An exegesis course on one of the most puzzling of Pauline texts, the letter known as 2 Corinthians, which includes such famous passages as “the letter kills, but the spirit gives life” and “we are ambassadors for Christ,” as well as biting satire against opponents as “false apostles,” a report of a journey of “a man I know” to “the third heaven,” and even two fund-raising appeals. How can one account for the shifts in tone, topics and tenor of Paul’s relationship with these Christ-believers in the Roman rebuilt city of Corinth? In addition to road-testing literary theories that the canonical letter represents a later compilation of what were originally two, three, or
five separate letters, we shall try to reconstruct from various clues the historical circumstances of an unfolding conflict, and explore how Paul’s letters themselves and their variable meanings contributed to it, as he and his earliest readers struggled to control the meaning of words, bodies and persons in the context of suspicion, misunderstanding and dissent.

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

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

**BIBL 41720. Introduction to Coptic. 100 Units.**

This course will be an introduction into the Coptic Language and Literature. It will include an introduction into the grammar of Sahidic Coptic and a survey of its literature, with a presentation of the position of this language in Early Christianity and the first translations of the Bible into Eastern languages.

Equivalent Course(s): CLCV 21720, CLAS 41720

**BIBL 41780. Poetry of the Hebrew Bible. 100 Units.**

The course will survey poetic genres of the Hebrew Bible, their elements and tropes, scholarship on biblical poetry specifically, and approaches to poetry in general.

Equivalent Course(s): RLST 21780, HIJD 41780, NEHC 41780, NEHC 21780

**BIBL 41801. Justin Martyr. 100 Units.**

It is probably safe to say that Justin Martyr was the first truly philosophic Christian theologian, unless one gives the author of the Epistle to the Hebrews that distinction. This course will focus on a careful reading of the Greek text of the First Apology and (as time permits) the Second Apology, with attention to Justin’s language and literary style. We will also concentrate on Justin as an early defender of and advocate for the Christian faith, the importance of his logos doctrine, his demonology, and his sacramental ideas and theology of worship.

Equivalent Course(s): GREK 24500, NTEC 41801, FNDL 24504, GREK 34500

**BIBL 41900. Priestly Texts in the Book of Numbers. 100 Units.**

This course will focus on the Priestly texts in the book of Numbers and their relationship to the rest of the pentateuchal Priestly source. We will attend to issues of compositional history as well as the religious imagination of the Numbers texts. All texts will be read in Hebrew.

**BIBL 42000. The Gospel According To Mark. 100 Units.**

This course, through close reading of the Greek text (with attention to characteristic vocabulary, grammar, syntax and style), will investigate the composition, genre, plot structure, theology, purpose and impact of the first Christian narrative text. Particular emphases include the depiction of the disciples, the so-called “Messianic Secret,” the role of irony, and the relationship between Mark and Paul. This course serves as the third quarter exegesis course in the Introduction to Koine Greek sequence, even as various levels of Greek skills are welcome.

**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.

Equivalent Course(s): HCHR 42010

**BIBL 42021. The Gospel According to John. 100 Units.**

A Greek exegesis course on the text known since the third century as the pneumatikon euangelion, “spiritual gospel.” Students will learn the characteristic diction and vocabulary by which this author sought to craft the story of the heavenly legate, Jesus, the “man from heaven” who comes down to earth to draw believers back up there with him. We shall engage with the literary form and flow of this enigmatic text, in its combination of narrative and extended monologues. Our close readings will confront us with this text’s cosmological and theological claims, and in particular the vexing question of whether it maintains that the cosmic destiny of human beings is predetermined, or if change is possible. This course serves as the third quarter of the Koine Greek sequence, even as various levels of Greek skills are welcome.

**BIBL 42030. All Things to All People? The Controversial Apostle Paul. 100 Units.**

How can someone who claimed that he was “all things to all people” be so controversial? Alternatively, how could he not have been? We shall study major writings, ancient and (post) modern on such key themes as Paul the Jew, Paul the Roman, Paul the Hellenist; Paul among the philosophers; Paul among the “heretics”; Paul and the social order (women and gender, enslaved persons, attitude towards “secular government,” etc.); Paul and Judaism; and the recurring question: was Paul the inventor of Christianity?
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Equivalent Course(s): HCHR 42030, RLST 22030

BIBL 42035. The Acts of Paul and Thecla and the Pastoral Epistles. 100 Units.
In the early second century there were bitter battles over the legacy of Paul and his preserved letters in terms of gender, sexuality, family life, asceticism, church administration, and theological vision. We can see these well by reading the narrative text The Acts of Paul and Thecla alongside the “Pastoral Epistles” (1 and 2 Timothy, Titus), the former championing a female, cross-dressing ascetic Christ-missionary and the latter, in pseudographical epistolary texts written in the dead Paul’s name, insisting on patriarchal family life and women’s adherence to traditional roles. In this course we shall read both sets of texts carefully in Greek, noting points of similarity and contestation, and test various models of how these sources-each of which seeks to “fix” the Pauline legacy in its own way-are related to one another. Time allowing, we shall also look at the later reception of the cult of Saint Thecla and late antique interpretations of “the apostle,” Paul, on these issues of sexuality and gender roles, and their perduring influence in contemporary debates.
Equivalent Course(s): HCHR 42035, GNSE 42035, RLST 22035, FNDL 22035, GNSE 22035, GREEK 27423, GREEK 37423

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 foreground 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.

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.
Equivalent Course(s): RLST 22222

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.

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 eigentlch 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.

BIBL 42250. Jesus the Divine Physician: Disability, Healing, and Medical Knowledge in the Ancient World. 100 Units.
Christianity arose in a world with competing conceptions of the body, health, and the sources of disease. How did the categories of magic, miracles, and medicine intersect in the ancient world? What attitudes toward the
body and disability do we find in ancient texts? In this class, students will examine Greek and Roman attitudes through material evidence such as amulets and healing shrines and the textual record of practitioners such as Hippocrates, Galen, and Soranus of Ephesus. The class will discuss the difficulties of mapping modern categories and terminology onto ancient paradigms. Alongside this material, students will gain familiarity with theories of disease and the sociology of health and illness in the Hebrew Bible. Against this historical background, we will approach select accounts of healings within New Testament and early Christian literature. What orientations toward the body and healing do we find? Working at the intersection of biblical and disability studies, students will read these narratives closely with an eye to the history of their interpretation and their implications for understanding early conceptions of Jesus and his ministry. While knowledge of Greek is not required, students with facility in the language will be provided ample opportunities to strengthen their skills.

Equivalent Course(s): GNSE 22251, HCHR 42250, GNSE 42251, RLST 22250, CLCV 25319

BIBL 42404. Gospel of Mark. 100 Units.
TBD

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.

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.

BIBL 42910. Gender and Sexuality in Late Antiquity: Precursors and Legacies. 100 Units.
In 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.
Equivalent Course(s): CLAS 35319, GNSE 22910, RLST 22910, GNSE 42910, 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 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 in film and other media. Each student will select an interpreter or interpretation--ancient, medieval, modern, post-modern--to impersonate in class discussions.
Equivalent Course(s): HCHR 33200

BIBL 43102. History and Narrative in the First and Second Book of Maccabees. 100 Units.
The first two Books of Maccabees, composed by Jews in antiquity but preserved only via the Christian canon, in Greek, narrate the events of a critical and formative period of Jewish history in the second century BCE--a period of Hellenization, persecution, rebellion, and state-building. But they reflect very different points of view and ways of life. 1 Maccabees, originally in Hebrew, is a Judean work, the dynastic history of the sovereign Judean rulers of the Hasmonean state. 2 Maccabees, in contrast, is an originally Greek work and reflects the world of Judaism in the Hellenistic Diaspora, subjects of Hellenistic monarchs. In this seminar we will focus on the two books both as evidence for events in Judaea and as evidence for the respective contexts that they reflect. The seminar is open to students with at least basic proficiency in ancient Greek.
Equivalent Course(s): HCHR 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, race, persecution, martyrdom, asceticism, gender, ecclesiological and ritual structures, intellectual lineages, orthodoxy and heresy), personalities (e.g., Ignatius, Perpetua and Felicitas, Irenaeus, Antony, Melania the Elder and Melania the Younger, Eusebius, desert Fathers and Mothers, Constantine, Macrina, Augustine) and events. On-going reflection on the nature of historiography as a science and an art, involving both discovery and invention.
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.
Equivalent Course(s): HIJD 43220

BIBL 43300. Introduction to Papyrology. 100 Units.
This course will concentrate on the methods and perspectives of the discipline of papyrology, including the "hands on" experience of working with photographed and scanned texts of various collections. No previous knowledge of the field is assumed; we will begin from the ground up. Approximately the first six weeks of the course will be devoted to an introduction to the study of papyri, in which our concerns will include the following: 1. transcription and analysis of different paleographic styles, including literary hands and documentary Ptolemaic scripts. 2. extensive reading of edited papyrus texts from the Pestman and Loeb editions and elsewhere; 3. careful attention to the linguistic phenomenon of koine Greek with regard to phonology, morphology, and syntax; how the koine differs from the classical language and the relationship of the idiom of the papyri to that of other koine documents, such as the New Testament; the importance of koine linguistics to textual criticism. 4. investigation of the contribution of papyrology to other areas of the study of antiquity such as literature, social history, linguistics, textual criticism, and religion.
Equivalent Course(s): GREK 36100

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.

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.

BIBL 43801. Ritual, Cult and Magic in the Hebrew Bible. 100 Units.
This course will explore the variety and nature of religious practice in ancient Israel and the wider ancient Near East. We will consider topics such as sacrifice, purity and holiness, temple cult, priesthood, analogical ritual, and popular and enigmatic rites. We will reflect on all of these subjects in light of modern theories of religion and ritual.
Equivalent Course(s): RLST 20811

BIBL 43803. Biblical Notions of Covenant. 100 Units.
This is a reading course in biblical texts that engage the notion of covenant. Covenant is a central religious idea in many biblical texts, even as different authors conceptualized it in very different ways. In this course, we will examine the ways that covenant is understood in a selection of texts from the Hebrew Bible. All biblical texts will be read in Hebrew. This course serves as the third quarter of the Hebrew language sequence in the Divinity School, but it is also open to other students with the proper language preparation.

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.

BIBL 44100. Reading the Psalms. 100 Units.
In this course, we will read closely a selection of biblical psalms, paying special attention to their genre and poetry. We will also consider the import of these psalms for understanding ancient Israelite religious thought. All biblical texts will be read in Hebrew. This course is meant especially for students who have taken the fall-winter biblical Hebrew sequence in the Divinity School.

BIBL 44400. Lucian Of Samosata. 100 Units.
TBD
Equivalent Course(s): GREK 34000, GREK 24000

BIBL 44500. Philo of Alexandria. 100 Units.
In this course we will read the Greek text of Philo's de opificio mundi, with other brief excerpts here and there in the Philonic corpus. Our aim will be to use this treatise to elucidate the thought and character of one of the most prolific theological writers of the first century. We will seek to understand Philo as a Greek author and the nature and origins of his style, Philo as a proponent of middle Platonism, and Philo as a Jew in the context
of Alexandrian Judaism. We will also examine his use of the allegorical method as an exegetical tool, and its implications for pagan, Jewish and early Christian approaches to sacred texts.

Equivalent Course(s): GREK 34600, RLST 23314, FNRL 22314, GREK 24600

BIBL 44600. Zion and Zaphon: Biblical Texts and Memory Studies. 100 Units.
The course will engage memory studies to analyze how ancient authors responded to the campaigns of Assyria against Judea and Israel in the 8th-7th cents BCE. Sources will include ancient art, archaeological finds, and literature of many genres in the Hebrew Bible and outside it.

Equivalent Course(s): NEHC 21865, KNOW 44600, HIJD 44600, NEHC 44600, RLST 21865

BIBL 44602. Song of Songs. 100 Units.
In this text-course we will read the entire poetic composition, drawing on theory of literature in general and poetry in particular, tracing its unique forms of continuity, and analyzing its biblically distinctive forms of gender characterization.

Equivalent Course(s): RLST 24602, NEHC 44602, GNSE 24603, HIJD 44602, GNSE 44603

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): NEHC 30061

BIBL 44800. Words of the Wise: Proverbs and Qohelet. 100 Units.
Text-course (text in biblical Hebrew only) covering the literary genres, discursive styles, and philosophical ideas of Proverbs and Qohelet (Ecclesiastes), with attention to voicing, double-voicing, and intertextuality.

Equivalent Course(s): NEHC 24801, NEHC 44801, RLST 22304, HIJD 44800

BIBL 44900. Lecture: Paul's Letter to the Romans. 100 Units.
TBD

BIBL 44904. Paul's First and Last Letters-The Macedonian Correspondence. 100 Units.
A Greek exegesis course on 1 Thessalonians and Philippians, likely (though not uncontestedly) Paul’s first and last letters. We shall engage in close reading of these letters with attention to lexicography, grammar, syntax, and style, and put these philological skills to work on the study of key issues such: as Paul’s mode of writing and argumentation, his development of a Christian “idiolect” (in-group language), his opponents and modes of response to them, and his theology and ethics. We shall also ask whether one can see evolution in his thought from his first to likely final letter, Philippians, written from Rome as he contemplates his death. This course serves as the third quarter exegesis course in the Introduction to Koine Greek sequence, even as various levels of Greek skills are welcome.

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. All biblical texts will be read in their original languages.

Equivalent Course(s): RLST 21550

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 45300. Disability Studies and Biblical Studies. 100 Units.
This course will consider the application of disabilities studies theory in the interpretation of biblical texts. It will introduce students to the recent history of scholarship in this subspecialty and the various ends pursued by those studying disability in ancient literary representations. While focused mainly on the Hebrew Bible, students of the New Testament/early Christianity or ancient Judaism may choose to take the course and write their paper on a relevant text.

Equivalent Course(s): RLST 26330

BIBL 45400. Second Isaiah. 100 Units.
This course is a reading course on Second Isaiah (Isaiah 40-66). It is meant both for students who have completed the first year Hebrew sequence in the Divinity School and others who would like to read Second Isaiah in Hebrew. We will focus on interpreting texts by attending to their grammatical, literary, and historical features.
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, some medieval legal codes), but will include comparative issues drawn from anthropology. The larger concern of this course will be on theological matters.
Equivalent Course(s): HIJD 45600

BIBL 45603. The Greek Magical Papyri. 100 Units.
No description available.
Equivalent Course(s): GREK 33915, GREK 23915

BIBL 46000. Textual Criticism of the Hebrew Bible. 100 Units.
In this course, students will learn the basic concepts, methods, theories, resources, and scholarly history of the textual criticism of the books making up the Hebrew Bible. They will practice comparing the Massoretic Text with relevant other manuscripts and text-traditions in Hebrew, Greek, and Aramaic; evaluating variants; and considering unattested emendations. Students will explore the overlap between composition-history and manuscript-history. At the conclusion of this course, students will have the knowledge and tools to embark on their own text-critical examination of passages in the Hebrew Bible.

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.

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 portrayals 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.

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 46804. The Epistle to the Hebrews and the Epistle of Barnabas. 100 Units.
Tertullian was the first to attribute the authorship of the Epistle to the Hebrews to Barnabas, and that ascription found favor with no less an ancient figure as Jerome, and even with notable scholars of the late nineteenth and early 20th centuries, such as Albrecht Ritschl and Friedrich Blass. Although no one can know who wrote it, there are fruitful literary and thematic parallels between the Epistle that bears the name Barnabas and the canonical Hebrews, including their critique of Judaism and their interpretatio Christiana of the Hebrew Bible, with particular regard to Levitical institutions and the temple. We will read thoroughly the Greek text of each treatise with focus on the language and style of the two texts, their relation to Hellenistic Judaism, and their respective treatments of Hebrew Bible/Septuagintal themes.
Equivalent Course(s): GREK 33815, GREK 23815

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.
Equivalent Course(s): GREK 36918

BIBL 47012. Readings in Rabbinic Midrash: Theology and Homily in Pesiqta de-Rav Kahana. 100 Units.
The Midrash Pesiqta de-Rav Kahana (4-5th cent. CE) is a classic collection of homilies on the Jewish holiday cycle, integrating earlier exegesis and sources. The course will examine several major homiletic units to understand the interplay of theology, homily, and hermeneutics. Opening classes will provide and introduction to Midrash; subsequent sessions will focus on learning how to read and interpret a classic rabbinic homiletical work.
Equivalent Course(s): HIJD 47012, THEO 47012

BIBL 47500. The Apostolic Fathers. 100 Units.
This course focuses on the general body of works whose authors are collectively known as the Apostolic Fathers, a remarkable group of theologians who lived and wrote during the late first and second centuries AD, immediately after the New Testament. Among the works and writers whom we will consider are the Didache, Clement of Rome (1 Clement), Ignatius of Antioch, and, as time permits, Diognetus or 2 Clement. We will carefully read the Greek text, with careful attention to the style of the Greek, how it compares to that of the New Testament, and its relationship to other important materials such as the Septuagint and the Greco-Egyptian papyri. This was a period of amazing ferment and intellectual diversity. Since no rigid standard of orthodoxy had yet been set, a wide array of ideas were put forth and examined on the theological market place. We will focus on the exegetical methods of Biblical interpretation used by the Fathers, their reflections on the person and work of Jesus, and their ideas on the structure and mission of the emerging Church as the body of Christ.
Equivalent Course(s): GREK 35700, RLST 21505, GREK 25700

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.

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 48402. The Book of Judges. 100 Units.
A text-course (text in biblical Hebrew only). It will cover the book's concept of a "judge," its themes, plot, and values, its sources and formation, the real beginning and end of the book, and its historical referents. Framed by theory of history and of narrative.
Equivalent Course(s): NEHC 28402, HIJD 48402, NEHC 48402, RLST 22302

BIBL 48900. Reading Course: Modern Hebrew. 100 Units.
This course assumes that students have full mastery of the grammatical and lexical content of the advanced level. The main objective is literary fluency. By the end of the course, students should have an excellent command of Hebrew. The course concentrates on the written language, especially scientific writing, as well as elements of Biblical Hebrew, literature from earlier periods and sophisticated journalistic writing. Students read the various Israeli daily newspapers as well as Israeli literature, scientific articles and legal documents (with the help of a dictionary) of varying lengths. They have a good command of synonyms and idiomatic Hebrew, and also understand the subtle differences between words. Their already substantial vocabularies now include many words from a wide variety of genres. Students considerably improve their ability to write long essays in Hebrew on a wide range of topics, incorporating idiomatic language.
Equivalent Course(s): HEBR 49900, JWSC 29920, HEBR 29900

BIBL 49800. Origen 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 Heracleides 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 (we will read the following treatises in this
order: 1, 3, 4, 7, 13, 10, 5, 11, 16).
Equivalent Course(s): GREK 37123, GREK 27123

BIBL 49999. Race and the Bible. 100 Units.
The course will cover race in the Bible, race in the ancient world of the Bible, American use of the Bible on race,
and the critique of race as a formative and constructed concept.
Equivalent Course(s): CRES 27699, HIJD 49999, NEHC 29989, HCHR 49999, RLST 29109, NEHC 49989

BIBL 50303. The Book of Psalms. 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.

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, Funebris in
laudem Caesarii fratris oratio; Gregory of Nyssa, in diem natalem salvatoris; and John Chrysostom’s de laudibus
sancti Pauli.
Equivalent Course(s): HCHR 50400

BIBL 50505. Philo of Alexandria on Prayer, Interpretation, and Soul Formation. 100 Units.
None available.
Equivalent Course(s): SCTH 51413, SCTH 21413, PHIL 53358, FNDL 22308, RLST 24714, PHIL 25116

BIBL 50805. Textual Knowledge and Authority: Biblical and Chinese Literature. 100 Units.
Ancient writers and their patrons exploited the textual medium, the virtual reality it can evoke and the prestige
it can command to promote certain categories of knowledge and types of knowers. This course will survey two
ancient bodies of literature, Hebrew and Chinese, for the figures they advance, the perspectives they configure,
the genres they present, and the practices that developed around them, all in a dynamic interplay of text and
counter-text. Excerpts from Hebrew literature include (a) royal wisdom in Proverbs & Ecclesiastes; (b) divine
law in Exodus 19-24, Deuteronomy, and the Temple Scroll; and (c) other works found among the Dead Sea
scrolls. Readings from Chinese literature include (d) speeches from the Shang shu (Book of Documents), (e)
odes from the Shi jing (Book of Songs), and (f) commentaries from Han to Qing periods that elucidate, often in
contradictory terms, the law-giving properties of these texts. Instructor(s) Simeon Chavel / Haun Saussy
Equivalent Course(s): KNOW 40101

BIBL 50902. The Books of Kings: Critical Review. 100 Units.
Students read the entire Book of Kings to learn its shape, scope, and character. Read scholarship on major and
local aspects to learn the field. Lay groundwork to write seminar paper in winter course BIBL 52800.
Equivalent Course(s): NEHC 40902, HIJD 50902

BIBL 51401. The Documentary Hypothesis. 100 Units.
This course will be an in-depth study of the Documentary Hypothesis for the composition of the Pentateuch/Torah.
We will begin with analysis of pentateuchal texts, which is the starting point for understanding the theory
and its value. Only after working with the texts will we engage the scholarly discussion of pentateuchal theory,
including the development of the Documentary Hypothesis in the nineteenth and twentieth centuries, objections
raised against it, and its current revision and reinvigoration among Neodocumentarians. All biblical texts will be
read in Hebrew.

BIBL 51602. Josephus and the New Testament. 100 Units.
TBD

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.

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. 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. Equivalent Course(s): NTEC 52100, HCHR 52100

**BIBL 52101. Reading the Psalms with Ancient Christian Biblical Interpreters. 100 Units.**
A hugely significant source for ancient Christian interpreters, the Psalms (as read in Greek translation) also posed perplexing problems of language and diction, and of speaking voice and referents. This course will engage in close readings of Athanasius' Epistula ad Marcellinum, which argues that the Psalter is a garden that resounds with all of scriptural wisdom, set to song; on the fascinating Greek homilies by Origen of Alexandria on the Psalms from the mid-third century (newly discovered and published in 2015); and the Commentary/Homilies by John Chrysostom on the Psalms from the late fourth century. Equivalent Course(s): HCHR 52101

**BIBL 52304. The Priestly God in the Hebrew Bible. 100 Units.**
TBD

**BIBL 52800. The Book of Kings: Seminar. 100 Units.**
Seminar on select topics in the Book of Kings, with a focus on completing a major research paper. Equivalent Course(s): HIJD 52800, NEHC 42800

**BIBL 52907. Lamentations. 100 Units.**
TBD

**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. 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. Equivalent Course(s): HIJD 53510, NELC 30063

**BIBL 54404. Dion of Prusa and the New Testament. 100 Units.**
TBD

**BIBL 54700. Critical Methods in the Study of the Hebrew Bible. 100 Units.**
This course will consider the development and application of critical methods in the study of the Hebrew Bible. We will focus especially upon the questions that each critical method is meant to address and what kinds of conclusions can plausibly be drawn from their use. We will apply these methods to texts from the book of Exodus. However, this is not a course on Exodus, and we will actually read very little of Exodus together during this quarter.

**BIBL 55100. Hebrew Bible Colloquium. 100 Units.**
The course focuses on academic argumentative writing generally, with specific application to the field of Hebrew Bible. The course offers students the opportunity to revise and further develop a previously written paper into a significant piece of original research through the help of peer review.

**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. 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 55800. Novellas of the Hebrew Bible: Jonah, Ruth, Esther, Job. 100 Units.
Seminar using theory of narrative to interact with scholarship on biblical narrative and analyze four narrative works in the Hebrew Bible.
Equivalent Course(s): HIJD 55800, NEHC 55800

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.

BIBL 56101. The Philosophical Interpretation of Scripture in the Middle Ages: The Problem of Evil and the Book. 100 Units.
One of the major genres of philosophical writing during the Middle Ages was the commentary, both on Aristotle and other canonical philosophers and on Scripture. This course will examine philosophical discussions of the problem of evil by three medieval philosophers through close reading and analysis of both their discursive expositions of the problem of evil and providence and their commentaries on the Book of Job. The three philosophers will be Saadia Gaon, Moses Maimonides, and Thomas Aquinas. Apart from close analysis of their different conceptions of the problem, their theodicies, and accounts of providence, we will also be concerned with ways in which the thinkers’ ‘straight’ philosophical discursive expositions differ from their commentaries, the sense in which Scripture might be a philosophical text that deserves philosophical commentary, and how the scriptural context influences the philosophy by which it is interpreted? (IV)
Equivalent Course(s): PHIL 56101, DVPR 56101

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.

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.

CHRM 70000. Advanced Study: Ministry. 300.00 Units.
Advanced Study: Ministry

HISTORY OF CHRISTIANITY COURSES

HCHR 30100. Hist Christian Thought-I. 100 Units.
This first course in the History of Christian Thought sequence deals with the post New Testament period until Augustine, stretching roughly from 150 through 450CE. The aim of the course is to follow the development of Christian thought by relating its structural features to the historical context in which they arose without adhering to schematic models such as East vs. West, orthodoxy vs. heresy, Alexandrian vs. Antiochene exegesis. The following authors and themes will be analyzed and discussed: 1.Martyrdom and the Authority of Christian Witness: Ignatius of Antioch, Justin Martyr 2. Platonism and Exegesis: Philo and Origen 3. Incarnation and Asceticism: Athanasius, Gregory of Nyssa 4. Ecclesial Unity and Episcopal Authority: Cyprian, Ambrose and Chrysostom 5. Projecting Historical Authority: Eusebius and Jerome 6. Normative Belief and Gnostic Dissent: All About the Creeds 7. Ancient Thought Baptized: Augustine of Hippo
Equivalent Course(s): THEO 30100, HIST 31000

HCHR 30200. History of Christian Thought II. 100 Units.
This second class in the History of Christian Thought-sequence deals with the period from late antiquity through the late Middle Ages; it stretches roughly from 450 through 1350. The following authors and themes will be analyzed and discussed: (1) the transition from Roman antiquity to the medieval period: Augustine, Boethius (and Cassiodorus); (2) the rise of asceticism in the West: the Benedictine Rule and Gregory the Great;
arguably unnecessary for Christian theology. And yet, without its mythology, much of Christianity becomes
Bultmann put it in his summary of the “world picture” of the New Testament, “all of this is mythological talk,”
transubstantiation of bread and wine into body and blood, the great adventures of the saints. As Rudolf
the world on the edge of apocalypse awaiting the coming of the Judge and the resurrection of the dead, the
HCHR 31903. Medieval Christian Mythology. 100 Units.
Equivalent Course(s): AMER 31410, RAME 31410, HIST 27717, RLST 21410, HIST 37717, AMER 21410
history and historiography of religion in the modern United States.
We will look at religion’s role in major events like World War I, the Great Depression, and the Civil Rights
examine how religion has influenced every aspect of American society, from everyday life to presidential politics.
address that question by tracing the religious history of America from Reconstruction to the present. We will
why is religion more vital in the United States than in almost any other industrialized nation? This course will
make the United States into what one scholar called a “spiritual hothouse” in the decades before the Civil War.
and Roman Catholicism. This course will give students an introduction to how these factors came together to
“mainstream,” including: African-American Christianity; indigenous traditions; utopianism and millennialism;
and religious disestablishment. And we will consider those religions which were forced to the edges of the American
state relationship which emerged in the United States thanks to the federal constitution and to state-level
Protestant denominations and inspired a generation of social reformers. We will examine the unique church-
will discuss the Great Awakenings which swept the United States and which both spurred the growth of
religious transformation: from one of the least devout nations to one of the most intensely pious, a status it
In the century between the American Revolution and the Civil War, the United States underwent a momentous
religious transformation: from one of the least devout nations to one of the most intensely pious, a status it
still holds today. This course will examine the causes and consequences of the “churching of America.” We
will discuss the Great Awakenings which swept the United States and which both spurred the growth of
Protestant denominations and inspired a generation of social reformers. We will examine the unique church-
state relationship which emerged in the United States thanks to the federal constitution and to state-level
religious disestablishment. And we will consider those religions which were forced to the edges of the American
“mainstream,” including: African-American Christianity; indigenous traditions; utopianism and millennialism;
and Roman Catholicism. This course will give students an introduction to how these factors came together to
make the United States into what one scholar called a “spiritual hothouse” in the decades before the Civil War.
Equivalent Course(s): RLST 21409, RAME 31409
HCHR 31409. American Religion Since 1865. 100 Units.
Why is religion more vital in the United States than in almost any other industrialized nation? This course will
address that question by tracing the religious history of America from Reconstruction to the present. We will
examine how religion has influenced every aspect of American society, from everyday life to presidential politics.
We will look at religion’s role in major events like World War I, the Great Depression, and the Civil Rights
Movement. And we will explore how in recent decades the United States has become a nation of incredible
religious diversity. This course is grounded in secondary literature; its goal is to introduce students to both the
history and historiography of religion in the modern United States.
Equivalent Course(s): AMER 31410, RAME 31410, HIST 27717, RLST 21410, HIST 37717, AMER 21410
HCHR 31903. Medieval Christian Mythology. 100 Units.
Heaven and hell, angels and demons, the Virgin Mary and the devil battling over the state of human souls,
the world on the edge of apocalypse awaiting the coming of the Judge and the resurrection of the dead, the
transubstantiation of bread and wine into body and blood, the great adventures of the saints. As Rudolf
Bultmann put it in his summary of the “world picture” of the New Testament, “all of this is mythological talk,”
arguably unnecessary for Christian theology. And yet, without its mythology, much of Christianity becomes
incomprehensible as a religious or symbolic system. This course is intended as an introduction to the stories that medieval Christians told about God, his Mother, the angels, and the saints, along with the place of the sacraments and miracles in the world picture of the medieval church. Sources will range from Hugh of St. Victor's summa on the sacraments to Hildegard of Bingen's visionary "Scivias," the Pseudo-Bonaventurian "Meditations on the Life of Christ," and Jacobus de Voragine's "Golden Legend," along with handbooks on summoning angels and cycles of mystery plays.

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

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

TBD

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

HCHR 32122. Writing Christian Poetry. 100 Units.

Christianity begins with God's creative Word: "In the beginning was the Word." This course approaches the study of Christian poetry as an exercise in creativity, encouraging students to explore the history of Christianity as an expression of the poetic imagination. Readings will be taken from across the ancient, medieval, and modern Christian tradition, focusing particularly on works originally written in Old, Middle or modern English as models for writing our own poems, but drawing on a wide range of exegetical, liturgical, and visionary works to support appreciation of the symbolism and narrative embedded in these models. Is there such a thing as a distinctively Christian perspective on history, morality, beauty, and art? What role does irony play? Is Christian poetry fundamentally tragic or comic? What is the relationship between Christianity and culture?

Equivalent Course(s): HIST 32122, MDVL 22122, RLST 27517, HIST 22122

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

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

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

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.

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

HCHR 32418. The Scopes Trial in Historical Context. 100 Units.

This course will explore in depth the 1925 Scopes Trial in Dayton, Tennessee. We will examine the transcript of the trial, newspaper editorials, cartoons, scholarly analyses, and various contemporary observations on the meaning and significance of the trial. Among the topics covered are the fundamentalist/modernist controversy of the 1920s and its consequences, interpretations of the origins and tenacity of the anti-evolution campaign, and broader debates about science and religion and the contested authority of experts in American society. Though much of the historical analysis will focus on the 1920s, some attention will be paid to the implications of this highly publicized trial and what it came to signify about larger cultural debates in the United States.

Equivalent Course(s): AMER 22418, RLST 22418, RAME 32418, AMER 32418

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.
HCHR 33000. Muses and Saints: Poetry and the Christian Imagination. 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.
Equivalent Course(s): MDVL 23000, CLAS 36119, CLCV 26119, RLST 23000, ENGL 33809, GNSE 24104, RLV 33000, GNSE 34104, BIBL 33000

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 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 in film and other media. Each student will select an interpreter or interpretation--ancient, medieval, modern, post-modern--to impersonate in class discussions.
Equivalent Course(s): BIBL 43100

HCHR 33829. Foundational Readings in Christian Anthropology. 100 Units.
What is necessary for humans to flourish? How do the soul, body, and intellect relate? How did early Christians understand the human person, the effects of sin, and the nature of revelation? This course introduces students to the ways Origen, Augustine, Ephrem the Syrian, and Gregory of Nyssa approached these foundational questions and set trajectories for the subsequent development of Christian thought. We will pay particular attention to their interpretation of scripture, especially Genesis 1-3 and the Pauline Epistles. These theologians’ interpretations of scripture shaped Christian thinking about social structures, gender, class, and freedom in ways that continue to have an influence. For those unfamiliar with the intellectual history of early Christianity, this class will offer an opportunity to read consequential texts (in translation) from Latin, Greek, and Syriac authors that represent the diversity inherent within Christian literature. By the end of the course, students will have the skills to discern how these formative voices continue to shape Christian ethics and theology. For those interested in reading these authors in their original languages, I will offer optional weekly translation sessions in Latin, Greek, and Syriac.
Equivalent Course(s): BIBL 33829, RLST 23829, THEO 33829

HCHR 34200. The Bible, the Reformation, and Modernity. 100 Units.
In celebration of the five hundredth anniversary of the Protestant Reformation, this course will examine the interpretation of the Bible both in the work of the Reformation’s founding figure, Martin Luther, and in one of the interpretive trajectories influenced by the Reformation, namely, modern biblical criticism. We will focus especially on the interpretation of the books of Genesis and Deuteronomy in Luther’s commentaries and in modern, critical scholarship. Themes to be addressed include faith, the hiddenness of God, idolatry, and the law.
Equivalent Course(s): BIBL 34200, RLST 28309

HCHR 34523. The Ecumenical Church Councils and the Making of Christian Doctrine. 100 Units.
The Church Councils of late antiquity (fourth-seventh centuries) were huge conferences of bishops, priests, monks, secular officials, and emperors, who met to decide on the rules that would govern the Church and the doctrines that all Christians had to believe. They combined philosophical debate, criminal trials, committee meetings, and Senate procedure. Some were rowdy and acrimonious, while others were meticulously organized in advance, usually by the court. Some remain obscure, while others are the most thoroughly documented events in all ancient history and reveal in detail how the later Roman government operated. In this course we will read, in Greek, a number of fascinating narratives and official acts stemming from the most important Councils, including Nicaea I (325), Ephesos I (431), and Chalcedon (451). We will also discuss the Councils from a historical perspective to understand the complex negotiations that gave rise to Christian doctrine and canon law.
Equivalent Course(s): GREK 34523, GREK 24523, RLST 20523

HCHR 34900. The Age of Walter Rauschenbusch: The Social Gospel. 100 Units.
This course is a critical evaluation of the theological and social thought and the historical contributions of the Social Gospel, which is regarded as a relatively distinct effort to reform the American social, economic and political order from the 1880s to the 1920s. We will explore a number of themes that preoccupied leading thinkers, including but not limited to the Kingdom of God, a critique of individualism, social solidarity, revisions of divine immanence or God’s relation to the world, the person and ethics of Jesus, and human progress. These themes will not be treated abstractly, but as theological and social ideas regarded as instruments of concrete
engagement with and attempts to transform America’s increasingly urban, industrial and pluralistic society. Particular emphasis is placed on the work and writings of Walter Rauschenbusch, a prominent Baptist preacher and church historian who provided a sustained revision of Christian social thought, a radical critique of capitalism and the growing power and influence of corporations in US economic and political life. Although primary focus will be on Protestant Christianity as the exponent of Social Gospel reform, some effort is made to understand how Catholics challenged and reflected some of these critiques of American society.

Equivalent Course(s): RAME 34900, HIST 47602

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 Auererre. All source readings in Classical Latin adapted to new Carolingian purposes, which we shall also explore historically in their own right.

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

HCHR 35301. History, Religion, and Politics in Augustine’s City of God. 100 Units.
Augustine’s City of God is a major work of history, politics, and religion. Written after Rome was sacked by the Visigoths in 410, the work begins an apology (justification) of the Empire’s turn to Christianity and expands to offer a sweeping and deeply theological account of human history and society in terms of earth-bound versus heaven-centered community. Augustine’s citizenship and politics entails living out membership in either fellowship while commingled on earth with the other. Augustine analyzes Roman history and politics as well as the new religion first encouraged and eventually imposed in the wake of Constantine’s conversion. We shall read the entire work in translation, attending to historical observations, political stances, and religious views. Augustine made arguments of his own but saved huge swaths of Varro and other otherwise lost sources to fashion his historical critique of Rome, social analysis, and many ultimately fresh views on matters like human sexuality in paradise and in heaven. The class will meet once a week. A supplementary Latin reading group will also convene once a week for close reading of important and demanding selections in the original. There will be some invited international guest speakers.

Equivalent Course(s): RETH 35301, THEO 35301, RLST 25301, HIST 22116, HIST 32116, FNDL 25304, LATIN 26421, CLAS 36421, CLCV 26421, LATIN 36421, BIBL 35301

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.

Equivalent Course(s): AMER 35600, RAME 35600, AMER 25666, RLST 22666

HCHR 35700. The Christian Right. 100 Units.
From the Gilded Age to the age of Donald Trump, conservatives Christians have played a major role in shaping American politics and culture. This course will use primary and secondary sources to explore the development of the Christian Right in the United States. We will answer essential questions about the movement: Who joins it? Who leads it? And who funds it? We will examine how conservative Christians approach not only “moral” issues like abortion but also issues like economic regulation and foreign policy. Finally, we will seek to answer the question: What is the future of the Christian Right in an increasingly diverse America?

Equivalent Course(s): RLST 22667, RAME 35700, HIST 37719, HIST 27719, AMER 22667, AMER 35700

HCHR 36500. The Radiant Pearl: Introduction to Syriac Literature and its Historical Contexts. 100 Units.
After Greek and Latin, Syriac literature represents the third largest corpus of writings from the formative centuries of Christianity. This course offers students a comprehensive overview of the dominant genres and history of Syriac-speaking Christians from the early centuries through the modern day. Moving beyond traditional historiography that focuses exclusively on early Christianity within the Roman Empire, this class examines Christian traditions that took root in the Persian and later Islamic Empires as well. Through studying the history and literature of Syriac-speaking Christians, the global reach of early Christianity and its diversity comes to the fore. Syriac-speaking Christians preached the Gospel message from the Arabian Peninsula to early modern China and India. Syriac writers also raised female biblical figures and holy women to prominent roles within their works. Students will broaden their understanding of the development of Christian thought as they gain greater familiarity with understudied voices and visions for Christian living found within Syriac literature. Special attention will be paid to biblical translation, asceticism, poetry, differences between ecclesial communities as well as the changing political fortunes of Syriac-speaking populations. No previous knowledge or study expected.

Equivalent Course(s): NEHC 26500, GNSE 36505, BIBL 36500, RLST 16500, GNSE 26505, NEHC 36500

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.
Equivalent Course(s): GREK 25116, ANCM 45116, BIBL 36916, 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?
Equivalent Course(s): SCTH 37106, HIST 42102, HIJD 37106, ISLM 37106

HCHR 37213. Partings, Encounters, and Entangled Histories: The Formation of Judaism and Christianity. 100 Units.
When did the fault lines between Judaism and Christianity emerge? This course explores this question by examining the formation of Judaism and Christianity within the world of the Ancient Mediterranean. What religious views, texts, and practices did Jews and Christians hold in common? How did early writers construct communal boundaries and project “ideal” belief and practice? What role did the changing political tides of the Roman and Persian empires play? We will explore continuities and growing distinctions between Jews and Christians in the areas of scriptural interpretation, ritual practices, and structures of authority. Special attention will be paid to debates around gender and sexuality, healing, and views of government and economics. We will approach these issues through material evidence and close readings of early literature in light of contemporary scholarship. Students interested in modern histories of Judaism and Christianity will gain a firm foundation in the pivotal debates, texts, and events that set the trajectories for later centuries.
Equivalent Course(s): BIBL 37213, RLST 27213, HIJD 37213, CLCV 24021, CLAS 34021, NEHC 27213, NEHC 37213, JWSC 27213, HIST 31600

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.
Equivalent Course(s): THEO 37500

HCHR 37701. Colloquium: US Social History-Catholics as Americans. 100 Units.
This colloquium focuses on recent historiography to explore the implications of the presence of Roman Catholics within the American population for the central interpretive narratives of American history. Readings will range in time from the colonial period to the later twentieth century, and address such themes as colonization, westward expansion, immigration and ethnicity, church-state relations, slavery and the Civil War, citizenship and political participation, welfare and reform, gender and sexuality, race relations, transnational ties.
Equivalent Course(s): HIST 47701

HCHR 38016. Religion and Politics in the United States. 100 Units.
This graduate course will focus primarily on the complex evolution of religion and politics from the early 20th century to the present. The class will involve a mix of historical/chronological approaches to grasp broad changes over time, case studies that give attention to close analysis of practice and meaning on the ground, and theoretical works that interrogate the meanings, overlaps, and constraints of the political and the religious. The aim of the course is to raise a number of questions that we will try to answer and explore together: why have certain theological and religious traditions tended to support positions labeled “conservative” or liberal? How have engagements with and understandings of race, gender, and sexuality changed over time and altered the intersections of religion and politics? In what ways do religious commitments, local practices, and theological visions shape views of the common good and national identity?
Equivalent Course(s): RLST 28016, RAME 38016

HCHR 39200. Latin American Religions, New and Old. 100 Units.
This course will consider select pre-twentieth-century issues, such as the transformations of Christianity in colonial society and the Catholic Church as a state institution. It will emphasize twentieth-century developments: religious rebellions; conversion to evangelical Protestant churches; Afro-diasporan religions; reformist and revolutionary Catholicism; new and New Age religions.
Equivalent Course(s): RLST 21401, HIST 39000, HIST 29000, CRES 29000, LACS 39000, MAPS 39200, LACS 29000
HCHR 39300. My Body, My Self: Asceticism and Subjectivity. 100 Units.
In recent decades scholars of the pre-modern period have turned to the body as a site of renewed historical inquiry. Within the study of religion, this shift has reanimated discussions around asceticism as a particularly potent technē for self-fashioning. Nevertheless, scholars have struggled to theorize asceticism across religious traditions. This course brings together two scholars of religion working in distinct geographical locations and cultures: Eastern Christianity and medieval Indian religious literature. Together we are interested in bringing critical gender theory to bear on asceticism as a discursive and embodied practice. We envision this course as an opportunity for students to engage asceticism as a series of techniques that envision the sexed and gendered human body as the horizon of corporeal expression and personal imagination. Asceticism serves as a neat conceptual device, allowing us to toggle between the mind and body while tackling questions that fall within the liminal space between them, including debates around gender, sexuality, sovereignty, and biopower. Students along with the instructors will contend with the challenges and opportunities of transnational and transcultural feminist and queer inquiry as we traverse across the boundaries of tradition, language, and culture. While drawing on rich historical and religious archives, we will anchor our discussions around the interplay of two principal authors: Giorgio Agamben and Michel Foucault.
Equivalent Course(s): HREL 39300, BIBL 39300, RLVC 39300, GNSE 39303, GNSE 29303, RLST 29300, SIGN 26074

HCHR 39402. Race and Religion in the U.S. in the 20th Century. 100 Units.
This course examines how religion has been shaped, constructed, and formed in response to and in the context of changing racial realities in America in the 20th century. Most of our emphasis will be attuned to the central black/white divide and Christian communities, though you are encouraged to write your final paper on a topic of your choosing that does not fit into any of these categories.
Equivalent Course(s): RAME 39402, HIST 37116, AMER 39402, RLST 19402

HCHR 39522. Europe's Intellectual Transformations, Renaissance through Enlightenment. 100 Units.
This course will consider the foundational transformations of Western thought from the end of the Middle Ages to the threshold of modernity. It will provide an overview of the three self-conscious and interlinked intellectual revolutions which reshaped early modern Europe: the Renaissance revival of antiquity, the "new philosophy" of the seventeenth century, and the light and dark faces of the Enlightenment. It will treat scholasticism, humanism, the scientific revolution, Bacon, Descartes, Hobbes, Locke, Voltaire, Diderot, and Sade.
Equivalent Course(s): RLSH 22605, HIST 39522, KNOW 29522, FREN 29322, HIST 29522, FREN 39322, KNOW 39522, SIGN 26036

HCHR 40200. Religion and American Capitalism. 100 Units.
This course will introduce students to the intersection of religion and capitalism in the United States. Through a variety of primary and secondary readings, we will explore how religious people and institutions have interacted with, affirmed, and challenged American capitalism. We will pay particularly close attention to the alternative moral economics envisioned by religious communities in the United States.
Equivalent Course(s): AMER 21430, HIST 27716, RLST 21430, HIST 37716, AMER 40200, RAME 40200

HCHR 40204. A Proto-History of Race? Judaism, Christianity, and Islam in Spain and North Africa (1200-1600) 100 Units.
This course focuses on phenomena of mass conversion and the emergence of ideologies of lineage and purity of blood in the western Mediterranean, more specifically, the Iberian Peninsula and the Maghreb. The rivalry between Islam and Christianity (with Judaism a frequent go-between) in this region produced many distinctive cultural formations. Among these formations were ideas about the limitations of conversion that may be compared to modern concepts of race. The word "race" was itself first applied to humans in Iberia during this period, to designate Christians descended from Muslims or Jews, and similar concepts emerged in Islamic North Africa. We will explore these ideas in the Christian Iberian kingdoms, with frequent excursions into Almoravid, Almohad, Marinid and Nasrid Islamic polities. Our goal will be to produce a Mediterranean archaeology of some of the concepts with which Christian and Muslim colonizers encountered the New World and sub-Saharan Africa in the sixteenth century.
Equivalent Course(s): STHH 40204, CRES 40204, HIJD 40204, SPAN 40204, ISLM 40204, HIST 60904

HCHR 40360. Debating Christians and Other Adversaries: Greek and Syriac Dialogues in Late Antiquity. 100 Units.
This course will examine the composition and significance of dialogues for Christian polemic and identity formation. The quarter will begin with an overview of dialogues from Classical Antiquity before examining the new directions Christian writers followed as they staged debates with pagans, Jews, Manichaeans, and alleged "heretical" Christians. Reading these works in light of modern scholarship and with an eye to late antique rhetoric, students will gain insights into the ways theological development took place in the crucible of debate.
Equivalent Course(s): RLSH 20360, BIBL 40360, CLAS 33820, CLCV 23820

HCHR 40401. The Contours of Twentieth Century Thought I: Between Dialectical Theology and Analogical Imagination. 100 Units.
Well into the twenty-first century it seems a good time to look back with the benefit of 20/20 hindsight and take stock of the major theological developments of the twentieth century. Aside from the enormous impact of major historical events like the communist revolution and two World Wars, there is also the event of Vatican II and the civil rights struggle in the US. Throughout it all we see the profile of some extraordinary individual theologians (Barth, Lubac, Balthasar, Tracy a.o.) embedded in a larger story marking the end of some major theological
movements (neo-scholasticism) and the beginning of others (dialectical theology and nouvelle théologie). This first of what is intended as a two-sequence course on twentieth-century theology will focus on the work of a number of Catholic and Protestant theologians, who struggle with the legacy of the Enlightenment and the need to reconceptualize theological thought in a fast secularizing and globalizing world.
Equivalent Course(s): HIST 66701, THEO 40401

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.
Equivalent Course(s): RAME 40608

HCHR 40902. Religion in America from the Revolution to the Civil War. 100 Units.
TBD
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.
Equivalent Course(s): THEO 41102

HCHR 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.
Equivalent Course(s): RLST 27290, RLVC 41290

HCHR 41315. Narratives of American Religious History. 100 Units.
How do we tell the story of religion in America? Is it a story of Protestant dominance? Of religious diversity? Of transnational connections? Of secularization? This course examines how historians have grappled with such questions. We will read the work of scholars who have offered narratives explaining American religious history, including figures like Sydney Ahlstrom, Albert Raboteau, Mark Noll, Ann Braude, Catherine Albanese, and Thomas Tweed. This course will introduce students to key historiographical questions in the study of American religion, as well as to classic texts which have shaped the field’s development.
Equivalent Course(s): CRES 22315, AMER 21315, HIST 27304, RDIN 41315, RDIN 21315, HIST 47304, RAME 41315, AMER 41315, KNOW 41315, RLST 21315

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): THEO 41401, GNSE 41400

HCHR 41440. Fundamentalism. 100 Units.
Is fundamentalism a useful term that allows us to compare anti-modern movements across a range of religious traditions? Or is it a hopelessly problematic term that lumps together vastly different phenomena? This course will use the troubled career of "fundamentalism" as a window onto the modern history of religion-and the people who study it. We will begin by focusing on the origins of fundamentalism: as a description of the political mobilization of conservative Protestants in the United States at the turn of the twentieth century. From there, we will broaden our perspective, considering how the term "fundamentalist" has been applied to Islamic, Jewish, and Hindu movements, as well as to secular phenomena like Marxism and nationalism. At each step of the way we will consider not only "fundamentalism" itself but also the people who study it and those who mobilize against it. Ultimately, we will ask: is fundamentalism an idea whose time has come again, or one whose time has come and gone?
Equivalent Course(s): RLST 21440, AASR 41440, RAME 41440, HIST 38006, HIST 28006

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 modeled 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.

Equivalent Course(s): RLVC 41604, ARTH 41602

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): THEO 41300, RLST 20702, FNDL 23113

HCHR 41968. The Religious and Social Thought of Martin Luther King Jr. 100 Units.

This graduate seminar is an intensive study of the religious life and social/religious thought of Martin Luther King, Jr. We will be reading a wide range of King's writings and speeches from his Crozer seminary years to his major speeches up to his assassination in 1968. We will also explore some of the classic and more recent scholarship that examines the influences on and sources of King's thought. Prominent themes in the course will include but will not be limited to King's ethical and social critique of American society, especially its racism, his social and moral evaluation of economic inequality, his commitment to nonviolence, his conception of the beloved community, and his evolving roles as preacher, social activist, and public intellectual.

Equivalent Course(s): RAME 41968

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 complicity 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 42030. All Things to All People”? The Controversial Apostle Paul. 100 Units.

How can someone who claimed that he was "all things to all people" be so controversial? Alternatively, how could he not have been? We shall study major writings, ancient and (post) modern on such key themes as Paul the Jew, Paul the Roman, Paul the Hellenist; Paul among the philosophers; Paul among the "heretics"; Paul and the social order (women and gender, enslaved persons, attitude towards "secular government," etc.); Paul and Judaism; and the recurring question: was Paul the inventor of Christianity?

Equivalent Course(s): RLST 22030, BIBL 42030

HCHR 42035. The Acts of Paul and Thecla and the Pastoral Epistles. 100 Units.

In the early second century there were bitter battles over the legacy of Paul and his preserved letters in terms of gender, sexuality, family life, asceticism, church administration, and theological vision. We can see these well by reading the narrative text The Acts of Paul and Thecla alongside the "Pastoral Epistles" (1 and 2 Timothy, Titus), the former championing a female, cross-dressing ascetic Christ-missionary and the latter, in pseudograpical epistolary texts written in the dead Paul's name, insisting on patriarchal family life and women's adherence to traditional roles. In this course we shall read both sets of texts carefully in Greek, noting points of similarity and contestation, and test various models of how these sources-each of which seeks to "fix" the Pauline legacy in its own way-are related to one another. Time allowing, we shall also look at the later reception of the cult of Saint Thecla and late antique interpretations of "the apostle," Paul, on these issues of sexuality and gender roles, and their perduring influence in contemporary debates.

Equivalent Course(s): BIBL 42035, GNSE 42035, RLST 22035, FNDL 22035, GNSE 22035, GREK 27423, GREK 37423

HCHR 42200. Religion in the Enlightenment: England and America. 100 Units.

Study in the historiographies of the Enlightenment in England and in America, with special attention to the "trans-Atlantic" communication of ideas regarding the nature of the person, religion, and the role of the political order.

Equivalent Course(s): RLST 22110, AMER 42100, HIST 27510, RAME 42100, HIST 47510, AMER 22110, RLVC 42100
HCHR 42202. Black Religious Protest in the U.S. 100 Units.
This course examines African American religious protest against the American nation for its actual history and its ideals in view of black oppression. The course begins with David Walker’s Appeal (1829) and ends with debates around Jeremiah Wright’s “God damn America” sermon. The course situates black religious protest amidst discussions of the American Jeremiad, a particular critique of the nation in relation to the divine, American exceptionalism, and racial injustice. We attempt to trace continuity and discontinuity, hope versus pessimism, and visions of a more perfect union in these public critiques of the nation.
Equivalent Course(s): RDIN 23202, RLST 22202, AMER 22202, HIST 47416, HIST 27416, RAME 42202, AMER 42202

HCHR 42250. Jesus the Divine Physician: Disability, Healing, and Medical Knowledge in the Ancient World. 100 Units.
Christianity arose in a world with competing conceptions of the body, health, and the sources of disease. How did the categories of magic, miracles, and medicine intersect in the ancient world? What attitudes toward the body and disability do we find in ancient texts? In this class, students will examine Greek and Roman attitudes through material evidence such as amulets and healing shrines and the textual record of practitioners such as Hippocrates, Galen, and Soranus of Ephesus. The class will discuss the difficulties of mapping modern categories and terminology onto ancient paradigms. Alongside this material, students will gain familiarity with theories of disease and the sociology of health and illness in the Hebrew Bible. Against this historical background, we will approach select accounts of healings within New Testament and early Christian literature. What orientations toward the body and healing do we find? Working at the intersection of biblical and disability studies, students will read these narratives closely with an eye to the history of their interpretation and their implications for understanding early conceptions of Jesus and his ministry. While knowledge of Greek is not required, students with facility in the language will be provided ample opportunities to strengthen their skills.
Equivalent Course(s): GNSE 22251, GNSE 42251, BIBL 42250, RLST 22250, CLCV 24221, CLAS 44221

HCHR 42300. Readings in Luther’s Theology. 100 Units.
This course concentrates on the development of Luther’s thought and includes several genres, including disputes, 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.
Equivalent Course(s): THEO 42300

HCHR 42407. Comparative and Global Christianities. 100 Units.
TBD
Equivalent Course(s): AASR 42407

HCHR 42603. Colloquium: Virtues and Vices in Medieval Christian Thought. 100 Units.
What is virtue? How does a soul acquire it? What happens when it succumbs to vice? As medieval monks, preachers, poets, and scholastics understood, training the soul in virtue is no easy task. The vices, like demons, are ever ready to attack, rendering the soul a battlefield or a castle under siege. How ought the soul prepare? In this course, we read across the medieval tradition of thinking about the soul’s struggle with virtue and vice from Prudentius’s “Psychomachia” to Dante’s “Inferno” and “Purgatorio”. We will consider sources commenting on scripture, particularly Gregory the Great’s “Moralia in Job”, as well as those drawing on Aristotle, including William of Auvergne’s Treatise on the Virtues. We will pay special attention to the role of memory, allegory, and confession as practices for training the soul, along with more formal theories of virtue and vice.
Equivalent Course(s): HIST 42603

HCHR 42901. Christianity and Slavery in America, 1619-1865. 100 Units.
This seminar will examine 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. Emphasis will be placed on the ways in which Christianity functioned as an ideological justification of the institution of slavery and an amelioration of practices deemed abusive within slave societies. The following questions will be addressed in some form: 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? What was the process by which and why did white evangelical Christians, especially in the South, become the most prominent defenders of slavery as it was increasingly confined to the South? 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 the Southern States of the United States? Although our focus is on what became the United States of America, we also linger on discussions about the broader international dimensions of slavery and slavery’s importance in the development of the Americas.
Equivalent Course(s): HIST 47102, KNOW 42901, CRES 21303, RAME 42901, KNOW 21303, 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.

Equivalent Course(s): THEO 42999, HIST 62208

HCHR 43000. Loss And The Study Of Lives. 100 Units.
TBD
Equivalent Course(s): DVSR 43000

HCHR 43010. Art and Ritual in Byzantium. 100 Units.
What was the place of architecture, images and objects in the various rituals of Byzantium - public and private, sacred and secular? In what ways did works of art respond to the ritualistic purpose for which they were created? To what extent is the latter reflected in the design of buildings, their urban setting, their pictorial decoration, their furnishings and mobile equipment? These are the key questions underlying this course, to which must be added: What are the limitations encountered by those aiming to reconstruct the function of buildings that have survived in a fragmentary or refurbished state and of artifacts now isolated from their original context? We will approach this topic by critically confronting visual material surviving from Byzantium with various written sources. We will also explore these texts as a key source of information on works of art and architecture that no longer survive.

Equivalent Course(s): RLVC 43010, ARTH 43010

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.
TBD
Equivalent Course(s): RAME 43104

HCHR 43107. Early Christian Art. 100 Units.
This course will focus on the visual arts as ubiquitous, understanding them as an essential part of early Christian culture and identity. Close attention will be paid throughout to interdisciplinary scholarly methods that have been developed in order to approach early Christian art within the larger framework of late antique culture and to decode the symbolism that characterizes it. Some sample questions we are going to discuss include: What do the earliest Christian images in the catacombs and on sarcophagi convey about the hopes and fears of those who commissioned them? In which ways did the design and furnishing of religious architecture respond directly to needs associated with the celebration of the liturgy or other cultic activities? What were the functions and messages of the splendid mosaic programs that survive, for instance, in various churches in Rome and Ravenna? To what extent may they be understood (possibly until today) as an aid to religious imagination and worship? How were visual means employed to provide complex theological exegesis, and what is the relation of the imagery to religious writings? What is the place of early Christian manuscript illumination within the larger context of late antique book culture? What do we know about viewer response to Christian art both in the private and the public spheres?

Equivalent Course(s): RLVC 43107, RLST 28315, ARTH 20609, ARTH 30609

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, race, persecution, martyrdom, asceticism, gender, ecclesiological and ritual structures, intellectual lineages, orthodoxy and heresy), personalities (e.g., Ignatius, Perpetua and Felicitas, Irenaeus, Antony, Melania the Elder and Melania the Younger, Eusebius, desert Fathers and Mothers, Constantine, Macrina, Augustine) and events. On-going reflection on the nature of historiography as a science and an art, involving both discovery and invention.

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 monothetic 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, RLIT 43303, HIJD 43301, CMLT 43301

HCHR 43303. Becoming Modern: American Religion in the 1920s. 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. Some attention is devoted to increasing religious and cultural diversity as a challenge to Protestant dominance.
Equivalent Course(s): AMER 43302, RAME 43302, HIST 37117

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.
Equivalent Course(s): HIST 37118, RLST 13600, RAME 43600

HCHR 43900. Luther And The Old Testament. 100 Units.
TBD
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.
Equivalent Course(s): HIST 60612, 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): RLIT 43995, HIJD 43995, CMLT 43995, ISLM 43995

HCHR 44004. The Veneration of Icons in Byzantium: History, Theory, and 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 ancient Greco-Roman world. Through the close analysis of icons executed across 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. Typically, meetings will consist of both lecture and interactive discussion sections. Students are expected to prepare the mandatory readings for each week, which serve as a basis for an informed, and thus productive, classroom discussion.
Equivalent Course(s): RLVC 44004, 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.
Equivalent Course(s): THEO 44601
HCHR 44804. Virginity and the Body in Late Antiquity & Early Middle Ages. 100 Units.
What did virginity mean to Christians in Late Antiquity, and how did this change and develop in the early medieval period? What notions of the body and bodilyness did an ideal of virginity encourage and support? We will begin by reading Peter Brown’s classic, The Body and Society: Men, Women and Sexual Renunciation in Early Christianity, together with some of the primary sources Brown uses to make his case, and selected recent studies. We will take this theme into the early Middle Ages through a reading of monastic rules, hagiographies, and other texts.
Equivalent Course(s): HIST 60606, GNSE 44804, THEO 44804

HCHR 45005. Elective Affinities: Thomas Aquinas and Bonaventure on the Return to God. 100 Units.
The return to God (or reditus) is one of the central themes in medieval mysticism and in mysticism more generally. But return signals much more than a state of mystical contemplation. It involves finding a path back to God, not as an escape for human beings who find themselves in turmoil in the world but as a way for them to articulate where they find their true, spiritual home. Return is in many ways more about carving out one’s intellectual trajectory than about the ecstasy of achieving actual union with God. Deferral and suspense are as important as consummation. Finally, return is the mirror image of procession, the path that creation follows once it is set in the world. To understand return then, one has to begin at creation. This course will interrogate Thomas Aquinas and Bonaventure, contemporary scholastic thinkers with respectively a more Aristotelian and a more Platonic profile, on the theme of return, seeing it both as a theoretical construct or object and as the lens through which they approach theology.
Equivalent Course(s): THEO 45005, HIST 32109, RLST 25005, HIST 22109

HCHR 45050. Social Christianity in the US: Origins and Legacies. 100 Units.
This course is an intensive analysis of the origins, development, and historical significance of the Social Gospel (as it was called during its emergence) as a religious and social reform movement in America. We begin the course with one of the major works of Walter Rauschenbusch in the early 20th century. But we look at the development and influence of Social Christianity later and in the Civil Rights movement (and beyond) to grasp its enduring influence. Some attention will be devoted to the relationship between theological innovation, historical criticism of the Bible, and social reform. One of the aims of the course is to explore the impetus for social and political reform in light of a more expansive and this-worldly conception of Christian teaching on the Kingdom of God.
Equivalent Course(s): HIST 47500, RAME 45050

HCHR 45200. The Holy Land in the Middle Ages. 100 Units.
This course will examine written and visual material that testifies 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 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 travelers to the Holy Land, extracts from medieval chronicles, and eye-witness accounts from the period of the Crusades. In addition to the textual material, we will study art and architecture created 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). We will also investigate phenomena of the reception of the Holy Land’s sacred sites and dynamic history in medieval Europe (e.g., replicas and evocations of the Holy Sepulchre, narratives of the “Holy Grail” and associated artifacts).
Equivalent Course(s): ARTH 42205, RLVC 45200, ARCH 45200

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 45401. A Scandal for Gentiles and Jews. 100 Units.
TBD
Equivalent Course(s): HIST 66601, THEO 45401

HCHR 45570. Three Medieval Women: Fate and Voice in Heloise, Hildegard, and Hadewijch. 100 Units.
The current interest in the theological voice of medieval women is largely concentrated on the contribution of the beguines, their thought often uncovered with the aid of contemporary philosophy. What we learn from beguine scholarship also reflects back on the contribution of earlier medieval women, which may affect our view of them, even as how we read these earlier texts can likewise aid us in how we contextualize and think about the beguines. This course focuses on the fate of three medieval women in the 12th and 13th century: Heloise, Hildegard of Bingen, and Hadewijch of Brabant. The attempt to listen to their voice allows us to develop a new and richer perspective on the purpose of the ascetic life, the goal of exegesis, and the power of poetry.
HCHR 45600. African American Religion in the 20th Century: History and Historiography. 100 Units.
This graduate seminar examines the history of African American religion alongside the work and social world of interpreters. We explore historical changes in African American life, paying close attention to urbanization, struggles with racial and economic oppression, and scholarly debates about the "function" of black religion in particular black communities and in American society. As we turn to more recent works (since the 1970s), we investigate the extent to which these studies differ from older studies and if or how they remain indebted to older debates. One central aim of the course is to ascertain why black churches have been so frequently criticized and why scholars and activists have placed such demands for liberation on black churches in particular.
Equivalent Course(s): HIST 47000, AMER 45600, 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.
Equivalent Course(s): RLLT 33020, CDIN 45805, NEHC 30585, HIST 60705, RLVC 45805, ARTH 40585

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): AMER 46404, AMER 26404, RLST 26404, RAME 46404

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): HIST 47600, RAME 46606, AMER 46606

HCHR 46705. Suffering and the History of the Interpretation of Job. 100 Units.
TBD
Equivalent Course(s): THEO 46705

HCHR 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): HREL 47717, CLAS 47717, HIST 64301, THEO 47717

HCHR 47722. Evangelicals and Race. 100 Units.
This graduate seminar will examine the complex ways, overtly and in more subtle, implicit ways, that Protestant evangelical Christianity has shaped race, the lived experience of race, and conversations about race in the US in the 20th and 21st centuries. Roughly half of the course will engage historical, sociological, and anthropological works on evangelicalism and race as a way of understanding how evangelicals have constructed, supported, and (in rarer instances) challenged racial categories and racism in the US. The course will also spend some time looking at primary sources where key evangelical figures write about and self-consciously reflect on race matters as theological and social phenomena. Some attention will be given to African American Protestants who identify as evangelical or who are regarded as such in scholarly studies. While a host of topics will be addressed, some of the more prominent will include evangelical individualism and resistance to structural understandings of racism, color-blindness as a response to the decline of legal segregation and a way of avoiding or critiquing attention
to race in contemporary American life, and the continuing and enduring salience of race in evangelical political practices and voting preferences.
Equivalent Course(s): CRES 27722, RAME 47722, RLST 27722

HCHR 48448. American Apocalypse: Visions of the End(s) of the World. 100 Units.
Apocalyptic thought and millenarian movements have had a powerful and enduring influence in the US. This course starts with the Millerite movement of the mid-19th century and moves through a number of case studies in the 20th century. We explore theories of the widespread appeal of apocalyptic thought in the US and interpretations of key sacred texts and recurring ideas that inform and shape the contours of debates about the end of the world. Given the significant role that Christianity has played in discussions about the nature of an imminent apocalypse in the US context, most of the examples will be from the Christian tradition. Theoretical approaches to millenarian movements, practices, and rhetoric, however, are drawn from multiple religious traditions. A number of themes will be examined including the language of violent endings alongside visions of peace and harmony in conceptions of the end, the tensions between human agency and divine action in hastening the apocalypse, and understandings of and interactions with "the world" in view of fervent hopes for and prophecies of its imminent demise, among other things.
Equivalent Course(s): RAME 48448, RLST 28448, AASR 48448

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 Heloïse and Hildegarde 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): THEO 48701, GNSE 48701, HIST 60909

HCHR 48801. Multidisciplinary Study of American Culture. 100 Units.
This proseminar surveys the advanced study of American culture as it is currently practiced at the University of Chicago. Seminar members read and discuss recent work by and then meet with faculty specialists from departments and programs in the Humanities and Social Sciences as well as from the the Divinity School, the Law School, and the Booth School of Business. Though interested in how different disciplines frame questions and problems, we will be attuned to convergences in themes, approaches, and methods. During the last half of our seminar meetings our authors will join us for a focused discussion of their work. Many of our guests will also deliver public lectures the day before visiting the seminar. This year's theological critical source material in such a way that the historical work is methodologically sound and the theological end product 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 use of historical sources and do so in responsible fashion. While simply adhering to one's confessional tradition yields uncrirical postures, 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 starts with 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 gender and creation and is loosely structured around Otten's Thinking Nature and the Nature of Thinking.
Equivalent Course(s): ENGL 55405, RAME 48801, AMER 50001, RLIT 48801, HIST 62304

HCHR 49401. The Theology of the Late Augustine I. 100 Units.
TBD
Equivalent Course(s): THEO 49401

HCHR 49999. Race and the Bible. 100 Units.
The course will cover race in the Bible, race in the ancient world of the Bible, American use of the Bible on race, and the critique of race as a formative and constructed concept.
Equivalent Course(s): CRES 27699, HIJD 49999, NEHC 29989, BIBL 49999, RLST 29109, NEHC 49989

HCHR 50000. Theological Criticism: Creation and Gender. 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 uncrirical postures, 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 starts with 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 gender and creation and is loosely structured around Otten's Thinking Nature and the Nature of Thinking.
Equivalent Course(s): GNSE 50000, THEO 50000, HIST 66004

HCHR 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.
HCHR 50500. Origen’s Contra Celsum. 100 Units.
A seminar on the eight-book work of apologetics that Origen of Alexandria composed ca. 244-249 to offer a detailed rebuttal to the arguments made against the illegality, crudity and irrationality of Christians that had been published decades before by Celsus "the Epicurean" in his Alēthēs logos (The True Word). We shall combine close reading of the Greek text of significant sections of the work with investigation of larger critical questions such as a) the identity of "Celsus" and the reconstruction of his text, b) the placement of both Celsus and Origen in the history of ancient philosophy; c) the reality or fiction of the figure of "Celsus' Jew" who appears in books 1 and 2; d) the possible social facts about ancient Christians that may be embedded in these debates; e) the rhetoric of apologetic and infective, and its conventional and creative employment in both works; f) the logic and rhetorical power or weaknesses (and anxieties) of Origen’s argumentation.
Equivalent Course(s): BIBL 50400

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 51610. Between East and West: Venice in the Pre-Modern Period. 100 Units.
Venice’s long-standing ties with the Byzantine Empire have left their visible trace in the city’s art and architecture and have had an equally strong impact on Venetian myth-making in the pre-modern period. Until today the appropriation of Byzantine style is especially evident in the church of Saint Mark the Evangelist, as well as in the decoration of less-well known medieval churches of the Venetian Lagoon. During the so-called Fourth Crusade, the Sacca of Constantinople has led to large-scale pillaging of the Byzantine capital and the transfer to Venice of countless Byzantine artifacts, among them are liturgical items, reliquaries, icons, and architectural spoils. How were these artifacts employed in the Venetian Lagoon for religious and political ends after being disassociated from their original contexts? What transformations did they experience with regard to usage and appearance? What kinds of new ceremonies, both religious and secular, did they inspire? What was their impact on artistic creativity and religious life in their new environment? How were they perceived intellectually, and what kinds of narratives evolved around them in Venice over the centuries? These are some of the key questions to guide our research. On a broader scale, we will investigate various phenomena of cultural transfer and ‘hybridity’ from the Middle Ages to the Baroque era.
Equivalent Course(s): RLIT 51610, ARTH 41610

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.
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.
Equivalent Course(s): NTEC 52100, BIBL 52100

HCHR 52101. Reading the Psalms with Ancient Christian Biblical Interpreters. 100 Units.
A hugely significant source for ancient Christian interpreters, the Psalms (as read in Greek translation) also posed perplexing problems of language and diction, and of speaking voice and referents. This course will engage in close readings of Athanasius’ Epistula ad Marcellinum, which argues that the Psalter is a garden that resounds with all of scriptural wisdom, set to song; on the fascinating Greek homilies by Origen of Alexandria on the
Psalmn from the mid-third century (newly discovered and published in 2015); and the Commentary/Homilies by John Chrysostom on the Psalms from the late fourth century.

Equivalent Course(s): BIBL 52101

HCHR 35500. 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 its interpretive work and its rhetorical presentation.

Equivalent Course(s): NTEC 53500, BIBL 53500

HCHR 57900. Brauer Seminar: Theology of Nature and Nature of Theology. 100 Units.

This Brauer seminar will explore historical, ethical, legal, and theological conceptions of “nature” and extrapolating from these reflect on the “nature of theological reflection” and so connect the various meanings of the seminar’s title. The question of nature-human and non-human-is hotly debated today. This is true in the face of the global environmental crisis but no less so in important matters brought before the Supreme Court, which might lead to the overturning of Roe vs. Wade or the undoing of same-sex marriage and are often grounded in appeals to “nature” and the natural. The topic has occupied thinkers throughout the Western history ranging from natural law ethicists, moral naturalists, definitions of the existence and essence of God and, for Christians, the “nature”, i.e., hypostatic union of the Christ, questions about creation and the natural order, and the possibility and task of natural theology. Even current questions about transhumanism and posthumanism find historical forerunners in ideas about theosis or divinization of human nature as well as in debates about resurrection and the possibility of mystical self-transcendence. Each of these topics implies something about nature and also about the nature and task of theological thinking. The seminar will explore these matters with a focus on and shifting understanding of human and divine nature, sustained throughout by a deep interest in the question of “natural religion,” “natural law,” and “natural theology.”

Equivalent Course(s): HIST 56903, RETH 57900, THEO 57900

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

Advanced Study: History of Christianity

HISTORY OF ISLAM 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 rabinic 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 rabinic 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).

Equivalent Course(s): RLST 20175

HIJD 30402. Poetics of Midrash. 100 Units.

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

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

HIJD 30405. H. N. Bialik: Poetics of Light and Lament. 100 Units.

This course will comprise a close reading of lyrics of light and lament in the poetry of H. N. Bialik. Attention will be given to their content and interplay, through the prism of both the nostalgia for childhood illumination and the poet’s progressive sense of despair and fragmentation. The poet’s use of images drawn from Jewish mysticism and his links to Western romanticism will be considered. In addition, Bialik’s writing on language will be studied, both in its own right and in relation to his poetry. Comparisons will be drawn to Rilke’s lyric poetry and to Herder’s treatise on the origins of language. Students will be expected to prepare primary and secondary readings, and produce several short prompt papers during the quarter.

Equivalent Course(s): CMLT 30405, CMLT 28105, RLVC 30405, JWSC 28105, FNDL 22902, RLST 28105

HIJD 30485. Jews in Graeco Roman Egypt. 100 Units.

This course will revise the sources, literary and documentary, for the history of the Jews in Egypt from the 5th cent. BCE (the Elephantine papyri) to the 4th cent CE (Jews and Christians in Egypt). We will revise both the papyrological evidence and the literary evidence that we have for each period, and will focus on historical and social questions. The sources will be read in translation.
HIJD 30589. Sefarad and Andalus: Jewish Thinkers in Islamic Spain. 100 Units.
The period known as "the Golden Age" in Islamic Spain is associated with some of the most famous names in Jewish thought, such as Maimonides or Judah Halevi. Through readings of individual thinkers in their cultural context, this course will study the emergence of Jewish thought in Islamic Spain (al-Andalus), and its development within and beyond its borders.
Equivalent Course(s): ISLM 30589, NEHC 30589

HIJD 30668. Introduction to Aggadic Literature of the Rabbinic Period. 100 Units.
We will make acquaintance with midrash, the idiosyncratic rabbinic method of textual interpretation of the Bible, concentrating on midrash aggadah, which deals with non-legal material (biblical narrative and ethical teachings). We will deal with questions of interpretation (how did the rabbis interpret the biblical text?), relevancy (in what ways did they view the ancient text as relevant to their lives?), and literature (an appreciation of the literary aspects and genres of midrash aggadah). Rabbinic readings will be compared with biblical interpretations of the Second Temple period (in Philo, Josephus, Apocrypha, and the Dead Sea Scrolls). Texts will be read in the original Hebrew and Aramaic with English translation.
Equivalent Course(s): JWS 20668, BIBL 30668, RLST 20668

HIJD 30751. Global Jewish History since the 1960s. 100 Units.
Jewish history around the globe since the mid-century watershed of the Holocaust of European Jewries; the establishment of a Jewish nation-state and a majority-Jewish Israeli society marked by radically new forms of Jewish culture and profound divisions of identity, ideology, and inequity; the unmaking of Jewish life in the Middle East and North Africa; the unprecedentedly full integration of American Jews into the political, economic, and cultural life of a global power; the total assimilation but stigmatization of Soviet Jews, and the further entanglement of Jewish and Palestinian life after 1967. Examines Jewish political, cultural, religious, and intellectual life with a particular focus on the creation and then ongoing crisis of secular Jewishness in Israel, the complexities of full integration in a dynamic but deeply fissured United States, the evolution of the Israeli-Arab conflict, and the deepening of Israeli domination over Palestinian life, feminism and the transformation of Jewish communal life, resurgent traditionalist religiosity, and rising disagreements over Zionism, identity, politics, and the Jewish future roiling Jewish communities.
Equivalent Course(s): RSL 20751, NEHC 29538, HIST 39538, JWS 29538, NEHC 39538, HIST 29538

HIJD 30911. Jews and Judaism in the Classical Era and Late Antiquity: From Temple to Text, From 'Land' to 'Torah.' 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 70 CE, 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.
Equivalent Course(s): NEHC 20491, JWS 20911, RLST 20911

HIJD 31004. Introduction to the Hebrew Bible. 100 Units.
Introduction to the Jewish/Hebrew Bible as literature with a material history. Surveys the genres in it, reviews scholarly theories about it and its sources, situates it in the history and culture of ancient Southwest Asia (Near East + eastern Mediterranean). Section features creative, mixed-modes student engagement and interaction.
Equivalent Course(s): BIBL 31000, NEHC 30504, NEHC 20504, FNDL 11004, RLST 11004, JWS 20120

HIJD 31100. A Medieval Menagerie: Animal Spirituality in the Middle Ages. 100 Units.
In contemporary philosophy, ethics, and literature, a subject attracting more and more attention is animals - human animals, non-human animals, and the complex relation between these paradigmatic others. The aim of this course is to consider many of the same problems and questions raised in modern discourse from the perspective of ancient and medieval sources. Drawing from a diverse corpus of texts - Aristotelian, Neoplatonic, Hindu, Jewish, Christian, Muslim - the course will explore the richness of the medieval traditions of animal symbolism, and the complexity of medieval human beings' understanding of themselves in relationship to their familiar and immanently present confreres in the world of nature.
Equivalent Course(s): HREL 41101, RLVC 41100, ISLM 41100, MDDL 21100, JWS 26252, RLST 22406

HIJD 31215. Abraham's Sacrifice of Isaac in Multiple Perspectives. 100 Units.
The story of Abraham's (near) sacrifice of his son, Isaac, found in Genesis 22:1-19, is one of the most influential and enduring stories in Western literature and art. It is part of the living tradition of Judaism, Christianity, and Islam and its meaning and implications have been repeatedly explored in the communities defined by these religions, and has, in turn, helped to shape the self-perception of those communities. This course will consider the multiple perspectives from which this story has been viewed and the multiple interpretations which this story has generated, starting with its earliest incorporation into the Hebrew Bible, moving to its role in Judaism,
Christianity, and Islam, and concluding with its influence on modern works. No knowledge of Hebrew is required.
Equivalent Course(s): JWSC 21215, BIBL 31215, RLST 21215, NEHC 31215, NEHC 21215, ISLM 31215

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.
Equivalent Course(s): RLST 22333, BIBL 32333, JWSC 20913, NEAA 20913

HIJD 32700. Biblical Law. 100 Units.
This course will examine the laws in the Torah/Pentateuch and elsewhere in the Hebrew Bible for their legal,
social, and moral reasoning; their style; their meaning in literary works, as literature; and their historical setting.
It will compare them to laws in other ancient works like the Hammurabi monument(s).
Equivalent Course(s): NEHC 32700, JWSC 22702, NEHC 22700, BIBL 32700, RLST 22700

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.
Equivalent Course(s): RLST 20665, JWSC 20512

HIJD 32906. The Book of Ezekiel. 100 Units.
A seminar for reading the Book of Ezekiel (in English; optional reading group for those who read biblical
Hebrew), the Bible’s most bizarre and challenging Prophetic work. It features Ezekiel’s close encounters with
a brutal divine, instantaneous transportation to future spaces and faraway places, dream-scenes that become
real, mortifying dramatizations, and surreal sensory overload. Ezekiel says he played the role of a crude mime,
a confounding cryptic, and an erotic singer. This charged and disturbing work generated a variety of literary
and speculative Jewish and Christian traditions, like the Apocalyptic and the Mystical. Modern Bible critics
discount its retrospective frame, consider it a repository of historical materials, and probe Ezekiel for personality
disorders. We will engage it the way it presents itself to us, as literature, in which a character tells his glorious
and troubled story, and explore its frame, content, poetics, Judean literary traditions, contemporary Babylonian
scene, and historical message.
Equivalent Course(s): JWSC 22906, RLST 22906, NEHC 32906, NEHC 22906, BIBL 32906

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.
Equivalent Course(s): DVPR 53900, RLVC 53900

HIJD 34000. God, Self, Nation, and Revolution in East European Jewish Life and Thought, 1850-1939. 100 Units.
The course covers the history of the Jewish encounter with modernity on the fractured political, cultural, & social
terrain of Eastern Europe. Modern Eastern European Jews collectively generated many of the modern forms
of Jewish identity, politics, culture, & religion—Hasidism & ultra-Orthodoxy, Zionism & Jewish nationalism, &
Jewish socialism—while individually forging an array of syntheses, hybrids, & even negations of Jewishness in
relation to the unprecedented political, cultural, & social dilemmas of Eastern European life. Key foci include
religious & cultural transformations within Jewish life from the late 18th c, which gave birth to Hasidism,
Orthodoxy, & a Jewish Enlightenment movement; the 19th-c encounter with the invasive reformation of the
Russian & Austro-Hungarian empires & later 20th-c ethnonationalisms; the recasting of everyday life & identity
in relation to imperial interventions, changing cultural norms vis-à-vis authority, tradition, & gender, & dramatic
social & economic transformations in late 19th-c Eastern Europe; the formation of modern Jewish nationalism;
encounters between Jews & East European socialism & social radicalism; the development of a secular Jewish
cultural sphere & an opposing Orthodox counterculture locked in conflict with each other, with rampant
assimilation, & with new kinds of popular culture; relations between Jews & the other peoples & cultures of
Eastern Europe; Jewish prospects & predicaments in the postimperial nation-state.
Equivalent Course(s): HIST 24000, REES 34000, HIST 34000, JWSC 24000, REES 24000, RLST 20444

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.
Equivalent Course(s): BIBL 34210, NELC 30062
HIJD 34304. Readings in Hasidic Texts: Rabbi Menachem Nachum of Chernobyl. 100 Units.
TBD

HIJD 34592. Jewish and Islamic Ethics in al-Andalus. 100 Units.
This course will include readings in Jewish and Islamic ethics from al-Andalus and the Maghrib with a focus on the writings of Maimonides (d. 1204) -- especially his "Eight Chapters" and Commentary on Avot (completed in the 1160s) and Ibn al-Mar’a of Malaga (d. 1214) -- especially his commentary on Ibn al-’Arif.
Equivalent Course(s): JWSC 24592, MDVL 24592, ISLM 34592, NEHC 24592, RETH 34592, NEHC 34592, RLST 24592

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.
Equivalent Course(s): NEHC 35004, FNDL 25105, RLST 25105, MDVL 15004, 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.
Equivalent Course(s): CMLT 35020, JWSC 25020, NEHC 35020, CMLT 25020, NEHC 25020

HIJD 35113. Jewish Superheroes. 100 Units.
There has been much recent discussion about Jewish influence on the modern superhero. Many of the comic book artists were Jewish and the superheroes themselves inspired by Jewish themes, for example, Superman has a biography similar to Moses’, while the Incredible Hulk seems the perfect Golem. This course will read this modern literature to help frame our discussion of the premodern inspirations of it. We will focus on superheroes and supervillains found in classical and medieval sources, from Samson, Elijah and Elisha in the Bible to the wonder Rabbis of the Talmud to the many messiahs and mystics of the Middle Ages, identifying their superpowers and exploring the roles they played within traditional Jewish culture.
Equivalent Course(s): RLST 20513, HREL 35113

HIJD 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. (B) (III)
Equivalent Course(s): MDVL 25110, FNDL 25110, JWSC 26100, RLST 25110, PHIL 35110, PHIL 25110

HIJD 35300. The Question in Jewish Religious and Theological Culture. 100 Units.
TBD
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; Dererh Eretz; Maimonides’ ‘Eight Chapters’; Bachya ben Asher’s moral proems; Asher ben Yechiel’s ‘Orchet Hayyim’; Moshe Cordovero’s ‘Tomer Devorah’; Jewish Ethical Will’s (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.
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.
Equivalent Course(s): MDVL 25500, RLST 21205, JWSC 24650

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, Mekhiltta 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.
Equivalent Course(s): RLIT 35503
HIJD 35505. Jewish Hermeneutical Theology. 100 Units.
TBD
Equivalent Course(s): THEO 35505

HIJD 35806. The Political Theologies of Zionism. 100 Units.
The relationship between nationalism and religion has throughout history been a stormy one, often characterized by antagonisms and antipathy. In this course we will examine from various aspects the complex nexus of these two sources of repeated ideological and political dispute within Judaism, and more specifically within Zionism as its political manifestation. Zionism has mostly been considered a secular project, yet recently, Zionist theory is scrutinized to identify and unearth its supposedly hidden theological origins. In nowadays Israel, a rise in religious identification alongside an increasing religiousization of the political discourse calls for the consideration of new theopolitical models of Zionism applicable in a post-secular environment. The aim of this course is to explore this complex intertwining of politics and religion in Israel from both historical and contemporary perspectives. The first part of the course will outline the theoretical foundation of post-secular and political-theological discourses. The second part will address the explicit and implicit political theologies of Zionism. The third part will outline contemporary aspects of political-theological thought in Israel, and their actual appearance in the political sphere.
Equivalent Course(s): HIST 39403, RLST 25806, JWSC 27940, THEO 35806, NEHC 25806

HIJD 35915. The Jewish Question in the 21st Century. 100 Units.
In these early decades of the 21st century, how does the history of the "Jewish Question" continue to reverberate through current discussions of religion and race, religion and post-coloniality, liberal, neo-liberal and post-liberal constructions of political identity? This course will take the contemporary context as its initiation point, but will consider it along with the history of the Jewish Question going back to late 18th century debates surrounding emancipation, and its 20th century manifestations both in Europe and the American context. We will compare the rhetoric of contemporary sources on race and religion to earlier articulations, and will ask in what ways Jewishness can and cannot be understood as exemplary for other marginalized communities and traditions. Contemporary theorists such as Fred Moten, J. Lorand Matory, Houriya Bouteldja and Christina Sharpe will be considered alongside sources such as Moses Mendelssohn, Hannah Arendt and Jean-Paul Sartre. Some examples from fiction will also be included.
Equivalent Course(s): DVPR 35915, RLST 25915, JWSC 25915

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 of 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 Rabbi Levi Yitzhak of Berdichev, Shneur Zalman of Liadi, Yehuda Aryeh Leib of Gur, and Menachem Mendel of Chernobyl.
Equivalent Course(s): RLST 25810, THEO 36400

HIJD 36500. Jewish Ethics: Arendt, Susman, Rand, Peixotto. 100 Units.
The history of modern Jewish ethics is often taught through the work of seminal thinkers Hermann Cohen, Franz Rosenzweig, Martin Buber, and Gershom Scholem. But each of these men were in conversation with women contemporaries who, during the interwar years in Europe, were writing, publishing and organizing. While Hannah Arendt became well known, and while Jessica Peixotto was recognized for her government service, Rosa Rand, and Margaret Susman fell into obscurity. This course will introduce the student to these thinkers and explore their contribution to Jewish thought and Jewish ethics.
Equivalent Course(s): GRMN 36521, RETH 36500, GNSE 36502

HIJD 36603. The Holocaust in Jewish History and Global Culture. 100 Units.
Intensive introduction to Nazi Germany’s genocide campaign against the Jewish people, commonly referred to as the Holocaust, and some aspects of its aftermath in Jewish and global thought, culture, and politics. Particular attention to the multiple contexts of the Holocaust’s unfolding not only in Germany but across Europe; the range and legacy of Jewish responses at the time; the complex histories of Holocaust memory in Israel and around the world; the Holocaust in critical social thought (possible readings include Adorno and Horkheimer, Arendt, Du Bois, Bauman), the arts (possible artists include Sutzkever, Kovner, Celan, Pagis, Yehuda Poliker, Rouch and Morin, Tarantino, Neutral Milk Hotel), and works of witness (possible readings include Ringelblum, Auerbach, Frank, Levi, Landsmann). Ways in which the Holocaust does, can, might, and should inform analysis of political mass murder and ethnicized/racialized mass violence also considered.
Equivalent Course(s): RLST 26603, HIST 33412, JWSC 23412, HIST 23412

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.

Equivalent Course(s): JWSC 26805, RLST 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?

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

HIJD 37213. Partings, Encounters, and Entangled Histories: The Formation of Judaism and Christianity. 100 Units.
When did the fault lines between Judaism and Christianity emerge? This course explores this question by examining the formation of Judaism and Christianity within the world of the Ancient Mediterranean. What religious views, texts, and practices did Jews and Christians hold in common? How did early writers construct communal boundaries and project ‘ideal’ belief and practice? What role did the changing political tides of the Roman and Persian empires play? We will explore continuities and growing distinctions between Jews and Christians in the areas of scriptural interpretation, ritual practices, and structures of authority. Special attention will be paid to debates around gender and sexuality, healing, and views of government and economics. We will approach these issues through material evidence and close readings of early literature in light of contemporary scholarship. Students interested in modern histories of Judaism and Christianity will gain a firm foundation in the pivotal debates, texts, and events that set the trajectories for later centuries.

Equivalent Course(s): BIBL 37213, RLST 27213, CLCV 24021, CLAS 34021, HCHR 37213, NEHC 27213, NEHC 37213, JWSC 27213, HIST 31600

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 37652. Broken Mirrors: Writing the Other from Herodotus to the Jewish/Christian. 100 Units.
How are Others represented in Greco-Roman, Jewish, and Christian canons? Is the Other purely a mirror of the self who represents it? Or do self and Other interact? Can we trace and compare patterns of representation and taxonomies for human difference across cultures, genres, regions, periods, and sciences? How can we develop new critical frameworks and concepts for this task, if we refuse to take for granted the categories and conventions of today’s academic disciplines? What might this new approach to the Other help us to learn, or unlearn, about the making of ‘the West’? In order to answer those questions, our course will survey the most influential literary models of the Other, from Herodotus to the early medieval “Life of Jesus” polemic tradition. Beyond developing a new framework for exploring and connecting these diverse sources, it has three historical aims. First, to interrogate the limits of modern anthropology as the institutionalized site for writing and knowing the Other. Second, to reveal the centrality of the figure of the Jew in the prehistory of anthropology, where it plays a neglected but crucial role in the European history of human difference in general. Finally, to expose the premodern roots of “scientific” categories- ‘primitive,’’ “civilized,” “Oriental,” “Aryan,” “Semite,” etc.-where racial, linguistic, religious, and cultural differences still intersect today.

Equivalent Course(s): CLCV 21922, HIREL 37652, JWSC 26603, CLAS 31922, RLST 27652, CMIT 37652

HIJD 38607. Lament and Lamentation in Jewish Literature I. 100 Units.
This course will focus on the theme of lament and lamentation in ancient Jewish literature. It will begin with theories of lament and comparative sources from antiquity. It will then take up some representative Psalms from Scripture; portions of the book of Lamentation; selections from the Midrash on Lamentation (both from the Proem and the commentary); and related material from contemporary liturgical poetry (Piyyut).

Equivalent Course(s): RLIT 38607

HIJD 38880. Modern Jewish Religious Thought: An Introductory Survey. 100 Units.
In broad strokes we will trace the trajectory of modern Jewish religious thought from an apologetic accommodation to the regnant European philosophical and secular, that is, anthropocentric sensibilities - a tendency that characterized eighteenth and nineteenth century Jewish philosophy - to an affirmation of Jewish
HIJD 39300. Law and Culture in Rabbinic Literature. 100 Units.

An introduction to the legal genres of classical rabbinic Judaism by applying the standard tools of source-, form-, redaction-, and literary criticism. Having established a working vocabulary, a map of the sources, and some facility with the tools, we will proceed to complicate the boundaries between law and aggadah (non-legal tradition) in its various forms (aphorism, parable, narrative cycle, case-law, ethical instruction, and more.) Having appreciated how law and aggadah interact in rabbinic literature to produce meaning, we will work on contextualizing their dialectic in light of multiple branches of a specific theory of meaning, culture, with a special focus on interpretive/symbolic anthropology.

Equivalent Course(s): JWSC 29300, RLVC 39400, RLST 26676

HIJD 40204. A Proto-History of Race? Judaism, Christianity, and Islam in Spain and North Africa (1200-1600) 100 Units.

This course focuses on phenomena of mass conversion and the emergence of ideologies of lineage and purity of blood in the western Mediterranean, more specifically, the Iberian Peninsula and the Maghreb. The rivalry between Islam and Christianity (with Judaism a frequent go-between) in this region produced many distinctive cultural formations. Among those formations were ideas about the limits of conversion that may be compared to modern concepts of race. The word "race" was itself first applied to humans in Iberia during this period, to designate Christians descended from Muslims or Jews, and similar concepts emerged in Islamic North Africa. We will explore these ideas in the Christian Iberian kingdoms, with frequent excursions into Almoravid, Almohad, Marinid and Nasrid Islamic polities. Our goal will be to produce a Mediterranean archaeology of some of the concepts with which Christian and Muslim colonizers encountered the New World and sub-Saharan Africa in the sixteenth century.

Equivalent Course(s): SETH 40204, CRES 40204, SPAN 40204, ISLM 40204, HIST 60904, HCHR 40204

HIJD 40506. Martin Buber's Conception of Religion and Judaism. 100 Units.

Martin Buber was a major philosopher of religion and Judaism. His contributions range from conceptual studies, poetic theology ('I and Thou'), studies on general and Jewish religiosity (especially Hasidism), and studies in the Bible. This course will focus on his book 'I and Thou', selected writings from 'Eclipse of God' and 'Moses'; and his correspondence with F. Rosenzweig on religious commandments. The course will include lectures and close readings of primary sources in translation. Students will be expected to write several short prompt papers and a final essay.

Equivalent Course(s): HREL 40506, DVPR 40506, RLST 20506

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.

HIJD 41600. The Nature of the Good: Levinas's Philosophical Ethics. 100 Units.

Emmanuel Levinas is perhaps the most important Jewish philosopher of the late 20th Century. His work is critical in both Jewish thought, and in post-WWII phenomenology. This seminar will explore Levinas's work by closely reading two of his critical philosophic texts as a way to examine the complexities of philosophy as it confronted the problem of evil.

Equivalent Course(s): RETH 41600

HIJD 41780. Poetry of the Hebrew Bible. 100 Units.

The course will survey poetic genres of the Hebrew Bible, their elements and tropes, scholarship on biblical poetry specifically, and approaches to poetry in general.

Equivalent Course(s): RETH 21780, BIBL 41780, NEHC 41780, NEHC 21780

HIJD 41800. The Nature of Judgement: Hannah Arendt's Political Writing. 100 Units.

Hannah Arendt wrote vividly about the way that societies are organized and threatened, about the political dynamics of power that resulted in the great evils of the 20th century. She also considered the relationships between responsibility and judgement; the social and the political, and the nature of truth, The seminar consider how her experience as a Jew and a refugee shaped her political writings.

Equivalent Course(s): RETH 41800

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 summals 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.
Equivalent Course(s): RLST 28504, MDVL 22700, RLVC 42700, NEHC 28504, NEHC 42700, ISLM 42700, JWSC 22701

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 Judea 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.
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.
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.
Equivalent Course(s): NEAA 43221, BIBL 33221

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): ISLM 43301, HCHR 43302, RLIT 43303, 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.
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): RLIT 43995, HCHR 43995, CMLT 43995, ISLM 43995

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.

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 44600. Zion and Zaphon: Biblical Texts and Memory Studies. 100 Units.
The course will engage memory studies to analyze how ancient authors responded to the campaigns of Assyria against Judea and Israel in the 8th-7th cents BCE. Sources will include ancient art, archaeological finds, and literature of many genres in the Hebrew Bible and outside it.
Equivalent Course(s): NEHC 21865, BIBL 44600, KNOW 44600, NEHC 44600, RLST 21865

HIJD 44602. Song of Songs. 100 Units.
In this text-course we will read the entire poetic composition, drawing on theory of literature in general and poetry in particular, tracing its unique forms of continuity, and analyzing its biblically distinctive forms of gender characterization.
Equivalent Course(s): BIBL 44602, RLST 24602, NEHC 44602, GNSE 24603, GNSE 44603

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.
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.
Equivalent Course(s): RLST 25820

HIJD 44800. Words of the Wise: Proverbs and Qohelet. 100 Units.
Text-course (text in biblical Hebrew only) covering the literary genres, discursive styles, and philosophical ideas of Proverbs and Qohelet (Ecclesiastes), with attention to voicing, double-voicing, and intertextuality.
Equivalent Course(s): NEHC 24801, NEHC 44801, BIBL 44800, RLST 22304

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).
Equivalent Course(s): THEO 44900

HIJD 44908. The "Science of Letters" in Judaism and Islam. 100 Units.
TBD
Equivalent Course(s): RLST 25120, ISLM 44908, FNDL 25120, HREL 44908
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.

HIJD 45300. Traditions and Transmission: The Aggadic Tale. 100 Units.
The Rabbis of the Talmudic period were authors and transmitters of numerous short tales and anecdotes (aggadot), both historical and ahistorical, through which they presented their views of historical/political events and persons, religious values, family relationships and the nature of mankind. We will study these tales from a literary and historical perspective, following their retelling in the major works of the Rabbinic period (Mishnah, Tosefta, Palestinian and Babylonian Talmuds and aggadic midrashim), including study of the textual transmission in medieval manuscripts. Texts will be read in the original Hebrew and Aramaic with English translation.

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

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. Equivalent Course(s): HREL 45401, JWS 21107, MDVL 25400, RLST 21107, RLVC 45400, ISLM 45400, FNDL 24106, NEHC 40470, NEHC 20471

HIJD 45500. 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.
TBD
Equivalent Course(s): SCTH 45712, ISLM 45712, FNDL 25903, RLST 25903

HIJD 46010. Martin Buber's Philosophy of Religion. 100 Units.
The course will consider Buber's extensive writings on the relation between religion and philosophy, particularly as it bears upon his conception of God and faiths.

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."

HIJD 47012. Readings in Rabbinic Midrash: Theology and Homily in Pesiqta de-Rav Kahana. 100 Units.
The Midrash Pesiqta de-Rav Kahana (4-5th cent. CE) is a classic collection of homilies on the Jewish holiday cycle, integrating earlier exegesis and sources. The course will examine several major homiletic units to understand the interplay of theology, homily, and hermeneutics. Opening classes will provide and introduction to Midrash; subsequent sessions will focus on learning how to read and interpret a classic rabbinic homiletical work. Equivalent Course(s): THEO 47012, BIBL 47012

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.

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 programatic essay on Philosophy and Law.

HIJD 48400. The Book of Judges. 100 Units.
A text-course (text in biblical Hebrew only). It will cover the book's concept of a "judge," its themes, plot, and values, its sources and formation, the real beginning and end of the book, and its historical referents. Framed by theory of history and of narrative.
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 adaptions 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.
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 12th14th 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.
Equivalent Course(s): NEHC 28611, RLST 28611, RLVC 48610, ISLM 48610, JWSC 28610, NEHC 48610, MDVL 28610

HIJD 49000. Maimonides, Eight Chapters and Commentary on Avot. 100 Units.
Equivalent Course(s): ISLM 49000

HIJD 49999. Race and the Bible. 100 Units.
The course will cover race in the Bible, race in the ancient world of the Bible, American use of the Bible on race, and the critique of race as a formative and constructed concept.
Equivalent Course(s): CRES 27699, NEHC 29989, BIBL 49999, HCHR 49999, RLST 29109, NEHC 49989

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).
Equivalent Course(s): NEHC 40604, ISLM 50200

HIJD 50600. Soul, Intellect, and Immortality in Medieval Jewish Thought. 100 Units.
TBD

HIJD 50902. The Books of Kings: Critical Review. 100 Units.
Students read the entire Book of Kings to learn its shape, scope, and character. Read scholarship on major and local aspects to learn the field. Lay groundwork to write seminar paper in winter course BIBL 52800.
Equivalent Course(s): NEHC 40902, BIBL 50902

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.
Equivalent Course(s): DVPR 51210, ITAL 41201, FREN 41201, CMLT 51210, PHIL 51210, RLVC 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): SCTH 51414, ISLM 51414

HIJD 52800. The Book of Kings: Seminar. 100 Units.
Seminar on select topics in the Book of Kings, with a focus on completing a major research paper.
Equivalent Course(s): BIBL 52800, NEHC 42800

HIJD 53360. Topics in the Philosophy of Judaism: Soloveitchik Reads the Classics. 100 Units.
Rabbi Joseph B. Soloveitchik was one of the most important philosophers of Judaism in the twentieth century. Among his many books, essays and lectures, we find a detailed engagement with the Bible, the Talmud and the fundamental works of Maimonides. This course will examine Soloveitchik's philosophical readings and appropriation of Torah, Talmud, and both the Guide and the Mishneh Torah. A framing question of the course will be: how can one combine traditional Jewish learning and modern philosophical ideas? What can Judaism gain from philosophy? What can philosophy learn from Judaism?
Equivalent Course(s): KNOW 47002, DVPR 53360, PHIL 53360

HIJD 53361. The Philosophy of Modern Orthodox Judaism: Rabbi Joseph B. Soloveitchik and Rabbi Aharon Lichtenstein. 100 Units.
The thought of Rabbi Joseph B. Soloveitchik is the philosophical foundation of Modern Orthodox Judaism. In this course, we will examine R. Soloveitchik's conception of halakhic method, his elaboration of the notion of masorah (tradition), and his idea of halakhic morality. The most significant subsequent development of the philosophy of Modern Orthodox Judaism can be found in the writings of Rabbi Aharon Lichtenstein. Among other topics, we may consider R. Lichtenstein's views on the relation between religion and morality, his discussion of character refinement, his conception of serving God and his analysis of the meaning of 'mitzvah' as well his response to critiques of Modern Orthodox Judaism. The course will aim to provide a detailed philosophical and theological characterization of Modern Orthodox Judaism, and we will draw some contrasts with both Haredi (ultra-Orthodox) and Reform Judaism.
Equivalent Course(s): DVPR 53361, PHIL 53361

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.
Equivalent Course(s): NELC 30063, BIBL 53510

HIJD 55800. Novellas of the Hebrew Bible: Jonah, Ruth, Esther, Job. 100 Units.
Seminar using theory of narrative to interact with scholarship on biblical narrative and analyze four narrative works in the Hebrew Bible.
Equivalent Course(s): BIBL 55800, NEHC 55800

HIJD 64203. Colloquium: The History of Jewish Time. 100 Units.
The colloquium will discuss different conceptions of Jewish time. We will examine temporal concepts in the Bible, Talmud, and medieval and modern texts. We will consider the production of time in everyday life but, also, in Jewish art, philosophy, literature, and history.
Equivalent Course(s): HIST 64203, HREL 64203

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 in China and Japan. 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?
Equivalent Course(s): EALC 23210, HREL 33210, RLST 28403

HREL 30200. Indian Philosophy I: Origins and Orientations. 100 Units.
This course introduces some of the early themes and textual traditions that set much of the agenda for the later development of Indian philosophy. Particular attention will be paid to the rivalry that was perhaps most generative throughout the history of Indian philosophy: that between the Hindu schools of thought rooted in the Vedas, and the Buddhists who so powerfully challenged them.
Equivalent Course(s): RLST 24201, DVPR 30201, SALC 20901, SALC 30901

HREL 30287. Egypt in Late Antiquity. 100 Units.
Egypt in Late Antiquity was a melting pot of cultures, languages, and religions. With the native Egyptians subject to a series of foreign masters (Greek and Roman), each with their own languages and religious practices,
Egyptian society was marked by a rich and richly documented diversity. In this course we will pay special attention to the contact of languages and of religions, discussing on the basis of primary sources in translation different aspects characteristic of this period: the crises of the Roman Empire and their effects in Egypt, the emergence of Christianity and the decline of paganism, the development of monastic communities. The course will end at the Islamic conquest.

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

HREL 30300. Indian Philosophy II: The Classical Traditions. 100 Units.
This course follows the first module on Indian philosophy by exploring the debates between several classical "schools" or "viewpoints" (darśanas) of Indian philosophy. In addition to expanding upon the methods of systematized reasoning inaugurated by the Nyāya and Buddhist epistemological traditions, particular attention will be given to systems of scriptural hermeneutics -- Mimāṃsā and Vedānta -- and their consequences for the philosophy of language, theories of cognitive error, and even poetics.
Equivalent Course(s): MDVL 24202, DVPR 30302, SALC 20902, RLST 24202, SALC 30902

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, CHSS 30927, KNOW 31415, SCTH 30927

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.

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.

HREL 31500. The Globalization of Japanese Religions: From the 19th Century to the Present. 100 Units.
This course will explore the processes that led to the present situation of Japanese religions both within and outside of Japan. It focuses on the encounter and exchanges between Japanese and non-Japanese actors in order to question overly simplified models of globalization and modernization from the point of view of a global history of religions. We will first consider the formation of the concept of "religion" itself in the second half of the nineteenth century in both Europe and Japan. Building on these considerations, we will consider a selection of primary sources to trace the main developments of Japanese religious traditions and institutions into the present. Particular attention will be paid to the inculturation of "foreign" religious traditions in Japan and the spread of "Japanese" religious traditions outside of Japan. If possible, the course will also incorporate field trips to Japanese religious groups in the Chicago area.
Equivalent Course(s): EALC 31500, HIST 34109

HREL 31880. The Birth of the Gods: A Close Reading of Hesiod’s Theogony. 100 Units.
In this course we will read in Greek the Theogony by Hesiod, one of the earliest preserved literary pieces in ancient Greek and a text that became a point of reference for cosmogonic literature and thought in later centuries. We will conduct a close reading, commenting on both poetic/literary aspects and mythical tropes, and will read (in English) comparative materials from other Greek and Near Eastern cosmogonies, as well as some interpretive essays. Exams will be based on translation work as well as engagement in discussions.
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.

HREL 32100. Introduction to Zen Buddhism. 100 Units.
This course will consist of the close reading and discussion of primary texts (in translation) of the Chan Buddhism of China and Zen Buddhism of Japan (#—more commonly known in English by the Japanese name, Zen), supplemented by secondary readings on Zen institutions and cultural inﬂuences. As our foundation, we will be begin with an overview of basic Buddhist tenets, and then work through key Mahāyāna ideas and sūtra passages, focusing on the ideas of Emptiness, Buddha-nature, and Mind-only. Then we will turn to the unique syntheses of these ideas in the early Chan movement in medieval China and their various deployments in the contending interpretations and methodologies of later Chan and Zen, including the Platform Sutra of Huineng, the kōan (Ch: gong-an) literature of the Song dynasty, and the essays of Dōgen. This will be done both with an eye to the historical development of these schools of thought and practice within the context of East Asian Buddhism in general, and for whatever transhistorical philosophical and religious valences we care to derive from the texts. All readings will be in English.
Equivalent Course(s): DVPR 32100, EALC 32100, EALC 22100, RLST 22100

HREL 32200. Rel/Sex/Pol/Release Anc India. 100 Units.
TBD
Equivalent Course(s): SALC 25701, GN3 32200, SALC 35701, SCTR 35600, RLST 27300, FNDL 23601

HREL 32202. Religion, Sex and Politics in Ancient India: the Kamasutra and the Arthashastra. 100 Units.
None available.
Equivalent Course(s): SALC 25703, SALC 35703, SCTR 32200

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.
Equivalent Course(s): RLST 22204

HREL 32401. Jainism: An Indian Religion and Its Contributions to Philosophy. 100 Units.
The course will introduce the history and doctrines of the Jaina religion and, in the second half of the quarter, turn to consider a selection of recent writings on Jaina philosophy in particular. Though there is no formal prerequisite, the course will presuppose a basic background in the study of Indian religions and philosophies, as is given, for instance, in Indian Philosophy I & II (RLST 24201, RLST 24202). Please contact the instructor (m-kapslein@uchicago.edu) if you are uncertain as to your prior preparation.
Equivalent Course(s): RLST 23903, DVPR 32401, SALC 30904

HREL 32900. Classical Theories of Religion. 100 Units.
This course surveys the development of theoretical perspectives on religion and religions in the 19th and early-to-mid 20th centuries, and the institutional and historical contexts within which they developed. Attention will be paid both to the content and distinctive contribution of the theories studied, and to their intellectual influence, as well as to the social contexts which conditioned the production of these ideas and the very assertion of a scientific study of religion(s). Thinkers to be studied include Kant, Hume, Schleiermacher, Feuerbach, Marx, Muller, Tiele, Comte, Tylor, Robertson Smith, Frazer, Durkheim, Weber, Nietzsche, Freud, James, Otto, van der Leeuw, Radcliffe-Brown, Evans-Pritchard, Wach, and Eliade.
Equivalent Course(s): AASR 32900, KNOW 35005, ANTH 35005

HREL 33001. Confucian Philosophy and Spirituality. 100 Units.
The goal of this course is to introduce you to the central themes and texts of classical Confucian and Neo-Confucian traditions, both as philosophical works to be evaluated and digested for their doctrinal content and as literary artifacts from a perhaps unfamiliar cultural sphere. This will call for the development of two distinct but related sets of skills, namely, the ability to think through and comprehend philosophical arguments and ideas,
and the equally crucial ability to reflect on one’s own assumptions as they come into play in one’s reaction to and evaluation of those ideas. Readings will include, from the classical period, the Four Books (Great Learning, Doctrine of the Mean, Analects of Confucius, Mencius), Xunzi, the Book of Changes, and from Sung-Ming Neo-Confucian writings of Zhu Dunyi, Zhang Zai, the Cheng Brothers, Zhu Xi and Wang Yangming.

Equivalent Course(s): EALC 23210, EALC 33202, DVPR 33001, RLST 23001

HREL 33202. Li Zhi and 16th Century China: The Self, Tradition, and Dissent in Comparative Context. 100 Units.
The 16th century Chinese iconoclast Li Zhi (Li Zhuowu) has been rightly celebrated as a pioneer of individualism, one of history’s great voices of social protest, an original mind powerfully arguing for genuine self-expression, and more. He was a Confucian official and erudite in the classics, yet in his sixties he takes the Buddhist tonsure, and late in life befriends the Jesuit Matteo Ricci. He sought refuge in a quiet monastery devoting his life to scholarship, yet invited constant scandal. His A Book to Burn “sold like hotcakes,” and attracted enough trouble that reportedly readers would surreptitiously hide their copies tucked up their sleeves, and was later banned by the state soon after his death. In this seminar, we will place Li both within the context of the history of “Confucian” thought, and within the literary, religious, and philosophical conversations of the late Ming. Using his writings as a productive case study, we will think about topics including “religion,” tradition and innovation, “spontaneity” and “authenticity,” and the relationship between “classics” and commentaries. Throughout, we will bring our discussions into comparative analysis, considering views of thinkers and traditions from other times and places. Chinese not required; for those interested, we will read select essays of Li’s in Chinese and students may choose translation as a final project.

Equivalent Course(s): EALC 33202, EALC 23202, DVPR 33202, RLST 23202, HIST 24519, FNDL 23202, HIST 34519

HREL 33210. Spells, Talismans, Alchemy, Zen: Language and Religious Practice in China and Japan. 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?

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

HREL 33700. Special Topics in Hinduism. 100 Units.
This course is a research-oriented seminar that focuses on contemporary themes and methodologies in the study of Hinduism. Readings come from prominent books in the field published in the last five to ten years. Themes explored will include Hinduism and politics, ritual theory, wonder, modernity, yoga, gender, caste, class, sexuality, pluralism, and bhakti. Students will develop research projects of their own choosing in close consultation with the instructor.

Equivalent Course(s): SALC 33701, RLVC 33700

HREL 33702. Ethical and Theological Issues in Hinduism. 100 Units.
An exploration of Hindu attitudes to, and mythologies of, women, animals, people of low caste, members of various religious groups, homosexuals, foreigners, criminals, and in general violators of the codes of dharma. The course is designed around the new Norton Anthology of Hinduism, supplemented by a history of the Hindus. The readings will focus closely on a few texts, some Sanskrit and some from vernacular literatures, from several different historical periods. It will situate each major idea in the context of the historical events to which it responded: the Rig Veda in the Indo-European migrations, the Upanishads in the social crisis of the first great cities on the Ganges, and so forth, up to the present day BJP revisionist tactics. And it will emphasize the alternative traditions of women and the lower classes.

Equivalent Course(s): RLST 23904, SALC 38304, THEO 33702, SCTH 32202

HREL 33705. Special Topics in Hinduism. 100 Units.
This course will be tailored to the individual students who register and will be an opportunity for students with experience in the study of Hinduism to gain greater depth and knowledge in a seminar context. Each student will be asked to select a classic monograph in the field (e.g., Kunal Chakrabarti’s Religious Process: The Purânas and the Making of a Regional Tradition; 2001) as well as a book published in the last five years (e.g., Caleb Simons, Devotional Sovereignty: Kingship and Religion in India; 2019). The remainder of the syllabus will be created by the professor and built around the specific interests of the students in the class.

HREL 33907. Gandhi and His Critics. 100 Units.
The moral and political writings of M.K. Gandhi constitute one of the most influential archives of ethics in the twentieth century. For a man so devoted to periodic vows of silence and withdrawal, he nevertheless left over ninety volumes of public speeches, personal correspondence, and published essays. A modernist arrayed against the brutalities of modernity, Gandhi’s thought encompassed concepts of sovereignty, the state, self and society, religion, civilization, and force. His insistence on cultivating technologies of the self as a response to both colonial and intimate violence was inspired by an eclectic range of source material. Generations of critical thinkers from...
around the world, including Black, feminist, Communist, and Dalit political activists, engaged with his ideas. This course explores several themes in Gandhi’s ethical thought and the responses they have generated.
Equivalent Course(s): RLST 23907, CRES 23907, RETH 33907, FNDL 23907

HREL 34000. Buddhism 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 the changes in language and literary genre. We will tell you 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 example of women’s literature, selections from the work of the great Sanskrit poets Aśvaghoṣa, Aryanātha, and Mātāceta, and the mystical songs, in the Apabhṛṣṭa language, of the Buddhist tantric saints.
Equivalent Course(s): RLST 26250, RLVC 34300, MDVL 26250, DVPR 34300, SALC 34300

HREL 34009. Renaissance Book History: Censorship and the Print Revolution. 100 Units.
Collaborative research seminar on the history of censorship and information control, with a focus on the history of books and information technologies. The class will meet in Special Collections, and students will work with rare books and archival materials. The course will focus on censorship in early modern Europe, including the Inquisition, the spread of the printing press, and clandestine literature in the Renaissance and Enlightenment, with a special focus on the effects of censorship on classical literature, both newly rediscovered works like Lucretius and lost books of Plato, and authors like Pliny the Elder and Seneca who had been available in the Middle Ages but became newly controversial in the Renaissance. The other topics of the course will be the modern and contemporary censorship issues, from wartime censorship, to the censorship of comic books, to digital-rights management, to free speech on our own campus.
Equivalent Course(s): HIST 25421, CLAS 35417, HIST 35421, CLCV 25417, CHSS 35421, RLST 22121, SIGN 26010, HIPS 25421, KNOW 31403, KNOW 21403

HREL 34050. Introduction to Buddhist Hybrid Sanskrit. 100 Units.
Complementing the course on Buddhism Poetry in India, we will be reading a celebrated verse scripture, the Prājñā-pāramitā-ratnaguṃa-sañcaya-gāthā ("Verses Gathering the Jewel-like Qualities of the Perfection of Wisdom") in both its Buddhist Hybrid Sanskrit original and its Tibetan translation. (Students are required to have had at least two years of either Sanskrit or Tibetan - it will not be necessary to do both.) Those wishing to take the course for Sanskrit credit should enroll in SALC.
Equivalent Course(s): DVPR 34350, SALC 34350

HREL 34058. 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.
Equivalent Course(s): GNSE 34358, RLST 14358, GNSE 24358

HREL 34110. 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.
Equivalent Course(s): ANTH 35031, AASR 34410

HREL 34119. 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 (Flegel, Derrida, Agamben), psychoanalytic theory (Freud, Lacan), political and cultural theory (Benjamin, Schmitt, Arendt), anthropology (Geertz), and sociology (Weber, Durkheim).
Equivalent Course(s): GRMN 34419

HREL 34441. Theravada Buddhism: History and Philosophy. 100 Units.
This course studies the history and philosophy of Theravada Buddhism in India and other Southeast Asian countries. We first introduce the life of the Buddha and his major teachings within the context of the social and cultural environments in which Buddhism emerged about 2500 years ago. Having thus grasped some fundamental knowledge on Buddhism based on Pali texts, we then embark on examining its philosophical and historical developments from primitive Buddhism to sectarian Buddhism, and to the ramification of Theravada Buddhism in various countries such as Sri Lanka and Thai Land throughout its long history. Towards the end
of the quarter, the class briefly discusses the revival of Theravada Buddhism in Indian connection with the arising of Protestant Buddhism in Sri Lanka in the early 20th century. It is hoped that students having completed this course will be equipped with sufficient knowledge on general history, major philosophy and outstanding cultural tradition of Theravada Buddhism.

Equivalent Course(s): SALC 34441, RLST 20441, SALC 24441

HREL 34519. Dreams in the Ancient World. 100 Units.

Dreams belong to the universals of human existence as human beings have always dreamt and will continue to dream across time and cultures. The questions where do dreams come from and how to unravel a dream have always preoccupied the human mind. In this course we will focus on dreams in the Greco-Roman and Greco-Egyptian cultural environments. We will cover dreams from three complementary perspectives: dreams as experience, dream interpretation and dream theory. The reading materials will include: (a) a selection of dream narratives from different sources, literary texts as well as documentary accounts of dreams; (b) texts which document the forms and contexts of dream interpretation in the Greco-Roman and Greco-Egyptian cultures and (c) texts which represent attempts to approach dreams from a more general perspective by among others explaining their genesis and defining dream-types.

Equivalent Course(s): CLCV 24519, CLAS 34519, ANCM 44519, NEHC 20613, RLST 24503, NEHC 30613

HREL 34600. Buddhist Meditation: Tradition, Transformation, Modernization. 100 Units.

From the Satipaṭṭhaṇa sutta of the Paṭhi canon to the "mindfulness" boom of recent years, Buddhism and meditation often appear inseparable. The aim of this seminar is to historicize and critically question this seemingly natural intimacy, for while it certainly cannot be denied that the various Buddhist traditions have always had on offer a plethora of techniques for mental (and physical) cultivation, it is far from clear how or even if all these could be subsumed under the in its current usage relatively recent category of "meditation". Drawing on Buddhist meditation literature from various traditions, historical periods, and literary genre, in this seminar we will take up a twofold question: First, how has the encounter with Buddhist techniques of cultivation shaped the modern understanding of "meditation", and second, up to which extend, and at what cost, has this very modern understanding conversely conditioned us to see Buddhism as a "meditative religion" par excellence? Equivalent Course(s): RLST 24600, EALC 34600, SALC 34600, HIST 34122, SALC 24600, ÉALC 24609, HIST 24122

HREL 34705. Histories of Japanese Religion. 100 Units.

An examination of select texts, moments, and problems to explore aspects of religion, religiosity, and religious institutions of Japan's history.

Equivalent Course(s): EALC 34700, HIST 34700, HIST 24700, EALC 24700, RLST 22505

HREL 34800. Machiavelli and the Arthashastra. 100 Units.

TBD

Equivalent Course(s): SALC 38303, FNDL 29313, PLSC 32115, RLST 27301

HREL 35000. The Mahabharata in English Translation. 100 Units.

A reading of the Mahabharata in English translation (van Buitenen, Narasimhan, Ganguli, and Doniger [ms.]), with special attention to issues of mythology, feminism, and theodicy. (C)

Equivalent Course(s): RLST 26800, SCTR 32201, SALC 20400, FNDL 24400, SALC 48200

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.

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.

Equivalent Course(s): SALC 39001

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

Restrictions on speech are a feature of democracies everywhere, from persecuting whistleblowers in the US, to banning religious symbols in France, to restrictions on Twitter in Turkey. What sets the South Asian experience apart? This introductory course will interrogate how a nexus of concerns about power, religion and sex, originating in the colonial experience, has shaped the particular dynamics of censorship in South Asia. By
looking at a long history of banning and prohibition, we will also examine how censorship has molded South Asian cultural and political lives. This course should be of interest to students of gender and sexuality studies, cinema and media studies, literature, history, politics, human rights, anthropology and modern South Asian history and culture. It should also appeal to those interested in the past and present of censorship and democracy in the Non-West.

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

HREL 35421. Histories of Shinto. 100 Units.

While examining key texts in translation along with cultural, philosophical, religious, and political dimensions relevant to different historical periods, this course will take as its starting point the meta-historical issues related to the construction of Shinto histories per se.

Equivalent Course(s): EALC 34309, RLST 22122, HIST 24309, HIST 34309, EALC 24309

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

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

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

HREL 35811. Foundations of Chinese Buddhism. 100 Units.

An introduction to the Buddhism of premodern China, examined through lenses of philosophy, texts, and art. We will examine important sources for the major currents of Chinese Buddhist thought and practice stretching from the earliest days of the religion in China through around the 13th century (with some attention to modern connections), giving special consideration to major textual and artistic monuments, such as translated scriptures, Chan literature, and the cave-shrines of Dunhuang.

Equivalent Course(s): EALC 35811, EALC 25811, RLST 22501

HREL 35840. Philosophical Approaches to Peace of Mind: The Zhuangzi in Dialogue. 100 Units.

Philosophical activity across cultures and times has been closely associated with the management of affective states. One common goal is to minimize negative emotions by changing how events are interpreted and appraised. This course will focus on three strategies that appear across different traditions. The first argues that events are outside of our control, in some cases appealing to fate but in other cases appealing to chance. The second strategy is a skeptical approach that attacks our ability to judge any event as bad or good. The third strategy undermines the ontological status of the kinds of things we become attached to, either by rejecting the ultimate reality of individual substances or arguing that diverse things form a single whole. All of these strategies appear prominently in the classical Chinese text the Zhuangzi. The core of this course will consist of a close reading of parts of the Zhuangzi, considering these strategies as they intersect with and shed light on its various philosophies. We will also read in a comparative context. The other traditions used will be guided by student interest, but the most likely choices would be Stoicism and Epicureanism (for the first strategy), Sextus Empiricus (for the second), and arguments appearing South Asian Buddhist philosophies (for the third). Aside from better understanding the Zhuangzi, the goal of the course is to consider how similar strategies function in significantly different cultural contexts.

Equivalent Course(s): KNOW 35840, EALC 25840, RLST 25840, DVPR 35840, EALC 35840

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.

Equivalent Course(s): EALC 25844, RLST 25844, EALC 35844
HREL 35900. Feeling Religious or Emotions as a Variety of Religious Experience. 100 Units.
This course takes up the methodological tension between Donovan O. Schaefer's Religious Affects: Animality, Evolution, and Power and William James' Varieties of Religious Experience: A Study in Human Nature and as a starting point to think religion and emotion. We will then follow the boom of recent scholarship on this topic to think about the variety of ways that scholars have theorized and understood emotion or affect as central to the study of religion. The course also asks: Why emotion? Why right now? In asking these questions, the students will become familiar with this strand of scholarship within religious studies, but also how it fits in with the larger theoretical turn in the humanities.
Equivalent Course(s): RLVC 35900

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.
Equivalent Course(s): SLC 48400, SANS 20200

HREL 36001. Second-year Sanskrit: Rdgs.in Mahabharata. 100 Units.
TBD

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

HREL 36260. Buddhism in Early Theravada Literature. 100 Units.
A critical examination of important canonical (Buddhavacana--attributed to the Buddha) and non-canonical Pali literature central to the religious "imaginaire" of Theravada Buddhists in Sri Lanka and Southeast Asia. Literary texts include Vinayapitaka (Book of Monastic Discipline), Dhammapada (didactic verses attributed to the Buddha), Mahaparinibbana Sutta (sermon recounting the final 3 months of the Buddha's career), Vessantara Jataka (epic narrative of the Buddha's next-to-last rebirth as a king), the Edicts of Asoka (proclamations of the 3rd c. BCE Indian emperor), Anagatavamsa Desana (prophecy of the future Buddha Metteyya), Mahavamsa (the monastic "Great Chronicle" recounting the history of Buddhism) and royal inscriptions and paintings from the late-medieval period.
Equivalent Course(s): HIST 36703, SALC 26260, RLST 26260, SALC 36260

HREL 36265. Comparative Study of Humanistic Buddhism and Engaged Buddhism. 100 Units.
This course is designed for students who would like to explore further social philosophy and implication of Humanistic Buddhism and Engaged Buddhism, the two mainstreams of Buddhist development in modern world. We first examine historical background for the arising of Humanistic Buddhism from Mahayana tradition in China and Buddhist revivalism or Protestant Buddhism, the forerunner of Engaged Buddhism in Sri Lanka almost simultaneously at the beginning of 20th century, and their subsequent developments respectively. Having then briefly reviewed some prominent figures such as Taixu (1898-1947), Dhammapala (1864-1933), and their major advocates, we undertake thorough comparative studies of the two Buddhisms by exploring several topics, including modern education and science, environment and ecology, human rights and feminism, politics and violence, suffering and happiness, and others. While discussing these topics, we also examine how Buddhism has transformed itself from the religion of other world to that of this world, how Buddhists have reinterpreted Buddhism in order to fit the idea and practice of modernity, an how new cultures have thus been recreated to cater for the needs of contemporary life both in the East and West. Toward the end of the quarter, discussion may be extended to compare other new religious movements so that students may have a broader vision on religions and their social advocates in contemporary world.
Equivalent Course(s): HIST 36703, SALC 26260, RLST 26260, SALC 36260

HREL 37440. Buddha Then and Now: Transformations from Amaravati to Anuradhapura. 100 Units.
The Buddhist sculptures in Amaravati are arguably the earliest to influence the early Buddhist art of the other parts of the sub-continent as well as south and southeast Asia. The course begins with the discussion of the context in which the Buddha images were made in Amaravati and the factors including Buddhist doctrinal developments that contributed to the spread of these images to various parts of Sri Lanka. Then it traces the course and function of Buddhist iconography in Sri Lanka until into the 21st century to assess the role of geopolitical factors. The positionality and portrayals of the images of Buddha are also considered and analyzed. The course traces the trajectories that transformed the image of the Buddha from a symbol of peace to jingoist assertiveness. Through the study of the images of the Buddha, the aim is to comprehend the ways Buddhism has changed over centuries from an inclusive posture which helped it sustain and spread to different parts of the world only later to become exclusionary.
HREL 37490. Art as Buddhism in Ancient India: Explorations in the Stupa of Amaravati and Other Monuments. 100 Units.

This course will examine the visual construction of early Buddhism in India, focusing in particular on stupas and especially on the art of the great stūpa (mahachaitiya) at Amaravati in Andhra Pradesh. We will examine questions of Buddhology, of the diversity and range of conversations within early Buddhism, leading to the rise of the Mahāyāna, in relation to the visualization of Buddhist theory and narrative in the extensive and extraordinary decorations of the major sites. The course will introduce those taking it to the rich visual, material and epigraphic culture of the Buddhist stūpas as well as the vibrant textual world of Indian Buddhist writing - from stories to suttas to commentaries. Students will have the opportunity to develop their own final papers in relation to this material or comparatively with other material in which they also retain an interest (not necessarily only Buddhist).

Equivalent Course(s): ARTH 27490, RLST 27490, RLVC 37490, ARTH 37490, SALT 37490, SALT 27440

HREL 37652. Broken Mirrors: Writing the Other from Herodotus to the Jewish/Christian. 100 Units.

How are Others represented in Greco-Roman, Jewish, and Christian canons? Is the Other purely a mirror of the self who represents it? Or do self and Other interact? Can we trace and compare patterns of representation and taxonomies for human difference across cultures, genres, regions, periods, and sciences? How can we develop new critical frameworks and concepts for this task, if we refuse to take for granted the categories and conventions of today’s academic disciplines? What might this new approach to the Other help us to learn, or unlearn, about the making of ‘the West’? In order to answer those questions, our course will survey the most influential literary models of the Other, from Herodotus to the early medieval ‘Life of Jesus’ polemic tradition. Beyond developing a new framework for exploring and connecting these diverse sources, it has three historical aims. First, to interrogate the limits of modern anthropological as the institutionalized site for writing and knowing the Other. Second, to reveal the centrality of the figure of the Jew in the prehistory of anthropology, where it plays a neglected but crucial role in the European history of human difference in general. Finally, to expose the premodern roots of “scientific” categories—“primitive,” “civilized,” “Oriental,” “Aryan,” “Semite,” etc.—where racial, linguistic, religious, and cultural differences still intersect today.

Equivalent Course(s): CLCV 21922, JWSC 26603, CLAS 31922, RLST 27652, HIJD 37652, CMLT 37652

HREL 37930. Myth and Religion in Hellenistic-Roman Historians from the Near East. 100 Units.

In the Hellenistic and Roman periods authors from Egypt, Israel, Phoenicia, and Syria set out to write regional and national histories for a Greek-speaking audience of local and international patrons. We will read a selection of the works of Berossus, Manetho, Philo of Alexandria, Josephus, Lucian, Philo of Byblos, Plutarch, and some fragmentary works, and discuss how they negotiated tradition and innovation as they incorporated millennia-old mythological and sacred narratives into new historical and intellectual frameworks.

Equivalent Course(s): RLST 27930, NEHC 37930, CLAS 35723, NEHC 27930, CLCV 25723

HREL 38202. New Directions in the Study of Japanese Religion. 100 Units.

The course will explore diverse topics in the study of Japanese religion, including recent cutting-edge research. We will cover the most prominent religious traditions in Japan, including but not limited to Buddhism, Shinto, Folk Religion, and Confucianism. Each week we will read a recent monograph and analyze the main arguments and its methodological contribution to the field of religious studies. Students are expected to write a research paper by the end of the course.

Equivalent Course(s): EALC 28202, EALC 38202, RLST 28202

HREL 38218. Buddhist Visual Cultures. 100 Units.

Throughout the centuries, Buddhism has developed a unique and immensely diverse visual culture. Indeed, attention to the visual may well be one of the fundamental characteristics of this religious tradition, to the point that Buddhism in China was known as the "teachings of images" (xiang jiao). This course explores the rich world of Buddhist visual culture through a focus on some of its most representative aspects. We begin with a discussion of the Buddha's absence and the need for representations in the Indian context. Next, we study forms of meditation and visualization in China and Japan, together with dream-making technologies and dreamscapes. Then, we move into the complex world of Buddhist material artifacts in East Asia (images, mandalas, temple architecture, and Buddhist fashioning of landscape). Toward the end of the course, we examine material that is rarely studied in terms of Buddhist visual culture, namely, maps and visions of the world (Indian, Chinese, and Japanese models), and the cultural components of display of Buddhist objects at temples and museums. The course concludes with theoretical considerations on the dichotomies of absence/presence and visible/invisible that seem to characterize much of Buddhist visuality.

Equivalent Course(s): EALC 38218, EALC 28218, RLST 28218, ARTH 28218, ARTH 38218

HREL 38219. Understanding Buddhism Through Meditation. 100 Units.

This course studies succinct theories and systematic practices of Buddhist meditation based on both Theravada and Mahayana texts and traditions; it is divided into 4 parts: 1. Theories and practices of meditation in Pali texts and Theravada tradition-we examine idea and practice of Samadhi and Vippasana mainly based on the Sattipatthana Sutta and Visuddhihamagga; 2. Chinese Texts and Zen Buddhism-The Great Concentration and Contemplation, and the Platform Sutra, two of the most important texts in Chinese Buddhism will be read and discussed; 3. Scientific studies and understanding of Buddhist meditation, and dialogue between

Equivalent Course(s): EALC 38218, EALC 28218, RLST 27440, ARTH 27440, SALT 27440
Buddhist meditation and science—we read and discuss research papers and experimental reports on meditation practice by modern scholars through neuroscience and psychotherapy in the West. A special attention is paid to the discussion on the Western derivatives of Buddhist meditation for different purposes other than the final enlightenment of Buddhism, and on arising of variety of meditation practices such as Mindfulness-Based Stress Reduction, Mindfulness-Based Cognitive Therapy, Loving-Kindness Meditation, Cognitively-Based Compassion Training, and meditation session—the course instructor or meditation masters will provide instructions for students to practice meditation based on theories and methods discussed in the class and through readings.

Equivalent Course(s): SACL 38219, RLST 28219, SACL 28219

HREL 38350. Chan and Zen Buddhism. 100 Units.
An overview of the development of Chan and Zen Buddhism in China and Japan, focusing on the philosophical and doctrinal underpinnings of distinctive Chan and Zen practices and rhetorics (including basic Buddhist premises concerning impermanence and non-self and specifically Mahāyāna ideas such as Emptiness, Two Truths and Buddha-nature) as they morph through the stages of early proto-Chan, East Mountain Chan, the Northern School/Southern School split, the development of "Recorded Sayings" and gong-an (koan) literatures, and the Linji (Rinzai) and Caodong (Sōtō) schools.

Equivalent Course(s): RLST 28350, EACL 28350, DVPR 38350

HREL 38404. Zen and Translation. 100 Units.
In terms of their teachings and practices the Ch’/ Son / Zen ($) Buddhist traditions in China, Korea, and Japan differed significantly in their respective cultural parameters even as they shared a Sino-centric body of textual materials. The translation of these shared materials into English occurred sporadically from as early as the late 19th century but was first systematically addressed in Kyoto from the 1960s. Ruth Fuller Sasaki created a Zen practice center and a translation atelier at the Ryosen-an (###), a cloister within the Daitokuji (##) Zen Buddhist temple complex, and staffed it with both leading scholars of Buddhism in Japan and a new generation of Zen practitioners and writers from the West. Many of the original materials from these efforts are now held in the Special Collections of the Regenstein Library here at the University of Chicago. This course will be an examination of how Zen was initially interpreted, translated, and transmitted from the Sino-centric to the Anglophone world in the mid-20th century. The focus will be the actual notes and draft translations of key Zen texts as worked on at the Ryosen-an and its team of Japan-based scholars and practitioners. Supplemental readings will contextualize these efforts more generally with the history of Zen in the West.

Equivalent Course(s): HIST 34108, EACL 28404, RLST 28404, HIST 24108, EACL 38404

HREL 38499. How Did The Ancients Interpret Their Myths? 100 Units.
How did the ancient Greeks interpret their own narratives about the gods? How did their encounter with Near Eastern mythologies shape their own story-telling, and how did their understanding and use of myths evolve with time? In this course, we will explore the ancient interpretation of myth from the archaic Greek to the Roman periods. First, we will focus on the cross-cultural adaptations of Near Eastern traditions in Greek epic (Homer and Hesiod), as a form of interpretation itself. Then we will discuss how ancient poets and thinkers interpreted and reinterpreted divine narratives, paying attention to their philosophical, literary, and cultural strategies, from Orphism and Plato to the Stoics and later philosophical schools, including Euhemerism and its engagement with Phoenician mythology.

Equivalent Course(s): RLST 28499, NEHC 28499, CLAS 38422, NEHC 38499, CLCV 28422

HREL 39300. My Body, My Self: Asceticism and Subjectivity. 100 Units.
In recent decades scholars of the pre-modern period have turned to the body as a site of renewed historical inquiry. Within the study of religion, this shift has reanimated discussions around asceticism as a particularly potent technē for self-fashioning. Nevertheless, scholars have struggled to theorize asceticism across religious traditions. This course brings together two scholars of religion working in distinct geographical locations and cultures: Eastern Christianity and medieval Indian religious literature. Together we are interested in bringing critical gender theory to bear on asceticism as a discursive and embodied practice. We envision this course as an opportunity for students to engage asceticism as a series of techniques that envision the sexed and gendered human body as the horizon of corporeal expression and personal imagination. Asceticism serves as a neat conceptual device, allowing us to toggle between the mind and body while tackling questions that fall within the liminal space between them, including debates around gender, sexuality, sovereignty, and biopower. Students along with the instructors will contend with the challenges and opportunities of transnational and transhistorical feminist and queer inquiries as we traverse across the boundaries of tradition, language, and culture. While drawing on rich historical and religious archives, we will anchor our discussions around the interplay of two principal authors: Giorgio Agamben and Michel Foucault.

Equivalent Course(s): BIBL 39300, RLVC 39300, GNSE 39303, GNSE 29303, RLST 29300, SIGN 26074, HCHR 39300

HREL 39516. History of Skepticism. 100 Units.
Before we ask what is true or false, we must ask how we can know what is true or false. This course examines the vital role doubt and philosophical skepticism have played in the Western intellectual tradition, from pre-Socratic Greece through the Enlightenment, with a focus on how Criteria of Truth—what kinds of arguments are considered legitimate sources of certainty—have changed over time. The course will examine dialog between skeptical and dogmatic thinkers, and how many of the most fertile systems in the history of philosophy have
been hybrid systems which divided the world into things which can be known, and things which cannot. The course will touch on the history of atheism, heresy and free thought, on fideism and skeptical religion, and will examine how the Scientific Method is itself a form of philosophical skepticism. Primary source readings will include Plato, Sextus Empiricus, Lucretius, Ockham, Pierre Bayle, Montaigne, Descartes, Francis Bacon, Hobbes, Voltaire, Diderot, and others.

Equivalent Course(s): CHSS 39516, KNOW 21406, HIPS 29516, HIST 29516, CLCV 28517, CLAS 38517, KNOW 31406, RLST 22123, SIGN 26011, HIST 39516

HREL 39700. Introduction to Buddhism. 100 Units.
This course will be an introduction to the ideas and meditative practices of the Theravada school of South and Southeast Asian Buddhism, from ancient to modern times. It will study both classical texts and modern ethnography.

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

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.

Equivalent Course(s): SALC 40010

HREL 40020. Contemporary Topics in the Study of South Asian Religion: Imagining South Asian Islam. 100 Units.
This course is a continuation of the annual Divinity School seminar on contemporary topics in the Study of South Asian Religion, which takes up theoretical problems in religious studies, issues specific to the study of South Asia, and the intersections between the two. The focus for this year is "Religion in Medieval South India." We will read and problematize earlier scholarship on South India from the origins of the study of bhakti to South India as a buttress to Islam. We will also take up more recent scholarship that has queried the relationship of Vīraśaivism to Hinduism, unfolded the institutional history of the monastery (maṇḍa), among others.

Equivalent Course(s): RVIC 40025, SALC 40020

HREL 40130. Textual Amulets in the Ancient Mediterranean. 100 Units.
Amulets with inscribed texts were used broadly by individuals and households and across ancient Mediterranean cultures for protection against evils, for curing disease, and for obtaining advantage over adversaries in all walks of life. In this course, we will survey a broad range of such amulets coming from the Levant, Mesopotamia, the Phoenician-Punic world, Greece and southern Italy, and inscribed on such varied materials as sheets of gold and silver, papyri, ostraca and gems, while scrutinizing their material aspects, their cultural context, and their shared and distinctive features.

Equivalent Course(s): CLCV 27923, NEHC 20130, CLAS 37923, NEHC 40130, RLST 20130

HREL 40205. Schelling's Relation to Spinoza: A Love-Hate Romance. 100 Units.
Schelling's philosophical career can appear to be a bewildering tale of sharp reversals, disparate phases, abandoned systems, massive overhauls, heroic overreach, tragic defeats, and extravagant creativity. One thing that remains constant throughout this fabled career is his obsession with Spinoza, whether pro and con. This course will attempt, after a few weeks working with Spinoza's Ethics itself, to track the many stances Schelling takes to Spinoza, as both inspiration and irritant, in his early, middle and late phases, his shifting interpretations and assessments, and the role these play in his various philosophical endeavors. All readings will be in English.

Equivalent Course(s): DVPR 40205

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 will 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): CLAS 44916, HIST 64202, LACS 40310, ARTH 40310, KNOW 40301, CDIN 40301, ANCM 44916

HREL 40440. Pure Land Buddhism. 100 Units.
This course will explore the motif of the "Pure Land" in Mahāyāna Buddhism, and its attendant applications to Buddhist practice, faith, devotional, and doctrine. We will examine the textual sources on the bodhisattva vows...
and specific entailments of various pure lands in Indic Mahāyāna scripture, and then the development of Pure Land thought and practice in China and Japan, including its expression in Tiantai and Jodo Shinshu traditions. Equivalent Course(s): RLST 20440, DVPR 40440

HREL 40450. Polemic, Betrayal and Dung Beetles in the Pure Land: Zhili, Renyue and the Miaozongchao Controversies. 100 Units.
This course will focus on a close reading of the Foshuo guanwuliangshoufojing shuji (known for short as the Miaoazongchao), written by the great Tiantai thinker Siming Zhili (960-1028) in 1021. For the previous 20 years, Zhili had been the main spokesman and theoretician of the Shanjia (“Home Mountain”) faction in the heated doctrinal debates with the Shanwai (“Off Mountain”) faction of the Tiantai school, and this work brought those controversies to a new fever pitch, making the most radical of the Shanjia doctrinal claims aggressively and provocatively clear. Among these positions, the Shanjia ideas of “the ultimate dung beetle” and “all that exists is mind alone, but also matter alone” aroused perhaps the fiercest opposition, but the contentions concerning the nature and relations of the Three Bodies of the Buddha (trikaya) with respect to Amitabha Buddha in this subcommentary to a Pure Land sutra were also highly inflammatory, and a Shanwai attack soon followed. Zhili’s disciple Jingjue Renyue (992-1064), his ablest and most ferocious attack dog during much of the previous 20 years of debate, quickly wrote a closely argued defense. But soon thereafter, Renyue suddenly reversed his position, turning against many of the key Shanjia positions that he himself had so powerfully defended in years past, writing increasingly virulent polemics against his former teacher, thereby initiating the final phase of the Shanjia-Shanwai debate-now between Zhili and his former heir apparent. Equivalent Course(s): DVPR 40506, EALC 40460

HREL 40450. Martin Buber’s Conception of Religion and Judaism. 100 Units.
Martin Buber was a major philosopher of religion and Judaism. His contributions range from conceptual studies, poetic theology (I and Thou), studies on general and Jewish religiosity (especially Hasidism), and studies in the Bible. This course will focus on his book I and Thou’, selected writings from ‘Eclipse of God’ and ‘Moses’; and his correspondence with F. Rosenzweig on religious commandments. The course will include lectures and close readings of primary sources in translation. Students will be expected to write several short prompt papers and a final essay. Equivalent Course(s): DVPR 40506, RLST 20506, HIJD 40506

HREL 40700. Rethinking Treasure: New Perspectives on the gter ma Traditions of Tibet. 100 Units.
A distinctive feature of Tibetan religion is its tradition of ‘Treasure discovery’ (gter ma), in which prophesied individuals reveal hidden treasures of sacred texts, sacred objects, and sundry other items, concealed in the landscape, the elements, or even the mind. Much of Tibet’s most influential religious literature is revealed in this way, so the Treasure traditions have attracted considerable academic interest. Why and how did this unique tradition arise? Early scholars tried to explain it predominantly as a device for religious innovation that drew on the pre-Buddhist burial cults of the ancient emperors, but neither of these propositions now remain entirely tenable. By contrast, many more salient features have so far remained under explored: gter ma’s dense intersections with the cosmologies of Tibet’s non-elite indigenous ‘nameless’ religion; its cultural interconnectedness with the contemporaneous textual revelatory traditions of the non-dual Saivism of Kashmir; the efforts of early gter ma apologists to present it as a continuation of the Indian traditions of nidhi, including the nidhiśāstra materials shared by Saiva and Buddhist tantrists in India; the widespread adaptation of Mahāyāna narrative tropes of prophesied dharmabhāṃakas that characterised much early Tibetan tradition-building; and more. This course will present materials from a book in progress that rethinks the nature and origins of gter ma. Equivalent Course(s): SALC 40700, EALC 40700

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. Equivalent Course(s): RAME 40450

HREL 41101. A Medieval Menagerie: Animal Spirituality in the Middle Ages. 100 Units.
In contemporary philosophy, ethics, and literature, a subject attracting more and more attention is animals - human animals, non-human animals, and the complex relation between these paradigmatic others. The aim of this course is to consider many of the same problems and questions raised in modern discourse from the perspective of ancient and medieval sources. Drawing from a diverse corpus of texts - Aristotelian, Neoplatonic, Hindu, Jewish, Christian, Muslim - the course will explore the richness of the medieval traditions of animal symbolism, and the complexity of medieval human beings’ understanding of themselves in relationship to their familiar and immanently present confreres in the world of nature. Equivalent Course(s): RLVC 41100, ISLM 41100, MDVL 21100, HIJD 31100, JWSC 26252, RLST 22406

HREL 42211. Spirits of Capitalism. 100 Units.
TBD
Equivalent Course(s): AASR 42211

**HREL 42214. Transnational Religious Movements. 100 Units.**
This course examines the transnational reach of various religious movements drawing mainly from literature in anthropology and cultural studies. Topics that will be considered include inter-religious encounters, refugees and migrant communities, diasporic nationalism, cultural politics of globalization, and post-socialist capitalism.
Equivalent Course(s): AASR 42214

**HREL 42308. Phoenician Religion (In Their Own Words And Those of Their Neighbors) 100 Units.**
The Phoenicians were a Canaanite people who maintained their language, religion, and culture until Roman times. One of the main challenges facing the study of the Phoenician religion (and culture in general) is that most of their literature is lost. This course gathers together a variety of emic sources in the Phoenicians’ own language or stemming from the Phoenician realm but written in Greek or Latin, as well as sources written by others about the Phoenicians, with a special focus on cult and religious identity. The texts we will read and discuss range from royal, votive, and funerary inscriptions, to the views about the Phoenicians in the Hebrew Bible, and Greek and Roman writers. This course is partly a text-based, reading course, and partly a thematic, culture course.
Equivalent Course(s): NEHC 22308, RLST 22308, NEHC 42308, CLAS 32322, CLCV 22322

**HREL 42501. Many Ramayanas. 100 Units.**
This course is a close reading of the great Hindu Epic, the story of Rama’s recovery of his wife, Sita, from the demon Ravana on the island of Lanka, with special attention to the changes in the telling of the story throughout Indian history. Readings are in Paula Richman, Many Ramayanas and Questioning Ramayanas; the Ramayanas of Valmiki (in translation by Goldman, Sattar, Shastry, and R. K. Narayan), Kampan, and Tulsi; the Yogavasistha-Maharamayana; and contemporary comic books and films.
Equivalent Course(s): SCTX 40701, SALC 42501, FNIDL 22911, RLST 26801

**HREL 42514. Witchcraft. 100 Units.**
TBD
Equivalent Course(s): AASR 42514, ANTH 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.
Equivalent Course(s): AASR 42907, KNOW 42907

**HREL 42910. Gender and Sexuality in South Asian Religions. 100 Units.**
From Vaśyā’s Kaṇṭhusatrā 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.
Equivalent Course(s): RLVC 42910, SALC 42910, GNSE 42911

**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.
Equivalent Course(s): RLST 22999

**HREL 43456. Settler Religion: Searching for Indians. 100 Units.**
This course examines the study of religion as a settler practice through the intertwined histories of Indians, both of the Americas and in the subcontinent. It demonstrates how the motif of the "Indian" has been central to the history of religious studies. The course explores religion itself as a settler colonial enterprise, through the spread of Christianity in the Americas at the nexus of race and religion, and missionary forms of political Hinduism in colonial and postcolonial India. By tracing the figure of the Indian across time and place, this course uncovers an alternative history of indigenous and subaltern resistance alongside histories of cultural appropriation and genocide that are absorbed, elided, and challenged by the consolidation of the study of religion.
Equivalent Course(s): RAME 43456, RLVC 43456, SALC 43456

**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.
Equivalent Course(s): RLST 23497

**HREL 4355. 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.

**HREL 43801. Shakespeare's Tragedies and Comedies: A Selection. 100 Units.**
TBD
Equivalent Course(s): THEO 43802

**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 Pali texts will be given to read for comparative studies.

**HREL 44009. Religious Law, Secular Law, and Sexual Deviation in Ancient India. 100 Units.**
The Laws of Manu, the Arthasastra, and the Kamasutra This course will compare these three important texts in order, first, to understand the social norms for religion and sexuality in ancient India (in The Laws of Manu); and then to discover how two widely accepted scientific texts (the Kamasutra, on pleasure, and the Arthasastra, on politics) challenged those norms.
Equivalent Course(s): SALC 44000, RLST 27701, GNSE 44009

**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.
Equivalent Course(s): SALC 44701

**HREL 44908. The "Science of Letters" in Judaism and Islam. 100 Units.**
TBD
Equivalent Course(s): RLST 25120, HIJD 44908, ISLM 44908, 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.
Equivalent Course(s): IJWC 21107, MDVL 25400, RLST 21107, RLVC 45400, ISLM 45400, HIJD 45400, FNDL 24106, NEHC 40470, NEHC 20471

**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.
Equivalent Course(s): EALC 45700

**HREL 45705. Sources and Methods in the Study of Chinese Religion. 100 Units.**
A survey of recent work in the study of premodern Chinese religion, with an emphasis on questions of method. This quarter we’ll focus on methods for the use of archaeological reports in the study of ritual and other forms of
religious practice, from Eastern Han tombs to excavations of sites in Gansu and the Tarim Basin dating to later periods. A significant percentage of the readings will be in (modern) Chinese, so reading competence in that language is required.

Equivalent Course(s): EALC 45705

HREL 45800. Readings in Chinese Buddhist Texts. 100 Units.
This quarter we will focus on Chan (a.k.a. “Zen”) literature, especially the Linji lu (“Record of Linji”), one of the central texts of Chan Buddhism. As we study our text, we will also explore the transformations in Chan literature and thought that accompanied the rise of vernacular Chan writings in the Northern Song period (960-1127), in part by comparison with earlier texts in the literary language.

Equivalent Course(s): EALC 45800

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.

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.

Equivalent Course(s): EALC 45820

HREL 46333. Comparative Trinitarianisms. 100 Units.
This course will be an experiment in juxtaposition. The concept is no more and no less than trying to read in tandem a number of religious and philosophical writings from various corners of world culture which focus on some form of triplcity, triads, trinities, including the Three Hypostases of Neoplatonism, the Christian Trinity, the Hindu Trimurti, the Daoist triad of vitality/energy/spirit, the inter-nested triadic structures of Yang Xiong's Taixuanjing and those of the Hegelian system, the Tiantai Three Truths and its reconfiguration of the Buddhist trikaya, triple gem and other triads, and perhaps others. We will enter into this experiment without any preconceived thesis about what we will find when these things are looked at all together, working together to develop ad hoc hypotheses about how these triads function, why they are so prevalent, what each one can teach us about all the others and vice versa. It is a genuine experiment in that we do not know what will happen when these elements are combined, and we adopt an attitude of reverent expectation and a willingness to follow it wherever it may lead.

Equivalent Course(s): RLST 26333, EALC 46333, EALC 26333, DVPR 46333, GLST 26333

HREL 46410. Origin Stories: Religion and Science Narrate the World. 100 Units.
None available.

Equivalent Course(s): SCTH 30923

HREL 46412. American Mythologies: Screwball Comedies. 100 Units.
TBD

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.

Equivalent Course(s): GREK 46518, ANCM 36518

HREL 47001. Pahlavi Language and Literature. 100 Units.
TBD

HREL 47270. Being Buddhist in Southeast Asia. 100 Units.
A study of the various ways in which lay and monastic Buddhists practice and express their understanding of the Theravada religious path in Sri Lanka and SE Asia (Laos, Thailand, Myanmar and Cambodia). Ethnographic and historical readings will focus on social (ritual) articulations of Buddhist practice and identity in contemporary cultural contexts. A term paper on topic in consultation with instructor is required.

Equivalent Course(s): ANTH 42615, SALC 47270

HREL 47416. Curses and Cursing in the Ancient Mediterranean World. 100 Units.
We will survey the evidence for cursing in the Ancient Mediterranean World, beginning briefly in Mesopotamia and Egypt, then focusing mainly on the circumb-Mediterranean basin from the archaic period down until Late-
HREL 47518. Praising the Gods: Greek Hymnic Poetry and Its Context. 100 Units.
In this course we will read a broad range of Greek hymnic poetry, starting with Hesiod’s invocation to the Muses in the Theogony, followed by a selection from the Homeric Hymns, the Orphic hymns, and later literary or philosophical hymns by Callimachus and Proclus. Close readings will explore matters of language, genre, and literary tropes, as well as the evolving religious and cultural context of the hymns through the long chronological span in which the genre was productive in Greek antiquity.
Equivalent Course(s): CLCV 27522, GREK 37122, GREK 27122, RLST 27518

HREL 47717. Seminar: Augustine Confessions. 100 Units.
This seminar is based an in-depth reading of the Confessions, with use of the Latin text. Topics to be covered will be determined by consensus during the first week, but they may include the genesis of the work in relation to Augustine’s life and literary oeuvre (e.g. vis-à-vis the partly contemporary De Doctrina and De Trinitate); its structure (including the relationship between books I-X and XI-XIII) and narrative technique; its meditative versus dialogical character; Augustine’s representation of the self and his method of Biblical exegesis; Manichean and Neoplatonic influences; and ancient (Pelagius) and postmodern readings of the Confessions (Lytard, Marion). Once-weekly meetings will consist of discussions, lectures, and reports.
Equivalent Course(s): CLAS 37522, CLCV 27522, GREK 37122, GREK 27122, RLST 27518

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 (Vivantara) 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.
Equivalent Course(s): SALC 48203

HREL 48790. Chinese Responses to Christianity in the Ming Dynasty. 100 Units.
This course will focus on close readings of primary texts in Chinese concerning the polemics around the introduction of Christianity into China in the Ming Dynasty, starting with Matteo Ricci’s introduction of Catholic doctrine in his ### and the polemical responses to it from mainly Confucian and Buddhist authors, with special attention to the metaphysical premises of the conflicting traditions, and more generally what might be at stake in them.
Equivalent Course(s): DVPR 48790, EALC 48790

HREL 48910. Readings in Tibetan Buddhist Texts. 100 Units.
Readings in selected Buddhist doctrinal writings in Tibetan.
Equivalent Course(s): SALC 48501, DVPR 48910

HREL 49100. History of Religions” and Japan. 100 Units.
Edmund Buckley was one of the first recipients of the Ph.D. degree from the University of Chicago. His dissertation was published in 1895 with the title Phallicism in Japan. As a practitioner of the new “science of religions,” Buckley carried out his field work in Japan and collected hundreds of objects to supplement his historical and comparative research with copious examples of contemporary material culture. These talismans, ritual objects, amulets, maps and guides to Buddhist and Shinto pilgrimage sites, portable statues, shrines for traveling and the home, as well as numerous folk curios (such as phalli and ktes related to his research), were kept by the University of Chicago and, over the decades, were moved many times. They now, or much of them at any rate, reside within the Smart Museum of Art. They are uncatalogued, merely stored there, and are largely unknown. This course will be an examination of the discipline of religionswissenschaft as it was applied to Japan and the religious worlds therein. Buckley’s work, as well as the remnants of his collection, will serve as a major resource. Moreover, close readings of the works of Anesaki Masaharu, Hori Ichiro, Joseph Kitagawa, Helen Hardacre, and others, will enhance our understanding of the history of this discipline as applied to the religious world of Japan.
Equivalent Course(s): HIST 24113, EALC 39101, HIST 34113, EALC 29101, RLST 29100

HREL 50105. Buddhism and Comparative Constitutional Law. 75 Units.
This seminar will explore the relationship between Buddhism and constitutional law in contemporary Asia. It will begin with a review of precolonial Asia and an exploration of the traditions of monastic law. It will then examine current Buddhist practices and constitutionalism in a variety of Asian countries, including those of the Theravada tradition (Thailand, Myanmar and Sri Lanka) and those in the Mahayana (Northeast Asia) as well the Himalayas. The emphasis is on how legal and religious institutions have mutually informed and transformed each other throughout different periods in history. This comparative study is especially significant as Buddhist actors are playing increasingly important roles in the design, interpretation, and reformation of Asian constitutional law. In addition, while existing literature explores legal practices in secular, Islamic, and Christian contexts, few studies provide such comparative analysis in a Buddhist context. The format of the
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seminar will include discussions led by the professors as well as several guest presentations of papers by other participants in a joint research project, with backgrounds in history, politics, law, religion, and anthropology. Students will prepare a series of reaction papers to these presentations, due a week before the respective session. Grading will be on the basis of these papers and class participation. The course is open to interested students from throughout the university.

Equivalent Course(s): KNOW 50105

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): CDIN 50204, SALC 50204, RLVC 50204, ARTH 40204, CMLT 50204

HREL 50207. Christianity and Korea. 100 Units.
Selected readings on the topics pertaining to the joint study of Christianity and of Korea.
Equivalent Course(s): AASR 50207

HREL 51001. Seminar: States of Nature. 100 Units.
none available.

HREL 51415. Readings in Later Daoist Thought. 100 Units.
The goal of this course is to read and explore primary sources (in classical Chinese) in Daoist philosophical thought written after the founding documents of the classical period (i.e., the Daodejing and Zhuangzi). Texts to be read will most likely be selected from such sources as the Liezi ###the Yinfujing ###and the Guanyinzi ###.###
Equivalent Course(s): DVPR 51415, EALC 21415, EALC 51415, RLST 25845

HREL 52200. Problems in the History of Religions. 100 Units.
A seminar for students either in the PhD program in the History of Religions (allgemeine Religionswissenschaft, la science des religions) or doctoral students working in related fields in the scientific study of religions (anthropology, sociology, history, area studies, e.g.). Participants will both present an original written work-in-progress and give a formal oral response to the work of another; typical examples include colloquium ("second-year conference") papers, orals statements for the Qualifying Examination, or dissertation chapters.
Equivalent Course(s): AASR 52200

HREL 52201. Discourse & Practice: History of Religions Classic Researches. 100 Units.
HREL 52402. Readings: Advanced Tibetan III. 100 Units.
Readings: Advanced Tibetan is for students who have successfully completed the third year and a fourth-year or equivalent with a 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): SALC 48316, 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.
Equivalent Course(s): AASR 52808

HREL 56000. Dissertation Seminar. 100 Units.
TBD

HREL 56703. Colloquium: Society & the Supernatural in Late Imperial & Modern China. 100 Units.
Introductory studies of Chinese history and culture often ignore religion, treating Confucius's alleged agnosticism as representative of mainstream culture. But ideas about supernatural entities-souls separated from bodies, ancestral spirits, demons, immortals, the vital energies of mountains and rivers, etc.-and practices aimed at managing those spirits were important elements in pre-1949 life. Spirits testified in court cases, cured or caused illnesses, mediated disputes, changed the weather, and made the realm governable or ungovernable. After declining (1950-70s), at least in public, various kinds of worship are again immensely popular, though usually in altered forms. This course traces changes in the intersection of ideas about spirits and daily social practices, focusing on attempts to "standardize the gods," resistance to such efforts, and the consequences for
cohesion, or lack of cohesion, across classes, genders, territory, ethnicity, and other differences. The ways in which religion has been intertwined with attempts to define communities and claim rights within (or over) them will be a central concern. Another central theme is what “religion” means as a category for understanding late imperial and modern Chinese history—an issue that will take on very different valences when we look at the 20th century, in which Western models of what religions should look like became increasingly influential among would-be secularizers and many religious activists as well.
Equivalent Course(s): HIST 56703, EALC 56703

HREL 64203. Colloquium: The History of Jewish Time. 100 Units.
The colloquium will discuss different conceptions of Jewish time. We will examine temporal concepts in the Bible, Talmud, and medieval and modern texts. We will consider the production of time in everyday life but, also, in Jewish art, philosophy, literature, and history.
Equivalent Course(s): HIST 64203, HIJD 64203

HREL 70000. Advanced Study: History of Religions. 300.00 Units.
Advanced Study: History of Religions

PHILOSOPHY OF RELIGIONS COURSES

DVPR 30201. Indian Philosophy I: Origins and Orientations. 100 Units.
This course introduces some of the early themes and textual traditions that set much of the agenda for the later development of Indian philosophy. Particular attention will be paid to the rivalry that was perhaps most generative throughout the history of Indian philosophy: that between the Hindu schools of thought rooted in the Vedas, and the Buddhists who so powerfully challenged them.
Equivalent Course(s): RLST 24201, HREL 30200, SALC 20901, SALC 30901

DVPR 30302. Indian Philosophy II: The Classical Traditions. 100 Units.
This course follows the first module on Indian philosophy by exploring the debates between several classical “schools” or “viewpoints” (dārśanas) of Indian philosophy. In addition to expanding upon the methods of systematized reasoning inaugurated by the Nyāya and Buddhist epistemological traditions, particular attention will be given to systems of scriptural hermeneutics -- Mimāṃsā and Vedānta -- and their consequences for the philosophy of language, theories of cognitive error, and even poetics.
Equivalent Course(s): MDVL 24202, SALC 20902, RLST 24202, SALC 30902, HREL 30300

DVPR 31400. Introduction to the Philosophy of Religions. 100 Units.
Open to graduate and undergraduate students, this course introduces major works and topics in Philosophy of Religions, with particular emphasis on works from doctoral qualifying exam bibliographies in the area.
Equivalent Course(s): RLST 25130

DVPR 31500. Comparative Philosophy of Religions. 100 Units.
This course will introduce work in “philosophy of religions,” with attention to Buddhist philosophy serving to complicate our understanding of what counts as such.

DVPR 31800. Introduction to Phenomenology. 100 Units.
Phenomenology has exerted an unparalleled influence on the history of twentieth century and twenty-first century continental thought. In this course we will examine its development as well as its impact on related areas of inquiry: existentialism, hermeneutics, critical theory, and deconstruction. We will focus our attention on the problematic status of phenomenology as what Edmund Husserl called “universal knowledge.” Readings will be drawn from: Edmund Husserl, Martin Heidegger, Jean-Paul Sartre, Maurice Merleau-Ponty, Emmanuel Levinas, Simone de Beauvoir, Frantz Fanon, Hannah Arendt, and Jacques Derrida, among others.
Equivalent Course(s): SCTH 33905, RLST 24905, THEO 33905

DVPR 31801. Heidegger’s Being and Time. 100 Units.
This course will provide a close reading of Martin Heidegger’s Being and Time (1927) in translation. Our reading will be supplemented by portions of Heidegger’s early lectures and seminars, as well as readings drawn figures such as Aristotle, Augustine, Kant, Nietzsche, Husserl. Themes to be discussed include: time, history, finitude, hermeneutics, and phenomenology.
Equivalent Course(s): RLST 24801, THEO 33801, FNDL 24805

DVPR 32100. Introduction to Zen Buddhism. 100 Units.
This course will consist of the close reading and discussion of primary texts (in translation) of the Chan Buddhism of China and Zen Buddhism of Japan (#—more commonly known in English by the Japanese name, Zen), supplemented by secondary readings on Zen institutions and cultural influences. As our foundation, we will be begin with an overview of basic Buddhist tenets, and then work through key Mahāyāna ideas and sūtra passages, focusing on the ideas of Emptiness, Buddha-nature, and Mind-only. Then we will turn to the unique syntheses of these ideas in the early Chan movement in medieval China and their various deployments in the contending interpretations and methodologies of later Chan and Zen, including the Platform Sutra of Huineng, the koan (Ch: gong-an) literature of the Song dynasty, and the essays of Dōgen. This will be done both with an eye to the historical development of these schools of thought and practice within the context of East Asian Buddhism in general, and for whatever tranhisitorical philosophical and religious valences we care to derive from the texts. All readings will be in English.
Equivalent Course(s): HREL 32100, EALC 32100, EALC 22100, RLST 22100
DVPR 32401. Jainism: An Indian Religion and Its Contributions to Philosophy. 100 Units.
The course will introduce the history and doctrines of the Jaina religion and, in the second half of the quarter, turn to consider a selection of recent writings on Jaina philosophy in particular. Though there is no formal prerequisite, the course will presuppose a basic background in the study of Indian religions and philosophies, as is given, for instance, in Indian Philosophy I & II (RLST 24201, RLST 24202). Please contact the instructor (m-kapstein@uchicago.edu) if you are uncertain as to your prior preparation.
Equivalent Course(s): RLST 23903, HREL 32401, SALC 30904

DVPR 32700. Introduction to Hermeneutics. 100 Units.
TBD
Equivalent Course(s): THEO 32700

DVPR 33001. Confucian Philosophy and Spirituality. 100 Units.
The goal of this course is to introduce you to the central themes and texts of classical Confucian and Neo-Confucian traditions, both as philosophical works to be evaluated and digested for their doctrinal content and as literary artifacts from a perhaps unfamiliar cultural sphere. This will call for the development of two distinct but related sets of skills, namely, the ability to think through and comprehend philosophical arguments and ideas, and the equally crucial ability to reflect on one’s own assumptions as they come into play in one’s reaction to and evaluation of those ideas. Readings will include, from the classical period, the Four Books (Great Learning, Doctrine of the Mean, Analects of Confucius, Mencius), Xunzi, the Book of Changes, and from Sung-Ming Neo-Confucian writings of Zhou Dunyi, Zhang Zai, the Cheng Brothers, Zhu Xi and Wang Yangming.
Equivalent Course(s): EALC 23201, EALC 33201, RLST 23001, HREL 33001

DVPR 33202. Li Zhi and 16th Century China: The Self, Tradition, and Dissent in Comparative Context. 100 Units.
The 16th century Chinese iconoclast Li Zhi (Li Zhuowu) has been rightly celebrated as a pioneer of individualism, one of history’s great voices of social protest, an original mind powerfully arguing for genuine self-expression, and more. He was a Confucian official and erudite in the classics, yet in his sixties he takes the Buddhist tonsure, and late in life befriends the Jesuit Matteo Ricci. He sought refuge in a quiet monastery devoting his life to scholarship, yet invited constant scandal. His A Book to Burn “sold like hotcakes,” and attracted enough trouble that reportedly readers would surreptitiously hide their copies tucked up their sleeves, and was later banned by the state soon after his death. In this seminar, we will place Li both within the context of the history of “Confucian” thought, and within the literary, religious, and philosophical conversations of the late Ming. Using his writings as a productive case study, we will think about topics including “religion,” tradition and innovation, “spontaneity” and “authenticity,” and the relationship between “classics” and commentaries. Throughout, we will bring our discussions into comparative analysis, considering views of thinkers and traditions from other times and places. Chinese not required; for those interested, we will read select essays of Li’s in Chinese and students may choose translation as a final project.
Equivalent Course(s): EALC 33202, EALC 23201, EALC 33201, RLST 23001, HIST 34519

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.
Equivalent Course(s): RLST 23660

DVPR 33700. Inquiry into the Possible Meanings of “The End of Metaphysics” 100 Units.
Having in a former class (2019) studied the different meanings of “metaphysics” (Aristotle, the medievals, Kant, Heidegger), this term will be devoted to explaining the several conceptions of “the end of metaphysics.” The discussion will first focus on its historical (diachronic) 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 (synchronic) destitution of “metaphysics” (Pascal, Kierkegaard, a.s.o.), opening the question of givenness.
Equivalent Course(s): RLST 23670

DVPR 33750. The End of Metaphysics and the Future of Philosophy. 100 Units.
The issue of how philosophy may enter in a crisis and end up remains obscure and confused, as long as some preliminary questions are not asked. First: why philosophy has an history and should never developp without relying on this history? Second: which are the procedures of this historical pratice of philosophy? What does it mean to refer to or deny any “tradition” in (history) of philosophy? Third: was ever “metaphysics” an established and stable form of philosophy? Has ever “metaphysics” deserved the title of a science of Being? Four: How the “end of metaphysics” and the “destruction of the history of ontology” re-opens, according to Heidegger, both history of philosophy and the question of Being? - On this basis can be ask the question of whether “metaphysics” could and should be overcome and how far philosophy could start again.
Equivalent Course(s): RLST 23750
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.
Equivalent Course(s): THEO 33812

DVPR 34000. Franz Rosenzweig's Concept of Revelation. 100 Units.
Franz Rosenzweig's Concept of Revelation
Equivalent Course(s): GRMN 24500, GRMN 34500, RLST 20900

DVPR 34001. Modern European Philosophy of Religion: 17th Century to the Present. 100 Units.
This course will examine the historical emergence of the philosophy of religion, in the European context, as a discrete area of inquiry. Thinkers to be considered include Descartes, Pascal, Spinoza, Locke, Leibniz, Kant, Hegel, Schopenhauer, Feuerbach, Nietzsche, Heidegger, and Arendt. No prerequisites.
Equivalent Course(s): THEO 34001, RLST 24001

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 Therigāthā, 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 Āśvaghoṣa, Aṣṭaṭṭhāra, and Mātaceta, and the mystical songs, in the Apabhraṃśa language, of the Buddhist tantric saints.
Equivalent Course(s): RLST 26250, RLVC 34300, MDVL 26250, HREL 34300, SALC 34300

DVPR 34350. Introduction to Buddhist Hybrid Sanskrit. 100 Units.
Complementing the course on Buddhist Poetry in India, we will be reading a celebrated verse scripture, the Prajñā-pāramitā-ratnaguṃa-sañcaya-gāthā ("Verses Gathering the Jewel-like Qualities of the Perfection of Wisdom") in both its Buddhist Hybrid Sanskrit original and its Tibetan translation. (Students are required to have had at least two years of either Sanskrit or Tibetan - it will not be necessary to do both.) Those wishing to take the course for Sanskrit credit should enroll in SALC.
Equivalent Course(s): HREL 34350, SALC 34350

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.
Equivalent Course(s): THEO 34619, GRMN 34619

DVPR 34800. Descartes:My Body/Other Bodies. 100 Units.
Equivalent Course(s): PHIL 34512, SCTH 40610, FNDL 22302

DVPR 35100. Theologies of Education. 100 Units.
This class will consider a handful of classic and contemporary theologies of education, including those of John Henry Newman, Simone Weil, Willie James Jennings, Keri Day, and Mark Jordan, with an eye to helping students develop their own philosophy of education.
Equivalent Course(s): THEO 35100

DVPR 35305. Continental Philosophy of Religion: An Introduction. 100 Units.
TBD
Equivalent Course(s): THEO 35305

DVPR 35501. Saints and Other Exemplars. 100 Units.
This course will consider recent work on the nature and significance of spiritual & moral exemplars, and will then use this work as a framework with which to analyze the lives of exemplars such as Dorothy Day, Martin Luther King, Jr., and Oscar Romero.
Equivalent Course(s): RLST 25501, THEO 35501

DVPR 35840. Philosophical Approaches to Peace of Mind: The Zhuangzi in Dialogue. 100 Units.
Philosophical activity across cultures and times has been closely associated with the management of affective states. One common goal is to minimize negative emotions by changing how events are interpreted and appraised. This course will focus on three strategies that appear across different traditions. The first argues that events are outside of our control, in some cases appealing to fate but in other cases appealing to chance. The second strategy is a skeptical approach that attacks our ability to judge any event as bad or good. The third strategy undermines the ontological status of the kinds of things we become attached to, either by rejecting the ultimate reality of individual substances or arguing that diverse things form a single whole. All of these strategies appear prominently in the classical Chinese text the Zhuangzi. The core of this course will consist of a close reading of parts of the Zhuangzi, considering these strategies as they intersect with and shed light on its various philosophies. We will also read in a comparative context. The other traditions used will be guided by
student interest, but the most likely choices would be Stoicism and Epicureanism (for the first strategy), Sextus Empiricus (for the second), and arguments appearing South Asian Buddhist philosophies (for the third). Aside from better understanding the Zhuangzi, the goal of the course is to consider how similar strategies function in significantly different cultural contexts.

Equivalent Course(s): KNOW 35840, EALC 25840, RLST 25840, HREL 35840, EALC 35840

DVPR 35915. The Jewish Question in the 21st Century. 100 Units.
In these early decades of the 21st century, how does the history of the "Jewish Question" continue to reverberate through current discussions of religion and race, religion and post-coloniality, liberal, neo-liberal and post-liberal constructions of political identity? This course will take the contemporary context as its initiation point, but will consider it along with the history of the Jewish Question going back to late 18th century debates surrounding emancipation, and its 20th century manifestations both in Europe and the American context. We will compare the rhetoric of contemporary sources on race and religion to earlier articulations, and will ask in what ways Jewishness can and cannot be understood as exemplary for other marginalized communities and traditions. Contemporary theorists such as Fred Moten, J. Lorand Matory, Houria Bouteldja and Christina Sharpe will be considered alongside sources such as Moses Mendelsohn, Hannah Arendt and Jean-Paul Sartre. Some examples from fiction will also be included.

Equivalent Course(s): HIJD 35915, RLST 25915, JWSC 25915

DVPR 36269. Religious Authority in Comparative Perspective. 100 Units.
When somebody tells us about the nature of God or the gods, about what such beings want from us, about our experiences before this life or our destinies after it-why should we believe them? With equal and opposite force, why shouldn't we believe them? Are the standards of acceptable belief entirely independent of what we're told by religious authorities, or is it impossible to arrive at any such standards without presuming something we've been told? When confronted with diverse claims about the divine, should we try to ascertain which ones are true, should we combine or harmonize them in some way, or should we dismiss the entire conversation as wrongheaded? In this course, we'll think through these questions with the help of influential texts drawn from the Buddhist, Hindu, Platonic, and classical Chinese traditions.

Equivalent Course(s): CMLT 26269, RLST 26269

DVPR 36524. Hannah Arendt's Lectures on Kant's Political Philosophy. 100 Units.
This seminar is a study of Arendt's lecture course on Kant's aesthetics - a text that Arendt did not live to turn into the book titled Judging that was supposed to conclude the trilogy The Life of the Mind. We will consider the conception of the political that Arendt proposes in the lecture. What does it mean to be free? Why is freedom found only in our relating to one another? How can I include an other in my view? What is it to be a citizen of the world? Can we conceive of a planetary right to pay visits? We will also include other text by Arendt that help to understand the lecture, and we will read the texts by Kant on which Arendt draws: selections from the Critique of the Power of Judgment and from the Anthropology, and the essays Idea for a Universal History with a Cosmopolitan Aim, and On Eternal Peace. The class is designed for Arendt novices and returning readers alike. Readings and discussion in English. Undergraduates by permission only.

Equivalent Course(s): GRMN 26524, GRMN 36524

DVPR 38100. Whitehead's Process and Reality. 100 Units.
A close reading of Alfred North Whitehead's seminal work.

Equivalent Course(s): PHIL 38100

DVPR 38350. Chan and Zen Buddhism. 100 Units.
An overview of the development of Chan and Zen Buddhism in China and Japan, focusing on the philosophical and doctrinal underpinnings of distinctive Chan and Zen practices and rhetorics (including basic Buddhist premises concerning impermanence and non-self and specifically Mahāyāna ideas such as Emptiness, Two Truths and Buddha-nature) as they morph through the stages of early proto-Chan, East Mountain Chan, the Northern School/Southern School split, the development of "Recorded Sayings" and gong-an (kōan) literatures, and the Linji (Rinzai) and Caodong (Sōtō) schools.

Equivalent Course(s): RLST 28350, HREL 38350, EALC 28350

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.

DVPR 38614. Gerard Manley Hopkins: Literary and Theological Backgrounds. 100 Units.
The seminar will mainly read the poetry of Hopkins, but will also include theological and literary influences on him, such as Duns Scotus, Walter Pater, John Ruskin, and John Henry Newman. Requirements for the seminar include one oral presentation and a seminar length final paper.

Equivalent Course(s): RLST 28614, CMLT 28614, CMLT 38614

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.
Equivalent Course(s): GNSE 38750, RLVC 38750
DVPR 39702. Studies in Chan (Zen) Buddhism: Yunmen, Chaozhou, et al. 100 Units.
TBD
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.
DVPR 40001. Atheism in Modern European Thought: 18th Century to the Present. 100 Units.
What is atheism? Are the conditions of genuine atheism satisfied the moment one denies the existence of God? Is atheism so easily attained? "I can very well tell myself," Blanchot once wrote, "and believe with a strong conviction," that I am an atheist. And yet, he maintains, this is impossible for the speaking subject: "I am never an atheist." In this course we will examine those strange moments in the history of modern European philosophy when anxiety surrounding the potentially unattainable nature of atheism takes center stage. Figures to be discussed include: Hume, Kant, Hegel, Feuerbach, Marx, Nietzsche, Kojève, Heidegger, Levinas, Blanchot, Lyotard, and Derrida. Seminar meetings will be fully discussion based.
Equivalent Course(s): THEO 40001
DVPR 40002. Time and Eternity: Philosophical and Theological Perspectives. 100 Units.
Does modern philosophy succeed in divorcing the question of time from that of eternity? Does it reject eternity as a theological remnant of a bygone era? Not at all: since Nietzsche, philosophers -- no less than their counterparts in theology -- have been obsessed with the connection between time and eternity. In this course we will adopt two perspectives on this obsession: first, we will examine ancient and medieval sources on the issue (e.g. Plato, Aristotle, Plotinus, Augustine, etc.). Second, we will focus our attention on the enigma of eternity, its strangely resilient character, in three thinkers: Spinoza, Nietzsche, Heidegger. We will then use these thinkers to ask how eternity is conceived in more recent philosophical and theological sources.
Equivalent Course(s): THEO 40002
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, Deleuz, and Derrida among others.
DVPR 40205. Schelling's Relation to Spinoza: A Love-Hate Romance. 100 Units.
Schelling's philosophical career can appear to be a bewildering tale of sharp reversals, disparate phases, abandoned systems, massive overhauls, heroic overreach, tragic defeats, and extravagant creativity. One thing that remains constant throughout this fabled career is his obsession with Spinoza, whether pro and con. This course will attempt, after a few weeks working with Spinoza's Ethics itself, to track the many stances Schelling takes to Spinoza, as both inspiration and irritant, in his early, middle and late phases, his shifting interpretations and assessments, and the role these play in his various philosophical endeavors. All readings will be in English.
Equivalent Course(s): HREL 40205
DVPR 40440. Pure Land Buddhism. 100 Units.
This course will explore the motif of the "Pure Land" in Mahāyāna Buddhism, and its attendant applications to Buddhist practice, faith, devotional, and doctrine. We will examine the textual sources on the bodhisattva vows and specific entailments of various pure lands in Indic Mahāyāna scripture, and then the development of Pure Land thought and practice in China and Japan, including its expression in Tiantai and Jodo Shinshu traditions.
Equivalent Course(s): HREL 40440, RLST 20440
DVPR 40450. Polenick, Betrayal and Dung Beetles in the Pure Land: Zhili, Renyue and the Miaozongchao Controversies. 100 Units.
This course will focus on a close reading of the Foshuo guanwuliangshoufojing shuji (known for short as the Miaozongchao), written by the great Tiantai thinker Siming Zhili (960-1028) in 1021. For the previous 20 years, Zhili had been the main spokesman and theoretician of the Shanjia ("Home Mountain") faction in the heated doctrinal debates with the Shanwai ("Off Mountain") faction of the Tiantai school, and this work brought those controversies to a new fever pitch, making the most radical of the Shanjia doctrinal claims aggressively and provocatively clear. Among these positions, the Shanjia ideas of "the ultimate dung beetle" and "all that exists is mind alone, but also matter alone" aroused perhaps the fiercest opposition, but the contentions concerning the nature and relations of the Three Bodies of the Buddha (trikaya) with respect to Amitabha Buddha in this subcommentary to a Pure Land sutra were also highly inflammatory, and a Shanwai attack soon followed. Zhili's
disciple Jingjue Renyue (992-1064), his ablest and most ferocious attack dog during much of the previous 20 years of debate, quickly wrote a closely argued defense. But soon thereafter, Renyue suddenly reversed his position, turning against many of the key Shanjia positions that he himself had so powerfully defended in years past, writing increasingly virulent polemics against his former teacher, thereby initiating the final phase of the Shanjia-Shanwai debate-now between Zhili and his former heir apparent.

Equivalent Course(s): HREL 40450, EALC 40460

DVPR 40501. What is Onto-Theology? Heidegger and the Case of Descartes. 100 Units.

TBD

Equivalent Course(s): PHIL 43410, THEO 40501

DVPR 40506. Martin Buber's Conception of Religion and Judaism. 100 Units.

Martin Buber was a major philosopher of religion and Judaism. His contributions range from conceptual studies, poetic theology (I and Thou), studies on general and Jewish religiosity (especially Hasidism), and studies in the Bible. This course will focus on his book 'I and Thou', selected writings from 'Eclipse of God' and 'Moses'; and his correspondence with F. Rosenzweig on religious commandments. The course will include lectures and close readings of primary sources in translation. Students will be expected to write several short prompt papers and a final essay.

Equivalent Course(s): HREL 40506, RLST 20506, HIJD 40506

DVPR 41025. Otherwise than God: Creatorless Religiosity East and West. 100 Units.

This course will workshop an in-progress manuscript in the philosophy of religions entitled Otherwise Than God, which explores alternatives to monotheism in the philosophy of religion, mainly in Europe, India and China, centered around the alternative consequences of of the assumption of a purposeless or a purposeful cosmos. The main touchpoints in both the course and the book are (on the European side) Spinoza, Schopenhauer, early Schelling and Hegel, Nietzsche and Bataille, with sideswipes at Socrates, Plato and Aristotle as the villains of the piece; various Buddhist texts and thinkers on the Indian side, and classical Confucianism and Daoism philosophy in China. Some familiarity with Tiantai Buddhist thought would be helpful but is not required.

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. The course is thus meant to correlate with, and prepare students for, the PR2 Exam, though exam-preparation is not its primary goal.

Equivalent Course(s): RAME 41100

DVPR 41500. Readings: Advanced Sanskrit-III. 100 Units.

An advanced Sanskrit reading course focusing on the development of skills in either classical belles lettres (kaṃvya) or scholastic, commentarial prose (śaṃstra). In the former, emphasis is on the ability to re-arrange complex poetic forms into digestible prose word order. In the latter, students learn both the stylistic conventions of scholastic Sanskrit and the technical vocabulary of the relevant intellectual discipline.

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.

DVPR 41700. Readings in Madhyamaka. 100 Units.

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

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, Laṅkāvatāra Sūtra, Śūraṅgama Sūtra, Mahāyāna Parinirvāṇa Sūtra), with special attention to the ways each text handles the apparent reneging 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 sentientience 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 (Jing’gangpi). All readings will be in English.

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.

**DVPR 4210. Proust: The first volume. 100 Units.**
This course will undertake in-depth readings of the first volume of Proust’s *In Search of Lost Time*. While we will use a translation, any student who can read the French is strongly encouraged to do so (alongside the English, to facilitate class discussion). By doing close readings, we will explore the famous Proustian world, its textual and cultural complexities, the literary style it inaugurates, as well as the belle époque it depicts. The course will thus consider social, literary, historical, and critical approaches to this seminal text.
Equivalent Course(s): CMLT 4210, FREN 2210, CMLT 2210, FREN 3210, RLST 2210

**DVPR 42602. Alfred North Whitehead: Metaphysics. 100 Units.**
Equivalent Course(s): THEO 42602, RETH 42601

**DVPR 4300. Indian Philosophy of Language. 100 Units.**
In this course, we will consider representative topics and thinkers in the history of Indian philosophy, with a particular focus on developments in the latter half of the first millennium.
Equivalent Course(s): SALT 4300

**DVPR 43830. Simone Weil: Spirituality, Metaphysics, and Politics. 100 Units.**
Simone Weil, one of the most important philosophers of the twentieth century, developed her thought as an extension of her spirituality and her political commitments. In this course, then, we will read her principal works together in order to see how these three themes hang together: spirituality, metaphysics, and politics.
Equivalent Course(s): RLST 23830

**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.
Equivalent Course(s): HIJD 43875

**DVPR 44275. Chinese Buddhist Omnicentrism: Tiantai and Huayan. 100 Units.**
In this course we will read and analyze the key texts (in English translation) of the two great classical “sinifying” Chinese Buddhist theoretical schools of the Sui, Tang, and Song dynasties: Tiantai and Huayan, with special attention to what is arguably their biggest shared innovation: the development of the classical Mahāyāna Buddhist idea of Emptiness (sūnyata) into the “omnicentric” idea that each entity, precisely through its emptiness, is in some sense present in all times and places, is eternal and omnipresent--and the controversies arising from the different justifications and implications advanced by the two schools for this shared doctrine. Readings will include the works of Zhiyi, Zhanran, and Zhili from the Tiantai school, and Dushun, Zhiyan, Chengguan, and Zongmi. Some basic background in Buddhist thought is recommended. Readings will be in English, but an optional reading group working with the original classical texts will likely also be convened.
Equivalent Course(s): EALC 44275, EALC 24275, RLST 24275, MDVL 24275

**DVPR 44302. Pragmatism and Religion: William James Today. 100 Units.**
C.I. Lewis famously described pragmatism as “the doctrine that all problems are at bottom problems of conduct, that all judgments are, implicitly, judgments of value, and that, as there can be ultimately no valid distinction of theoretical and practical, so there can be no final separation of questions of truth of any kind from questions of the justifiable ends of action.” This course will examine key texts of post-WWII American pragmatism—including Richard Rorty, Cheryl Misak, Cornel West, and Eddie Glaude--in order to assess their implications for theology and the philosophy of religions.
Equivalent Course(s): FNDL 25211, RLST 24302, THEO 44302

**DVPR 45005. Heidegger: Religion, Politics, Writing. 100 Units.**
Religion, Politics, Writing: three concepts that are relatively marginal in Martin Heidegger’s philosophy, but which converge in strange and unexpected ways to play a central role during the most controversial period of his career, from the early 1930s until the late 1940s. In this course we will explore this convergence in key
texts during this period, paying particular attention to the Black Notebooks. We will consider Heidegger’s interpretations of figures such as Plato, Nietzsche, and Hölderlin. And while exploring crucial themes during this period - e.g. Being as Event, the critique of technology, the flight of the gods - we will also consider the effect that various writing practices (e.g. notebook entries, esoteric treatises, seminar and lecture protocols, dialogues, published essays, poetry) have on their meaning.

Equivalent Course(s): FNDL 23006, FNDL 25505, THEO 45505

DVPR 45590. Memory, Identity, and Religion. 100 Units.

This course will consider recent scientific and philosophical work on memory and its relation to personal identity, and then use this work to think about religious approaches to memory (and vice versa).

Equivalent Course(s): THEO 45590, RLST 25590

DVPR 46150. Heidegger and the Poets. 100 Units.

An investigation of the role(s) that poetry plays in Martin Heidegger’s thinking. We will begin by focusing our attention on Heidegger’s reading of the German poet Friedrich Hölderlin. We will then consider his interpretations of figures such as Rainer Maria Rilke, Stefan Georg, and Georg Trakl. We shall conclude by examining poetic responses to Heideggerian thought by figures such as René Char and Paul Celan, among others.

Equivalent Course(s): CMLT 46150, THEO 46150, GRMN 46150

DVPR 46333. Comparative Trinitarianisms. 100 Units.

This course will be an experiment in juxtaposition. The concept is no more and no less than trying to read in tandem a number of religious and philosophical writings from various corners of world culture which focus on some form of triplicity, triads, trinities, including the Three Hypostases of Neoplatonism, the Christian Trinity, the Hindu Trimurti, the Daoist triad of vitality/energy/spirit, the inter-nested triadic structures of Yang Xiong’s Taixuanjing and those of the Hegelian system, the Tiantai Three Truths and its reconfiguration of the Buddhist trikaya, triple gem and other triads, and perhaps others. We will enter into this experiment without any preconceived thesis about what we will find when these things are looked at all together, working together to develop ad hoc hypotheses about how these triads function, why they are so prevalent, what each one can teach us about all the others and vice versa. It is a genuine experiment in that we do not know what will happen when these elements are combined, and we adopt an attitude of reverent expectation and a willingness to follow it wherever it may lead.

Equivalent Course(s): RLST 26333, EALC 46333, EALC 26333, GLST 26333, HREL 46333

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.

Equivalent Course(s): EALC 46477

DVPR 46502. Studies in Atheist Spirituality. 100 Units.

TBD

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): KNOW 40201, CHSS 40201, CLAS 46616, HIST 66006, PHIL 43011

DVPR 47004. Religious Diversity as a Philosophical Problem. 100 Units.

The manifest diversity of religious traditions, many of which advance doctrinal claims that evidently contradict the claims of other traditions, raises significant philosophical problems - especially epistemological and ethical problems - regarding truth and justification, tolerance and exclusion, etc. Many take the competing and mutually exclusive claims of the world’s religious traditions as evidence of the falsity of some or all of them, or as recommending skepticism, relativism, or other such ways of accommodating the conflicting claims. This course will explore some of these issues, focusing particularly on issues of truth, justification, and toleration. In keeping with the theme of diversity, the course will consider not only some modern Western attempts to address the various philosophical problems, but also some examples of philosophical thought reflecting India’s historically different experience of religious diversity.
DVPR 47300. Philosophical Traditions in Indian Buddhist Thought. 100 Units.
In this seminar, we will consider representative texts from what traditional doxographical schemas take to be the principal schools of Buddhist thought in India in the first millennium CE.
Equivalent Course(s): SALC 47300

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.&gt; 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) Avataṃsaka; 2) Āgamas, 3) Vaipulya (Vimalakīrti Nirdeśa and others); 4) Prajñāparamitā; 5) The Lotus Sutra and The Nirvana Sutra.

DVPR 47900. The Philosophical Career of Vasubandhu. 100 Units.
In this course we will take some soundings in the huge corpus of the Indian Buddhist philosopher Vasubandhu (c. 4th century C.E.), who produced works influentially expressing what have been taken as several different schools of Buddhist thought - in particular, the Sarvāstivāda and Sautrāntika trends of Abhidharma literature, and the Mahāyāna philosophical program of Yogācāra. Canvassing examples of many of Vasubandhu's major writings, we will particularly consider the sense it makes for all of these works to have been written by the same person; we will consider, that is, the philosophical coherence of the diverse body of work that's generally attributed to this one thinker.
Equivalent Course(s): SALC 48404

DVPR 48790. Chinese Responses to Christianity in the Ming Dynasty. 100 Units.
This course will focus on close readings of primary texts in Chinese concerning the polemics around the introduction of Christianity into China in the Ming Dynasty, starting with Matteo Ricci's introduction of Catholic doctrine in his **** and the polemical responses to it from mainly Confucian and Buddhist authors, with special attention to the metaphysical premises of the conflicting traditions, and more generally what might be at stake in them.
Equivalent Course(s): EALC 48790, HREL 48790

DVPR 48910. Readings in Tibetan Buddhist Texts. 100 Units.
Readings in selected Buddhist doctrinal writings in Tibetan.
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.

DVPR 49002. Ekphrasis: Description, Vision and Imagination in Art and Religion. 100 Units.
This course explores the rich traditions of the description - ekphrasis -- from Greco-Roman antiquity to modernity. It tackles texts (both prose and verse) in order to establish the ramifications of a genre in the European tradition, and its applications in particular to visual culture and religion. There will be opportunity in the final paper to range beyond these into questions of comparative literature, art (history) writing, religious imagination and ekphrasis in all periods or contexts, as well as into the use of images or films as themselves forms of descriptive response. The course is primarily intended for graduates but interested undergraduates are welcome. 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.
Equivalent Course(s): RLVC 49002, CDIN 49002, CMLT 49002, ARTH 40401

DVPR 49200. Saint Augustine and Philosophy. 100 Units.
TBD
Equivalent Course(s): THEO 49903

DVPR 49300. Love as a Philosophic Question. 100 Units.
TBD
Equivalent Course(s): THEO 49902

DVPR 49416. Freud. 100 Units.
This course will involve reading Freud's major texts, including, e.g., parts of The Interpretation of Dreams, "Beyond the Pleasure Principle," and his later work on feminine sexuality. We will consider Freud's views on
bisexuality as well. We will also read case studies and consider theoretical responses to Freud’s work, by Derrida, Lacan, and other important theorists.
Equivalent Course(s): ENGL 49416, CMLT 49416

DVPR 49630. Madhyamaka in India and China. 100 Units.
This seminar will consider exemplary texts from the Madhyamaka school(s) of Buddhist philosophy, particularly focusing on notable points of divergence and/or concord between the Indian schools with which the tradition originated, and the various Chinese schools that reflect China’s distinctive appropriation of the tradition.
Equivalent Course(s): SALC 49630, EALC 49630

DVPR 49700. Augustine, Confessions, A Rdg. 100 Units.
TBD
Equivalent Course(s): PHIL 53401

DVPR 49701. Issues And Commentaries. 100 Units.
TBD
Equivalent Course(s): PHIL 54501

DVPR 50006. Seminar: Pascal and Philosophy. 100 Units.
TBD

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.
Equivalent Course(s): PHIL 50007, CMLT 50007, FREN 40007

DVPR 50112. Deconstruction and Religion. 100 Units.
In this seminar we will carefully consider selected works by French philosopher Jacques Derrida. We will address the emergence of religious themes in his early work and reconsider the relation between deconstruction and theology as divergent modes of discourse. We will then examine the roles of messianism, belief, and confession in his later work.
Equivalent Course(s): RLST 23112, THEO 50112, FNDL 25306

DVPR 50115. Seminar on the Black Notebooks: Heidegger & the Problem of Evil. 100 Units.
TBD
Equivalent Course(s): THEO 50115

DVPR 51204. Readings in Madhyamaka. 100 Units.
TBD

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.
Equivalent Course(s): HIJD 51210, ITAL 41201, FREN 41201, CMLT 51210, PHIL 51210, RLVC 51210

DVPR 51315. Reading Daoist Philosophical Texts: the Liezi and the Huainan. 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.

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 Jacob’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.
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.

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 Yangmings 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”).

DVPR 51415. Readings in Later Daoist Thought. 100 Units.
The goal of this course is to read and explore primary sources (in classical Chinese) in Daoist philosophical thought written after the founding documents of the classical period (i.e., the Daodejing and Zhuangzi). Texts to be read will most likely be selected from such sources as the Liezi ###the Yinfujing ###and the Guanyinzi ###.
Equivalent Course(s): EALC 21415, EALC 51415, RLST 25845, HREL 51415

DVPR 51610. Logos, Reason and Philosophy According to Tertullian. 100 Units.
TBD
Equivalent Course(s): THEO 51610, PHIL 53146

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. Benttenson, 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 51651. Death and Grief. 100 Units.
Sooner or later we die. Sooner or later someone close to us dies, and we grieve. We begin the seminar by examining questions about death. Is death bad for us? Would immortality be desirable? Does it matter that others live after us? We also look at an issue in the ethics of organ transplants: when does life end, i.e., is there a workable criterion for when life is gone? We then shift perspective and examine grief. What is it to grieve? And in what sense is it good for us to grieve? Finally, we will ask whether thinking philosophically about death and grieving can help us to deal with these things.
Equivalent Course(s): PHIL 51651

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.g., concerning the question whether this is aptly characterized as an “idealist” school of thought).
Equivalent Course(s): SALC 49006

DVPR 51900. The Concept of Given/Givenness in Heidegger, Husserl, Meinong and Others. 100 Units.
TBD

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.

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.
Equivalent Course(s): EALC 52010

DVPR 52600. Heidegger on Being and Presence. 100 Units.
TBD

DVPR 52601. Heidegger on Presence and the Thing. 100 Units.
TBD
Equivalent Course(s): PHIL 52601
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.
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 on 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
Equivalent Course(s): THEO 53315

DVPR 53330. Revelation, Temporality, and Being. 100 Units.
Following up the previous seminars (Spring term 2019) 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 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; therefore it follows that one may try to understand Trinity neither on the basis of the philosophical concepts of time and history (as Hegel and Schelling did); nor on the basis of the concept of being (as Thomas Aquinas and Heidegger did); but in reverse order, to consider being and time on the basis of Trinity and according to the logic of agapé. This implies a reinterpretation of time as eschatology or krisis, and of being as givenness.

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): KNOW 47002, HIJD 53360, PHIL 53360

DVPR 53361. The Philosophy of Modern Orthodox Judaism:Rabbi Joseph B. Soloveitchik and Rabbi Aharon Lichtenstein. 100 Units.
The thought of Rabbi Joseph B. Soloveitchik is the philosophical foundation of Modern Orthodox Judaism. In this course, we will examine R. Soloveitchik's conception of halakhic method, his elaboration of the notion of masorah (tradition), and his idea of halakhic morality. The most significant subsequent development of the philosophy of Modern Orthodox Judaism can be found in the writings of Rabbi Aharon Lichtenstein. Among other topics, we may consider R. Lichtenstein's views on the relation between religion and morality, his discussion of character refinement, his conception of serving God and his analysis of the meaning of "mitzvah" as well his response to critiques of Modern Orthodox Judaism. The course will aim to provide a detailed philosophical and theological characterization of Modern Orthodox Judaism, and we will draw some contrasts with both Haredi (ultra-Orthodox) and Reform Judaism.
Equivalent Course(s): HIJD 53361, PHIL 53361

DVPR 53601. The Problem of Evil and Philosophical Commentaries on the Book of Job in Medieval Philosophy: Saadia. 100 Units.
This seminar will examine medieval philosophers' discussions of evil and suffering, natural, bodily, and mental, in their philosophical treatises and in their commentaries on the Book of Job. We will be concerned both with standard topics such as theodicies or justifications for evil, providence and natural evils, and what exactly 'the' problem of evil is as well as with the question whether and how the genre in which one pursues these questions makes a difference. In particular, did the commentary form, especially on a book like Job with its enigmatic literary form, enable medieval thinkers to articulate philosophical issues they could not in their philosophical treatises using discursive argumentation? (IV)
Equivalent Course(s): NEHC 33601, PHIL 53601

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
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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.
Equivalent Course(s): HIJD 33906, RLVC 53900

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.
Equivalent Course(s): THEO 53991, CHSS 53991, KNOW 53991

DVPR 54300. Logos, Reason & Philosophy According to Justin and Other Apologists. 100 Units.
TBD
Equivalent Course(s): PHIL 53415, THEO 54300

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.

DVPR 54600. Subjtvty And Morals: Descartes. 100 Units.
TBD
Equivalent Course(s): PHIL 54600

DVPR 54712. Reading Descartes’s Meditationes de prima Philosophia. 100 Units.
TBD
Equivalent Course(s): SCTR 49702, PHIL 56715, 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.
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.
Equivalent Course(s): PHIL 55111

DVPR 55400. The Concept of Relevatiion Between Philosophy and Theology. 100 Units.
TBD
Equivalent Course(s): PHIL 53420, THEO 55400

DVPR 55401. The Concept of Revelation Between Philosophy and Theology II. 100 Units.
TBD
Equivalent Course(s): PHIL 53421, THEO 55401

DVPR 56101. The Philosophical Interpretation of Scripture in the Middle Ages: The Problem of Evil and the Book. 100 Units.
One of the major genres of philosophical writing during the Middle Ages was the commentary, both on Aristotle and other canonical philosophers and on Scripture. This course will examine philosophical discussions of the problem of evil by three medieval philosophers through close reading and analysis of both their discursive expositions of the problem of evil and providence and their commentaries on the Book of Job. The three philosophers will be Saadia Gaon, Moses Maimonides, and Thomas Aquinas. Apart from close analysis of their different conceptions of the problem, their theodicies, and accounts of providence, we will also be concerned with ways in which the thinkers’ ‘straight’ philosophical discursive expositions differ from their commentaries, the sense in which Scripture might be a philosophical text that deserves philosophical commentary, and how the scriptural context influences the philosophy by which it is interpreted? (IV)
Equivalent Course(s): PHIL 56101, BIBL 56101
DVPR 57715. Brauer Seminar: Gender and Sexuality in the Study of Religion. 100 Units.
Our seminar is a team-taught, interdisciplinary graduate level course focusing on gender and sexuality in the study of religion. Our aim is to provide theoretical concepts, tools and methods for students to analyze gender and sexuality across a variety of religious traditions, historical periods and literary genres. Divided into three parts - philosophy and psychoanalysis, anthropology and ethics, the course proceeds according to the areas of specialty offered by participating faculty members. Topics covered include the following: structuralist and poststructuralist approaches to sexual difference, political economy of sex, performativity theory, sociology of labor, race, sex and empire.
Equivalent Course(s): RLVC 57715, RETH 57715, AASR 57715

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.
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.
TBD
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.
TBD
Equivalent Course(s): ENGL 30100, RLST 28210

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.
Equivalent Course(s): HIJD 30402, JWSC 21402, THEO 30402

RLIT 30602. Reading Buddhist Scripture as Literature: The Lotus Sūtra. 100 Units.
The Lotus Sūtra, an early Mahayana Buddhist scripture that propounded startling new Buddhist beliefs and practices, is one of the most influential and widely read scriptures in the world, especially in East Asia: its champions have touted it as profoundly meaningful, beautiful, and emancipatory. How and why is it good to read? To answer these questions, we will read an English translation of the work over the first half of the course alongside some scholars that it should be read “as literature.” After completing our initial reading of the Lotus, we will turn to thinkers who attempt to destabilize our notions of what “reading,” “Buddhism,” “literature,” or “scripture” can even be said to consist of. As a final project, we will weigh in by developing our own readings of The Lotus, its history of interpretations, or the course itself. All texts in English.
Equivalent Course(s): EALC 26202, FNDL 26207, RLST 26200

RLIT 32106. Introduction to the Study of Iconography. 100 Units.
TBD
Equivalent Course(s): RLST 28320, ARTH 32106, HCHR 32106, ARTH 22106

RLIT 32900. Tolstoy's Late Works. 100 Units.
This course examines the works written by Tolstoy after Anna Karenina, when he abandoned the novel as a form and gave up his copyright. Readings include his influential writings on non-violence and vegetarianism, his challenges to church and state authority, as well as later literary works, which some believe surpass the famous novels he had renounced. We will also explore the particularities of Tolstoy’s charisma in these years, when he came to be viewed as a second Tsar in Russia and as a moral authority throughout the world.
Equivalent Course(s): FNDL 22850, RLST 28501, REES 20000, REES 30000

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.
Equivalent Course(s): HIJD 35503
RLIT 36600. Bruno/Campanella. 100 Units.
This course analyzes the philosophy and theology of Giordano Bruno and Tommaso Campanella, two crucial figures of European sixteenth-century culture. As philosophers, theologians, poets, and narrators, Bruno and Campanella embody the literary, religious, and philosophical syncretism of the Italian Renaissance. To study these authors necessarily entails a close analysis of Florentine Neo-Platonism, Hermetism, magic, and apocalypticism, along with the literary traditions that molded the Italian renaissance. We discuss Bruno’s Italian Dialogues, De umbris idearum (his first major treatise on artificial memory), and a selection of his later Latin poems. We then examine Campanella’s La Città del sole, most of his philosophical poems, De Antichristo, and a selection of his theological treatises.
Equivalent Course(s): ITAL 26600, ITAL 36600

RLIT 36700. Tasso’s Jerusalem Delivered. 100 Units.
TBD
Equivalent Course(s): REMS 26703, FNDL 26705, REMS 36703, ITAL 36703, ITAL 26703

RLIT 37502. The Demons. 100 Units.
TBD
Equivalent Course(s): RLST 28701, FNDL 21502, REES 20014

RLIT 37700. Baudelaire Et Mallarme. 100 Units.
This course will include close readings of the works of both poets, as well as a consideration of the historical and political events which surrounded them. We will also read various critics, from Symons to Derrida (critical theory texts can be read in English). Reading knowledge of French is required, as we will be reading the texts in the original. The course, however, will be conducted in English and the final paper can be in either French or English. This course will include close readings of the works of both poets, as well as a consideration of the historical and political events which surrounded them. We will also read various critics, from Symons to Derrida (critical theory texts can be read in English). Reading knowledge of French is required, as we will be reading the texts in the original. Other requirements: one final paper and at least one oral presentation.
Equivalent Course(s): FREN 37700, CMLT 37400

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 (Piyyut).
Equivalent Course(s): HIJD 38607

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

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, Sonntag, 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): CMLT 40010, ARTH 40010, CDIN 40010

RLIT 40300. Islamic Love Poetry. 100 Units.
The focus of this course is classical Islamic love poetry, Arabic and Persian love lyric will be covered, as well as some Ottoman love lyric (at least in translation). In the past we have incorporated Urdu, Punjabi, Bangla, Bosnian, and Turkish traditions, and-for comparative and historical purposes-Hebrew poetry from medieval
Andalus. Because none of us are proficient in the all these languages, students who are proficient a given language are asked to provide a guide (including text, translation, explanation of key vocabulary, etc.) for selected poems from in that language. Each member of the class will be asked to present one poem guide, in addition to a final assignment. Among the poets commonly included in the course are Ibn Zaydun, Ibn al-Farid, Ibn al-‘Arabi, Rumi, Hafiz, Baba Fighani, Na‘ili, Mir Dard, Bulleh Shah, and Ghalib.

Equivalent Course(s): ISLM 40100, CMLT 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.

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.

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, HCHR 43302, HIJD 43301, CMLT 43301

RLIT 43500. Baudelaire. 100 Units.

Equivalent Course(s): CMLT 43300, CMLT 23310, FREN 43300

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): HIJD 43995, HCHR 43995, CMLT 43995, ISLM 43995

RLIT 44600. T. S. Eliot. 100 Units.

TBD

Equivalent Course(s): ENGL 44100

RLIT 48801. Multidisciplinary Study of American Culture. 100 Units.
This proseminar surveys the advanced study of American culture as it is currently practiced at the University of Chicago. Seminar members read and discuss recent work by and then meet with faculty specialists from departments and programs in the Humanities and Social Sciences as well as from the the Divinity School, the Law School, and the Booth School of Business. Though interested in how different disciplines frame questions and problems, we will be attuned to convergences in themes, approaches, and methods. During the last half of our seminar meetings our authors will join us for a focused discussion of their work. Many of our guests will also deliver public lectures the day before visiting the seminar.

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

RLIT 49200. Journey to the West II. 100 Units.

TBD
Equivalent Course(s): CHIN 31306, CMLT 38500, CMLT 28500, CHIN 21306

RLIT 51300. Seminar: Paradise Lost. 100 Units.
TBD
Equivalent Course(s): ENGL 53600

RLIT 51610. Between East and West: Venice in the Pre-Modern Period. 100 Units.
Venice's long-standing ties with the Byzantine Empire have left their visible trace in the city's art and architecture and have had an equally strong impact on Venetian myth-making in the pre-modern period. Until today the appropriation of Byzantine style is especially evident in the church of Saint Mark the Evangelist, as well as in the decoration of less-well known medieval churches of the Venetian Lagoon. During the so-called Fourth Crusade, the Sack of Constantinople has led to large-scale pillaging of the Byzantine capital and the transfer to Venice of countless Byzantine artifacts, among them are liturgical items, reliquaries, icons, and architectural spoils. How were these artifacts employed in the Venetian Lagoon for religious and political ends after being disassociated from their original contexts? What transformations did they experience with regard to usage and appearance? What kinds of new ceremonies, both religious and secular, did they inspire? What was their impact on artistic creativity and religious life in their new environment? How were they perceived intellectually, and what kinds of narratives evolved around them in Venice over the centuries? These are some of the key questions to guide our research. On a broader scale, we will investigate various phenomena of cultural transfer and 'hybridity' from the Middle Ages to the Baroque era.
Equivalent Course(s): HCHR 51610, ARTH 41610

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 30101. Introduction to Religion, Literature, and Visual Culture. 100 Units.
This course will be a synoptic examination of a series of case studies concerning the evolution of modes of representation of religions by its practitioners, toward the articulation of the complementarity - inherent for the religions, necessary to be recognized and addressed by the scholar - of literary and visual cultures. Materials will be drawn chiefly from Buddhist, Greco-Roman, Jewish, and Christian materials. The course will meet in person on an intensive schedule in the first five weeks of the quarter, with the final three weeks devoted to the research and writing of a scholarly paper on a selected "case" of this complementarity.
Equivalent Course(s): RLST 26000

RLVC 30104. Queer Theology and Queer of Color Critique. 100 Units.
This course provides an introduction to queer theology by examining, most broadly, the relationship between theology, theory, literature, and art. We will explore the foundations of queer theology in queer theoretical texts and illuminate, in particular, queer theology's relationship to queer of color critique in order to identify and analyze some of the controversies that have arisen in queer theology and queer religions. Building on a critique of diversity and inclusion, we will pursue a sustained interrogation of the intersection of race, settler colonialism, capitalism, and cultural production through an encounter with theological and literary texts, including but not limited to speculative fiction, poetry, film, and photography, so as to imagine the theological potential of literary and artistic production. Throughout, we will survey and question the dominance of Christianity in queer theological production. How do Christian symbols, claims, and practices reflect and shape the multiplicity of queer life? How might theology provide a language for queer critique? And, how do queer literature and art contest and complicate the values taken for granted by the assumption of queerness's putative secularity? While still acknowledging the injury to and exclusion of queers enacted by forms of Christianity, this course turns to theology and literature as resources for social justice and transformation.
Equivalent Course(s): CRES 21104, ENGL 31104, RLST 26104, GNSE 20104, ENGL 21104, CMLT 20104, CMLT 30104, GNSE 30104

RLVC 30405. H. N. Bialik: Poetics of Light and Lament. 100 Units.
This course will comprise a close reading of lyrics of light and lament in the poetry of H. N. Bialik. Attention will be given to their content and interplay, through the prism of both the nostalgia for childhood illumination and the poet's progressive sense of despair and fragmentation. The poet's use of images drawn from Jewish mysticism and his links to Western romanticism will be considered. In addition, Bialik's writing on language will be studied, both in its own right and in relation to his poetry. Comparisons will be drawn to Rilke's lyric poetry
and to Herder’s treatise on the origins of language. Students will be expected to prepare primary and secondary readings, and produce several short prompt papers during the quarter.

Equivalent Course(s): HIJD 30405, CMLT 30405, CMLT 28105, JWSC 28105, FNDL 22902, RLST 28105

RLVC 30612. Early Christian and Late Ancient Jewish Art. 100 Units.

This course will explore the rise of both Christian and Jewish art in the context of the Roman Empire - both in the eastern Mediterranean and in the city of Rome itself - from minority and subaltern contexts to the rise of Christian hegemony. It will examine the formation of characteristic religious iconographies and visual identities in response to those available in the material and visual culture of the Roman world, and will explore the ways these experimental and often surprising visual forms were ultimately transmuted into what are now the recognizable models for these religions. The course is intended for both undergraduates and graduate students, and will be taught over 5 weeks in the Spring Quarter on an intensive schedule. It will be examined on the basis of a paper, due on a subject to be agreed and on a date to be agreed at the end of the Spring quarter.

Equivalent Course(s): MDVL 20612, ARTH 30612, ARTH 20612

RLVC 30659. The Task of the Self Translator. 100 Units.

Walter Benjamin famously wrote that a translation issues from the “afterlife” of the original: “For a translation comes later than the original, and since the important works of world literature never find their chosen translators at the time of their origins, their translation marks their stage of continued life.” This graduate seminar focuses on the case of multilingual writers and their self-translations to raise questions concerning the temporality, directionality, and “afterlife” of translated works. The figure of the self-translator challenges models of translation and cross-cultural circulation that assume various cultural and historical gaps between the source and its translation. For one, self-translation calls into question the notions of originality or “the original” and of “fidelity,” and requires us to consider the overlap between translation and rewriting. What brought writers to produce the same texts in different languages, at times for similar audiences of multilingual readers? What theories of translation or world literature might be helpful when approaching the case of Jewish self-translation in the nineteenth and twentieth centuries? We will discuss these issues also in the context of comparative Jewish studies, considering the difference between internal, Hebrew-Yiddish, self-translation, and the translation between Hebrew or Yiddish and a third “non-Jewish” language, whether European or Middle-Eastern.

Equivalent Course(s): NEHC 30659, CMLT 30610

RLVC 32104. Hymns. 100 Units.

The course will track hymns from the early modern period through the late eighteenth century. We’ll examine the evolution of the hymn as a literary form, focusing on obsolescence and adaptation in literary transmission. We’ll start with the Psalms of the Hebrew Bible, and analyze psalters (such as the one produced by Mary Herbert, Countess of Pembroke, and her brother, Sir Philip Sidney) and the metrical psalms of Sternhold and Hopkins that were used in Anglican services. We’ll then take up the development of congregational hymns, hymns sung by everyone in a congregation, to track the way that literary adaptation among Dissenters became both common and controversial. We’ll look at Isaac Watts’s multiple hymns for each of the Psalms, his later Hymns and Spiritual Songs, and his Divine Songs for children to get at the importance he and other Dissenters (such as Anna Letitia Barbauld) attached to supplying words to all who could sing or say them. We’ll end with a discussion of “Amazing Grace” and its use in the British abolition movement, and with a discussion of the movement of the literary hymn away from religion altogether in literary hymns, Shelley’s and Keats’s odes. (18th/19th)

Equivalent Course(s): ENGL 32104

RLVC 32302. Byzantium: Art, Religion, Culture. 100 Units.

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

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

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

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, Structuralism and Post-Structuralism, Gender Theory, Marxist Theory and Post-Colonial Theory. One central issue for us as students of religion will be thinking through the difference in our relationship to "literary" texts, versus to "religious" texts. We will be asking how does a literary text stimulate commentary, as opposed to a religious text? Or more fundamentally, why do we read? In pursuit of these questions, we will begin by reading Henry James, perhaps the most volubly written about writer of the Twentieth Century, or at the very least, the writer through which almost every major literary movement has defined its approach. While James will weave in out of the course, his work will provide a touchstone for us as we consider the stakes of reading in each of the Twentieth Century’s major movements of criticism.

RLVC 33000. Muses and Saints: Poetry and the Christian Imagination. 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.
Equivalent Course(s): MDVL 23000, CLAS 36119, CLCV 26119, RLST 23000, ENGL 33809, GNSE 24104, HCHR 33000, GNSE 34104, BIBL 33000

RLVC 33221. Music in the Indian Ocean. 100 Units.
In this course, we gather sound and music to afford new ways to understand the history and culture of a geographical region. Instead of an area study, we concern ourselves with listening to sound worlds, local and global. We balance the reading of primary and secondary sources—the writings of travelers and practitioners alongside theoretical treatises and modern ethnomusicological scholarship with the different listening practices, especially collections and assemblages of recorded sound and film. Each student will develop her own means of entering different sound worlds. Accordingly, students with varying degrees of musical background will be able to navigate the Indian Ocean World in ways suitable to their own backgrounds and interests. Students from the Humanities, Social Sciences, and Divinity are welcome. Both College students and graduate students may register for the course, with the only distinction being in the scope of the final project.
Equivalent Course(s): SALC 33221, MUSI 33221, MUSI 23221, RLST 28221, SALC 23221

RLVC 33415. Israel/Palestine. 100 Units.
In this proseminar we shall look at specific moments when the musics of Israel/Palestine converged, responding to and shaping historical change and conflict. Weekly sessions will take specific moments as ways of exploring how music was critical to the processes of change, identity, and accommodation. We begin with moments in Antiquity, among them the moments in which the temples in Jerusalem were destroyed (e.g., 70 ce) and the Miṣrāj, when the Prophet Muhammad ascended to heaven (ca. 621 ce). Moments marking the patterns of settlement (Yishuv) and political transformation and unrest will mark the chronology of modernity and modernism (e.g., 1917, 1933, 1938). The moments of Israeli statehood and Palestinian Nakba will be of growing significance as the course moves toward the twenty-first century (e.g., 1948, 1967, and 1987).
Equivalent Course(s): RLST 27711, JWSC 27100, MUSI 22415, MUSI 33415

RLVC 33700. Special Topics in Hinduism. 100 Units.
This course is a research-oriented seminar that focuses on contemporary themes and methodologies in the study of Hinduism. Readings come from prominent books in the field published in the last five to ten years. Themes explored will include Hinduism and politics, ritual theory, wonder, modernity, yoga, gender, caste, class, sexuality, pluralism, and bhakti. Students will develop research projects of their own choosing in close consultation with the instructor.
Equivalent Course(s): SALC 33701, HREL 33700

RLVC 34223. Parrhesia: Fearless Speech from Socrates to Greta von Thunberg. 100 Units.
The course will examine the long history of parrhesia, the Greek term for free and fearless speech, from ancient Athens to its current renaissance through the rediscovery by Michel Foucault. Focusing on the relation of truth and discourse, the course will consider not only the extraction of truth as a form of subjection to disciplinary power but also acts of telling truth to power as a practice of self-formation and exercise of freedom. Parrhesia implies a relation between the human self and the act of truth-telling that is suffused with interesting political, philosophical, and ethical possibilities, which students will be encouraged to explore. The course will begin
by reviewing Foucault's final lectures on parrhesia and "the courage of truth." It will then examine some of the ancient Greek and Christian texts that Foucault analyzed. It will go on to consider early modern instances of parrhesia (e.g. Galileo and Descartes) and will conclude by surveying relatively recent versions (e.g. Greta von Thunberg and James Comey, JD'85), including contemporary feminist and queer practices of parrhesia. Lectures and discussions in English. No prerequisites.

Equivalent Course(s): GRMN 24223, PARR 24223, CMLT 24223, GRMN 34223, RLST 24223, CMLT 34223

**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 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 Aśvaghoṣa, Aryaśūra, and Mātāceti, and the mystical songs, in the Apabhraṣṭa language, of the Buddhist tantric saints.

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

**RLVC 34623. The Psalms: Communication, Conversion, and Meditation. 100 Units.**

The Psalms are the most cited book of the Old Testament in the New Testament. No book of the Bible received more commentary by early Christian and medieval theologians, representing the foundation of all religious knowledge. Lay people through the ages used it in personal prayer and meditation, drawing strength and consolation from this unique Biblical genre. Teachers employed the Psalms to teach children how to write, ensuring that they became part of the linguistic vocabulary and mental imagery of literate people. Not surprisingly, the poetic sensibility and practice of major Western writers from Augustine, Judah Halevi, and George Herbert to Emily Dickinson and Paul Celan was informed by their reading of the Psalms. Given their importance for the religious and literary culture of the Judeo-Christian world, we will begin our course by closely reading a good number of the 150 Psalms, focusing on how they model a paradoxical communication, namely the conversation between a fallible self and an almighty and distant God. We will then hone in on the role of the Psalms for the conversion and formation of the self in number of seminal Christian thinkers such as Augustine, John Cassian, Saint Benedict, Martin Luther, among others. Since the Psalms were disseminated so widely, we will pay particular attention the material and medial forms in which they were read and performed. Readings and discussions in English.

Equivalent Course(s): RLST 22623, CMLT 24623, GRMN 24623, IRHU 27022, FNDL 24625, CMLT 34623, GRMN 34623

**RLVC 35623. Sexual Disorientation in Freud’s Vienna. 100 Units.**

In his Three Essays on the Theory of Sexuality (1905), Sigmund Freud argued that human sexuality is born out of a series of deviations from what would seem to be a naturally given norm. The seminar will take Freud’s Essays as a point of departure for an exploration of the larger literary and cultural world in which his ideas came to fruition. The main authors to be considered: Otto Weininger, Arthur Schnitzler, Hugo von Hofmannsthal, Lou Andreas-Salomé, and Robert Musil. Reading knowledge of German required.

Equivalent Course(s): RLVC 35623, GNSE 35623

**RLVC 35900. Feeling Religious or Emotions as a Variety of Religious Experience. 100 Units.**

This course takes up the methodological tension between Donovan O. Schaefer’s Religious Affects: Animality, Evolution, and Power and William James’ Varieties of Religious Experience: A Study in Human Nature and as a starting point to think religion and emotion. We will then follow the boom of recent scholarship on this topic to think about the variety of ways that scholars have theorized and understood emotion or affect as central to the study of religion. The course also asks: Why emotion? Why right now? In asking these questions, the students will become familiar with this strand of scholarship within religious studies, but also how it fits in with the larger theoretical turn in the humanities.

Equivalent Course(s): RLVC 35623, GNSE 35623

**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 Their Eyes Were Watching God (1937); Jane Eyre and Invisible Man; 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).

**RLVC 36102. Ecstasy. 100 Units.**

The concept of ecstasy is often associated with an extraordinary experience of the philosophical, sexual, and religious varieties, but in what way is ecstasy also bound to rituals of the ordinary? In this course we will explore numerous ways that ecstasy and synonymous terms like “orgasm,” “bliss,” and “jouissance” have been conceptualized in philosophical, theological, and literary texts from late antiquity to the present. What does the figurative relationship between ecstasy and orgasm suggest about the broader relationship between philosophy,
theology, sexuality, and desire? What role do pleasure and pain play in philosophical and theological reflection? How has ecstasy been deployed both as a form of political resistance and as complicit in the perpetuation of histories of violence? Focusing on the Christian tradition and its impact on queer theory, our readings may include, but are not limited to, texts by Plotinus, Pseudo-Dionysius, Margaret Ebner, Hadewijch, Margery Kempe, Teresa of Ávila, Lacan, Glück, Edelman, and Muñoz.

Equivalent Course(s): CMLT 36102, GNSE 36104, RLST 26102, CMLT 26102, GNSE 26104

RLVC 36302. Iconoclasm and Animation. 100 Units.
This course will explore the fantasies of the animation of images both ancient and early Christian, both secular and sacred, as the backdrop to examining the phenomenon of iconoclasm as an assault on the image from pre-Christian antiquity via Byzantium to the Protestant Reformation. It will tackle both texts and images, the archaeological context of image-assault and the conceptual (indeed theological) contexts within which such assault was both justified and condemned.

Equivalent Course(s): CLAS 31316, ARTH 26302, RLST 28302, ARTH 36302, CLCV 21316

RLVC 36401. Milton and Blake: Conceptions of the Christian Epic. 100 Units.
Milton wrote Paradise Lost to capture in epic form the essence of Christianity; Blake wrote Jerusalem to correct Milton’s mistakes. We’ll read them together to get in on the debate.

Equivalent Course(s): FNDL 25307, ENGL 26411, RLST 26401, ENGL 36401

RLVC 36423. Improvisation. 100 Units.
What sort of action is improvisation? This seminar aims (1) to elaborate an understanding of improvisation in action-theoretical terms (Can we distinguish between improvised and nonimprovised action?); (2) to consider the political implications (Does improvisation produce its performers’ identities or suspend them, and what are the power relations at work in improvisation?); (3) reflect on aesthetic improvisation specifically (What is involved in accounting for improvisation in music, poetry, dance, and the arts in general?). Taking as its main examples the traditions of Jazz, Free Improvisation, and Performance Art, the seminar includes readings by Derek Bailey, Beth Presten, George E. Lewis, Lydia Goehr, Dieter Mersch, Fred Moten, Georg Bertram, Alessandro Bertinetto, Claus Beisbart and Lucia Angelino. The seminar will also seek to include a visit at the improvisation event Freedom From and Freedom To at Chicago’s Elastic Arts. Readings and discussion in English. Undergraduates by permission only.

Equivalent Course(s): GRMN 36423, GRMN 26423

RLVC 36855. Queer Theory. 100 Units.
This course aims to offer a foundation in queer theoretical texts. In order to understand the contested definitions of the term “queer” and explore the contours of the field’s major debates, we will work to historicize queer theory’s emergence in the 1980s and 1990s amidst the AIDS crisis. Reading texts by key figures like Foucault, Sedgwick, Butler, Lorde, Bersani, Crimp, Warner, Halperin, Dinshaw, Edelman, Anzaldúa, Ferguson, and Muñoz in addition to prominent issues of journals like GLQ, differences, and Signs, we will approach these pieces as historical artifacts and place these theorists within the communities of intellectuals, activists, and artists out of which their work emerged. We will, thus, imagine queer theory as a literary practice of mournful and militant devotion, trace queer theory’s relationship to feminism and critical race theory, critique the hagiographic tendency of the academic star system, and interrogate the assumptions of queer theory’s secularity.

Equivalent Course(s): GNSE 36855, ENGL 36855, CMLT 26855, ENGL 26855, RLST 26885, CMLT 36855, GNSE 20130

RLVC 36856. Queer Theory: Futures. 100 Units.
TBD

Equivalent Course(s): ENGL 36856, CMLT 36856, ENGL 26856, CMLT 26856, GNSE 26856, GNSE 36856, RLST 26856, CRES 26856

RLVC 37440. Buddha Then and Now: Transformations from Amaravati to Anuradhapura. 100 Units.
The Buddhist sculptures in Amaravati are arguably the earliest to influence the early Buddhist art of the other parts of the sub-continent as well as south and southeast Asia. The course begins with the discussion of the context in which the Buddha images were made in Amaravati and the factors including Buddhist doctrinal developments that contributed to the spread of these images to various parts of Sri Lanka. Then it traces the course and function of Buddhist iconography in Sri Lanka until into the 21st century to assess the role of geopolitical factors. The positionality and portrayals of the images of Buddha are also considered and analyzed. The course traces the trajectories that transformed the image of the Buddha from a symbol of peace to jingoist assertiveness. Through the study of the images of the Buddha, the aim is to comprehend the ways Buddhism has changed over centuries from an inclusive posture which helped it sustain and spread to different parts of the world only later to become exclusionary.

Equivalent Course(s): ARTH 37440, ARTH 27440, HREL 37440, HIST 36704, SALC 37440, RLST 27440, SALC 27440

RLVC 37490. Art as Buddhism in Ancient India: Explorations in the Stupa of Amaravati and Other Monuments. 100 Units.
This course will examine the visual construction of early Buddhism in India, focusing in particular on stupas and especially on the art of the great stūpa (mahachaitya) at Amarāvatī in Andhra Pradesh. We will examine questions of Buddhistology, of the diversity and range of conversations within early Buddhism, leading to the
rise of the Mahāyāna, in relation to the visualization of Buddhist theory and narrative in the extensive and extraordinary decorations of the major sites. The course will introduce those taking it to the rich visual, material and epigraphic culture of the Buddhist stupas as well as the vibrant textual world of Indian Buddhist writing - from stories to sutras to commentaries. Students will have the opportunity to develop their own final papers in relation to this material or comparatively with other material in which they also retain an interest (not necessarily only Buddhist).

Equivalent Course(s): HREL 37490, ARTH 27490, RLST 27490, ARTH 37490, SALC 27490, SALC 37490

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 differ? 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 Belser). 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.

Equivalent Course(s): GNSE 38000

RLVC 38100. Gender and Salvation in Jainism and Buddhism. 100 Units.

In 1991, Padmanabh Jaini published Gender and Salvation, a monograph that tracks the unfolding of debates within Jainism about the spiritual liberation of women. The book persuasively demonstrates how Jainism and, by extension, Buddhism began to question and subsequently answer questions about women and gender non-conforming people's bodies, specific paths of women's religiosity, and the (im)possibility of women's liberation. This course takes Jaini's book as its starting point, to explore secondary scholarship on Jainism and Buddhism published in its wake alongside primary source materials.

Equivalent Course(s): SALC 38100, GNSE 38100

RLVC 38123. Friedrich Hölderlin: Poetic Media and Prophecy. 100 Units.

The landscapes of southwest Germany and ancient Greece figure prominently in Friedrich Hölderlin's poetic thinking and writing. What allows his poems to bridge and interlace both worlds - often in the span of a single sentence - is his understanding of nature, which is deeply informed by Jean-Jacques Rousseau's retour à la nature ("return to nature"). It is through nature that the modern self can not only access the unspoiled culture of the Greeks but also commune with the divine - whether in the form of the ancient pantheon or a more Christian version of transcendence. Paradoxically, nature is mediated in a variety of ways; whether through the elemental media of water, air, earth, fire, and light, travel accounts, maps, and more generally written and printed texts. Our seminar will examine - through close readings of some of Hölderlin's most famous and challenging poems - how the deployed poetic media structure aesthetic experience and afford travel to distant times and places. All texts will be read in English translation, but a reading knowledge of German is going to be helpful.

Equivalent Course(s): GRMN 38123, CMLT 38123

RLVC 38311. Image, Iconoclasm, Animation. 100 Units.

This course will explore the fantasies of the animation of images both ancient and early Christian, both secular and sacred, as the backdrop to examining the phenomenon of iconoclasm as an assault on the image from pre-Christian antiquity via Byzantium to the Protestant Reformation. It will tackle both texts and images, the archaeological context of image-assault and the conceptual (indeed theological) contexts within which such assault was both justified and condemned. These historical issues cannot be separated, in our scholarly approaches and responses, from a vibrant contemporary culture around question of virtuality, animation, image-worship and image-destruction in the current world. The course will provide space to reflect on the problems raised by this. The course will be taught over the first four and a half 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.

Equivalent Course(s): CLAS 35923, CLCV 25923, KNOW 38311, MDVL 28311, RLST 28311, ARTH 38311, ARTH 28311

RLVC 38325. Art and Description in Antiquity and Byzantium. 100 Units.

This course explores the rich tradition of ekphrasis in Greco-Roman antiquity and Byzantium - 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, Rome and Byzantium - in order to establish what might be called the ancestry of a genre in the European tradition and especially its fascinating place between pagan polytheistic and Christian writing -- there will be opportunity in the final paper to range beyond this into questions of comparative literature, art (history) writing and ekphrasis in other periods or contexts, depending on students' interests and needs. A reading knowledge of Greek in particular could not be described as a disadvantage, but the course can be taken without knowing the ancient languages. The course will be taught over the first 4 and a half 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.

Equivalent Course(s): ARTH 28325, MDVL 28325, CLCV 28323, KNOW 38325, CLAS 38323, ARTH 38325, RLST 28325
RLVC 38330. Art and Religion from the Roman to the Christian Worlds. 100 Units.
This course will be an introduction to Roman and early Christian art from the early empire to late antiquity. It will explore the significance of the changes in visual production in relation to different attitudes to religion and society; its specific and conflictive historiography; the particular issues involved in the move to Christianity and a Christian visual culture. We shall veer between an empirical inductive approach, looking at lots of stuff and a more general account of theoretical overviews that have been offered for Roman and late art - overviews that have been influential in the broader historiography of art history as a discipline.
Equivalent Course(s): ARTH 38330, CLCV 28322, CLAS 38322, RLST 28330, ARTH 28330

RLVC 38446. Apocalyptic Now: Scripts of Eschatological Imagination. 100 Units.
Apocalyptic fantasies are alive and well today - in beach reads and blue chip fiction; in comic books and YA novels; in streaming TV shows, Hollywood blockbusters, and ironic arthouse cinema. These apocalyptic fantasies follow well-established scripts that often date back millennia. Apocalyptic scripts allow their users to make sense of the current crisis and prepare for an uncertain future. The course will be divided into two parts. The first half will be devoted to texts, art, and movies that dwell on the expectation of the end and narratively measure out the time that remains. We will begin with examining the biblical ur-scripts of an apocalyptic imaginary, the Book of Daniel and the Book of Revelation in the New Testament, as well as Saint Paul’s messianism in the Letter to the Romans; and then move on to medieval apocalyptic fantasies of the Joachim of Fiore and others; and end with the apocalypticism underlying the religious reforms of Girolamo Savonarola and Martin Luther. The second half will focus on life after the apocalypse - the new freedoms, and new forms of political life and sociality that the apocalyptic event affords its survivors. Readings will include the political theory of marronnage, capabilities, and neoprimitivism; literary theory of speculative fiction; and post-apocalyptic narratives by Octavia Butler, Jean Hegland, Richard Jeffries, Cormac McCarthy, and Colson Whitehead. Readings and discussions in English.
Equivalent Course(s): CMLT 38446, CMLT 38446, GRMN 28446, RLST 28446, GRMN 38446

RLVC 38500. Mythologies of America: 19th Century Novels. 100 Units.
Hawthorne, Melville, Stowe, Alcott, and Twain wrote fiction that, in individual novels and also read comparatively, offers a civic template of mythologies of America: its genesis, its composition, its deities, its ritual life. The course considers this writing as both distinctively American, and as engaging central themes of modern novels, e.g. time, history, and memory, the relation of private to civic life, and the shifting role of religious authority.
Equivalent Course(s): ENGL 38500, RAME 38500, ENGL 28510, RLST 28510

RLVC 38603. Tragedy and the Tragic: Text/Theory/Event. 100 Units.
The course aims to think about tragedy in history: as orchestrated dramatic practice and as unanticipated historical event. We will compare the conventions of tragic drama in ancient Greece and Renaissance England and will read a range of theorists of tragedy and the tragic (including such usual suspects as Aristotle and Nietzsche, but also Weil, and those who consider events that are beyond the ken of tragedy to characterize). Equivalent Course(s): RLST 28603

RLVC 38604. Tragedy: Event and Genre. 100 Units.
A study of the idea tragedy as event that, in its historical and its literary uses, attempts to index and to understand something gone awry in the relation of the human with the divine. We’ll look at tragic texts and their roles in civic life in ancient Greece, Renaissance England, and modern Europe, as well as at events that have been described as tragic, such as the 1755 Lisbon earthquake. As its coda, the course will consider formulations of the powers and limits of tragedy and the tragic per Nietzsche, Weil, and Adorno.
Equivalent Course(s): RLST 28604

RLVC 38750. Philosophizing with a Hammer: Nietzsche, Freud, Kohman. 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.
Equivalent Course(s): DVPR 38750, GNSE 38750

RLVC 38775. Racial Melancholia. 100 Units.
This course provides students with an opportunity to think race both within a psychoanalytic framework and alongside rituals of loss, grief, and mourning. In particular, we will interrogate how psychoanalytic formulations of mourning and melancholy have shaped theories of racial melancholia that emerged at the turn of the twenty-first century. Turning to Asian American, African American, and Latinx theoretical and literary archives, we will interrogate the intersections of race, gender, and sexuality and ask: How do literatures of loss enable us to understand the relationship between histories of racial trauma, injury, and grief, on the one hand, and the formation of racial identity, on the other? What might it mean to imagine literary histories of race as grounded fundamentally in the experience of loss? What forms of reparations, redress, and resistance are called for by such literatures of racial grief, mourning, and melancholia? And, finally, how, if understood as themselves rituals of
grief, might psychoanalysis and the writing of literature assume the role of religious devotion in the face of loss
and trauma?
Equivalent Course(s): CRES 22775, CMLT 38775, RLST 28775, GSHE 28775, ENGL 38775, GNSE 38775, ENGL
28775, CMLT 28775

RLLC 38802. Pilgrimage in Antiquity and the Early Christendom. 100 Units.
This course will present an interdisciplinary interrogation into the nature of pilgrimage in pre-Christian antiquity
and the rise of Christian pilgrimage in the years after Constantine. It will simultaneously be a reflection on
the disciplinary problems of examining the phenomena of pilgrimage from various standpoints including art
history, archaeology, anthropology, the history of religions, the literary study of travel writing, as well as on
the difficulties of reading broad and general theories against the bitty minutiae of ancient evidence and source
material. The core material, beyond the theoretical overview, will be largely limited to antiquity and early
Christianity; but if students wish to write their papers on areas beyond this relatively narrow remit (in other
religions, in the middle ages, modern or early modern periods), this will be positively encouraged!
Equivalent Course(s): ARTH 25300, MDVL 25300, ARTH 35300

RLLC 39001. Painting and Description in the Roman World: Philostratus’ Imagines - Religion, Education,
Sexuality. 100 Units.
This course explores Roman art, especially painting, through the single most thoughtful, playful and creative
text on naturalistic painting written in antiquity. Arguably, it is the most interesting examination of the brilliance
and the problems of naturalism ever written in the Western tradition, creating a non-historicist, fictive and
rhetorically-inflected model for thinking about art. Philostratus took the rhetorical trope of Ekphrasis to new
heights, in an extraordinary intermedial investigation of textuality through the prism of visuality and of visual
art through the descriptive prism of fictional prose. The course will involve close readings of Philostratus’
descriptions of paintings alongside exploration of the Greek and Roman art of the imperial period from
Pompeian paintings via floor Mosaics to sarcophagi. A reading knowledge of Greek could not be described as
a disadvantage (!) but is not a requirement. The course will be taught over 5 weeks in the Spring Quarter on an
intensive schedule. =Before the course begins, read the Imagines of the Elder Philostratus in the Loeb Classical
expensive and is worth buying, as we will all need a copy throughout.
Equivalent Course(s): RLST 29001, ARTH 29001, GSHE 39001, ARTH 39001, GSHE 29001

RLLC 39150. Veiling the Image: Sacred & Profane - Antiquity to Modernity. 100 Units.
This course will explore the fascinating culture of covering and veiling sacred icons, or images that were thought
to cause trauma or outrage in the European tradition. It will begin in the ancient world and explore medieval,
Renaissance and modern art - both paintings and sculptures, as well as images that represent the covering of
images… It will attempt to restore the sensual, the tactile and the performative to the experience of viewing art
and engaging with its powers, by contrast to the prevailing regime of disinterested contemplation encouraged by
the modernist art gallery.
Equivalent Course(s): ARTH 29150, ARTH 39150

RLLC 39300. My Body, My Self: Asceticism and Subjectivity. 100 Units.
In recent decades scholars of the pre-modern period have turned to the body as a site of renewed historical
inquiry. Within the study of religion, this shift has reanimated discussions around asceticism as a particularly
potent techne for self-fashioning. Nevertheless, scholars have struggled to theorize asceticism across religious
traditions. This course brings together two scholars of religion working in distinct geographical locations and
cultures: Eastern Christianity and medieval Indian religious literature. Together we are interested in bringing
critical gender theory to bear on asceticism as a discursive and embodied practice. We envision this course as
an opportunity for students to engage asceticism as a series of techniques that envision the sexed and gendered
human body as the horizon of corporeal expression and personal imagination. Asceticism serves as a neat
conceptual device, allowing us to toggle between the mind and body while tackling questions that fall within the
liminal space between them, including debates around gender, sexuality, sovereignty, and biopower. Students
along with the instructors will contend with the challenges and opportunities of transnational and transhistorical
feminist and queer inquiry as we traverse across the boundaries of tradition, language, and culture. While
drawing on rich historical and religious archives, we will anchor our discussions around the interplay of two
principal authors: Giorgio Agamben and Michel Foucault.
Equivalent Course(s): HREL 39300, BIBL 39300, GSHE 39303, GSHE 29303, RLST 29300, SIGN 26074, HCHR
39300

RLLC 39400. Law and Culture in Rabbinic Literature. 100 Units.
An introduction to the legal genres of classical rabbinic Judaism by applying the standard tools of source-
form-, redaction-, and literary criticism. Having established a working vocabulary, a map of the sources, and
some facility with the tools, we will proceed to complicate the boundaries between law and aggadah (non-
legal tradition) in its various forms (aphorism, parable, narrative cycle, case-law, ethical instruction, and more.)
Having appreciated how law and aggadah interact in rabbinic literature to produce meaning, we will work on
contextualizing their dialectic in light of multiple branches of a specific theory of meaning, culture, with a special
focus on interpretive/symbolic anthropology.
Equivalent Course(s): HIJD 39300, JWSTC 29300, RLST 26676
RLVC 40025. Contemporary Topics in the Study of South Asian Religion: Imagining South Asian Islam. 100 Units.
This course is a continuation of the annual Divinity School seminar on contemporary topics in the Study of South Asian Religion, which takes up theoretical problems in religious studies, issues specific to the study of South Asia, and the intersections between the two. The focus for this year is "Religion in Medieval South India." We will read and problematize earlier scholarship on South India from the origins of the study of bhakti to South India as a buttress to Islam. We will also take up more recent scholarship that has queried the relationship of Vīraśaivism to Hinduism, unfolded the institutional history of the monastery (māha), among others.
Equivalent Course(s): HREL 40020, SALC 40020

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

RLVC 41100. A Medieval Menagerie: Animal Spirituality in the Middle Ages. 100 Units.
In contemporary philosophy, ethics, and literature, a subject attracting more and more attention is animals - human animals, non-human animals, and the complex relation between these paradigmatic others. The aim of this course is to consider many of the same problems and questions raised in modern discourse from the perspective of ancient and medieval sources. Drawing from a diverse corpus of texts - Aristotelian, Neoplatonic, Hindu, Jewish, Christian, Muslim - the course will explore the richness of the medieval traditions of animal symbolism, and the complexity of medieval human beings' understanding of themselves in relationship to their familiar and immanently present confreres in the world of nature.
Equivalent Course(s): HREL 41101, ISLM 41100, MDVL 21100, HIJD 31100, JWSC 26252, RLST 22406

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.
Equivalent Course(s): ARTH 41150

RLVC 41203. Illuminating the Bible in Byzantium. 100 Units.
The main focus of this seminar will be the study of illustrated manuscripts of the Bible viewed within the larger framework of Byzantine book culture. More generally, students will gain insight into the history, methods and techniques of interdisciplinary research involving Greek (illuminated) manuscripts. We will investigate famous and less well-known examples to identify both the principles guiding Biblical illumination in Byzantium and topics in need of further research. In addition to printed facsimiles, we will take advantage of digitized material from various Greek manuscript collections. In order to appreciate the auratic qualities of original manuscripts and for a close-up investigation of their codicological features, we will view material preserved in the Goodspeed Manuscript Collection.
Equivalent Course(s): ARTH 41203, BIBL 41203

RLVC 41205. 20th Century Theories of Art: Historiography, Religion, Crisis. 100 Units.
This course will serve as a historically situated, philosophically inflected, introduction to the methods developed in the twentieth century for the study of images. It will address the discipline of Art History in Germany and Austria in the years up to 1933, the conflict of Protestant and Catholic models for the historiography of images before the first World War, the effects of the Nazi regime on the writing of the history of art, and the impact of the Second World War on scholarship in both Germany and among refugees, many of them Jews. It is intended to serve both as an introduction to the critical historiography of art and to some of the prime methods developed in the last century for the study of images.
Equivalent Course(s): ARTH 41305

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.
Equivalent Course(s): RLST 27290, HCHR 41290
RLVC 41295. Anthropos 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.

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 RL1 exam list (and students scheduled/planning to take that exam should take this course).

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 modeled 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.
Equivalent Course(s): HCHR 41604, ARTH 41602

RLVC 41750. The Sacred Gaze: Beholding as a Spiritual Exercise in the European Artistic Tradition. 100 Units.
This course spans the history of Western Art from the ancient Greeks to the Early Modern Period. It explores the sacred gaze, construed as a series of technologies for constructing the relationship between images and their viewers and as a key piece of social equipment for the ethopoiesis of the human subject. It asks how vision became the object of a moral discourse in Greco-Roman antiquity in both sacred and 'philosophical' contexts, and what happened to this problematic in the historical emergence and development of Christianity. We will do some comparative work on similar processes in relation to Buddhism. Drawing on ideas in the philosophical work of Michel Foucault, Pierre Hadot and Arnold Davidson, our hypothesis is that these issues precipitate in encounters with visual representations, such that the beholding of inter alia statues and paintings became a topic of concern, with the implication that a suitably attentive and informed study of those images will be informative for prehistorians of the aesthetic subject. Although the course will give weight to description and theological/philosophical investigation, the principal focus will be on objects themselves and their own material/visual articulation of the conditions of seeing.
Equivalent Course(s): ARTH 41750, CDIN 41750

RLVC 42023. Borderlands of Sonic Encounter. 100 Units.
TBD
Equivalent Course(s): MUSI 42023

RLVC 42100. Religion in the Enlightenment: England and America. 100 Units.
Study in the historiographies of the Enlightenment in England and in America, with special attention to the "trans-Atlantic" communication of ideas regarding the nature of the person, religion, and the role of the political order.
Equivalent Course(s): RLST 22110, AMER 42100, HIST 27510, RAME 42100, HIST 47510, HCHR 42200, AMER 22110

RLVC 42110. America's 19th Century Theologians: Hawthorne, Melville, Whitman. 100 Units.
Reading in Hawthorne, Melville, and Whitman as mythographers of America.

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 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.
Equivalent Course(s): RLST 28504, MDVL 22700, NEHC 28504, NEHC 42700, ISLM 42700, HIJD 42700, JWSC 22701

RLVC 42910. Gender and Sexuality in South Asian Religions. 100 Units.
From Vaṃtsyaṃyana's Kaṃmasuṃtra 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.

Equivalent Course(s): SALC 42910, HREL 42910, GNSE 42911

RLVC 43010. Art and Ritual in Byzantium. 100 Units.

What was the place of architecture, images and objects in the various rituals of Byzantium - public and private, sacred and secular? In what ways did works of art respond to the ritualistic purpose for which they were created? To what extent is the latter reflected in the design of buildings, their urban setting, their pictorial decoration, their furnishings and mobile equipment? These are the key questions underlying this course, to which must be added: What are the limitations encountered by those aiming to reconstruct the function of buildings that have survived in a fragmentary or refurbished state and of artifacts now isolated from their original context? We will approach this topic by critically confronting visual material surviving from Byzantium with various written sources. We will also explore these texts as a key source of information on works of art and architecture that no longer survive.

Equivalent Course(s): HCHR 43010, ARTH 43010

RLVC 43107. Early Christian Art. 100 Units.

This course will focus on the visual arts as ubiquitous, understanding them as an essential part of early Christian culture and identity. Close attention will be paid throughout to interdisciplinary scholarly methods that have been developed in order to approach early Christian art within the larger framework of late antique culture and to decode the symbolism that characterizes it. Some sample questions we are going to discuss include: What do the earliest Christian images in the catacombs and on sarcophagi convey about the hopes and fears of those who commissioned them? In which ways did the design and furnishing of religious architecture respond directly to needs associated with the celebration of the liturgy or other cultic activities? What were the functions and messages of the splendid mosaic programs that survive, for instance, in various churches in Rome and Ravenna? To what extent may they be understood (possibly until today) as an aid to religious imagination and worship? How were visual means employed to provide complex theological exegesis, and what is the relation of the imagery to religious writings? What is the place of early Christian manuscript illumination within the larger context of late antique book culture? What do we know about viewer response to Christian art both in the private and the public spheres?

Equivalent Course(s): RLST 28315, HCHR 43107, ARTH 20609, ARTH 30609

RLVC 43456. Settler Religion: Searching for Indians. 100 Units.

This course examines the study of religion as a settler practice through the intertwined histories of Indians, both of the Americas and in the subcontinent. It demonstrates how the motif of the “Indian” has been central to the history of religious studies. The course explores religion itself as a settler colonial enterprise, through the spread of Christianity in the Americas at the nexus of race and religion, and missionary forms of political Hinduism in colonial and postcolonial India. By tracing the figure of the Indian across time and place, this course uncovers an alternative history of indigenous and subaltern resistance alongside histories of cultural appropriation and genocide that are absorbed, elided, and challenged by the consolidation of the study of religion.

Equivalent Course(s): RAME 43456, HREL 43456, SALC 43456

RLVC 44004. The Veneration of Icons in Byzantium: History, Theory, and 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 ancient Greco-Roman world. 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. Typically, meetings will consist of both lecture and interactive discussion sections. Students are expected to prepare the mandatory readings for each week, which serve as a basis for an informed, and thus productive, classroom discussion.

Equivalent Course(s): HCHR 44004, 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”.

RLVC 44124. Milton’s Theology. 100 Units.

The main work of this course will be a sustained close reading of ‘Paradise Lost,’ but we will also read selected lyrics and prose texts such as “The Christian Doctrine,” “The Reason of Church Government Urged Against Prelaty,” Areopagitica, For the Liberty of Unlicensed Printing,” and “The Doctrine and Discipline of Divorce

RLVC 44444. Hamlet, His God, and His Critics. 100 Units.

A signal text for our understanding of “modernity,” “Hamlet” is at once a text of its particular moment in the history of Christianity, and a continual point of reference for later thought about tragedy’s great theme of the
divine-human relation. The course combines a close reading of Shakespeare’s text and its immediate contexts
with consideration of major commentaries on the play offered via theology, philosophy, and psychology, and
critical theory.

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 that testifies 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 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 travelers to the
Holy Land, extracts from medieval chronicles, and eye-witness accounts from the period of the Crusades. In
addition to the textual material, we will study art and architecture created 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). We will also investigate phenomena of the reception of the Holy Land’s
sacred sites and dynamic history in medieval Europe (e.g., replicas and evocations of the Holy Sepulchre,
narratives of the “Holy Grail” and associated artifacts).
Equivalent Course(s): ARTH 42205, HCHR 45200, ARCH 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.
Equivalent Course(s): HREL 45401, JWSC 21107, MDVL 25400, RLST 21107, ISLM 45400, HIJD 45400, FNDL
24106, NEHC 40470, NEHC 20471

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

RLVC 46106. From Satyr to Satirist: Moral Outrage in Literature, Visual Culture, and Religion. 100 Units.
The figure of the satyr is arguably the joker in literature’s deck of cards: neither merely tragic nor merely comic,
at once threatening and amusing, puncturer of pretension with no apparent balloon on which any of its objects of
disdain might find the favor. Uncivil, unfair, unrelenting: the satyr is pious about its impiety, and at various moments
in its long and vexing career, has brought this disposition to bear on religion. This course is about a select few of
such moments: Aristophanes, Lucian, Petronius, Rabelais, Swift, Hogarth, Goya. Selections from the plethora of
contemporary examples to be determined by the class.
Equivalent Course(s): RLST 26106

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 Dante. 100 Units.
The first part of a sequence on the history of literary theory, aesthetics, and hermeneutics, this course surveys major statements by ancient Greek, Christian, and selected Jewish writers on topics such as: the figure of the poet and the role of poetics as a form of knowledge; literal and allegorical reading, especially in relation to the designation and elucidation of sacred texts; the roles of rhetoric and philosophy within interpretation; and, theories of language and the (eventual) emergence of the category of the vernacular.
Equivalent Course(s): CMLT 47101, RLST 27001

RLVC 47200. History of Criticism: 16th-19th Centuries. 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.
Equivalent Course(s): CMLT 47201

RLVC 48100. Paris in the 1670s: Quantities and Qualities. 100 Units.
The decade of the 1670s saw an astonishing convergence of brilliant people in Paris. Blaise Pascal, Gottfried Wilhelm Leibniz, Christian Huygens, Nicolas Malebranche, met and debated mathematical concepts, logic, engineering (calculating machines in particular), microscopy, theology, and world peace. All were also in contact with Baruch Spinoza by letter. In the salons, men and women, nobles and bourgeois, clerics and secular people conversed about matters of general interest (that is, not likely to involve politics or religion): art, history, and aesthetics. The novel of introspection attained full development in Marie-Madeleine de Lafayette’s La Princesse de Clèves; the art of polemic was displayed in all its sarcastic majesty in Charles Perrault’s defense of Lully’s opera Alceste against the neo-classicist traditionalists. We will explore the connections among art, literature, the investigation of antiquity, mathematics, and philosophy, seeking them most energetically where they are not obvious, with calculus, ie., the reduction of differences to a regular trend, the proposed common thread.
Equivalent Course(s): KNOW 28100, KNOW 48100

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.

RLVC 48507. Narrative: Text, Theory, Event. 100 Units.
Study of narrative as form of generic classification in the study of religion and its literatures (both sacrally designated and not), including autobiography, novel, film, and historical events.
Equivalent Course(s): CMLT 47101, RLST 27001

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.
Equivalent Course(s): NEHC 28611, RLST 28611, ISLM 48610, HIJD 48610, JWSC 28610, NEHC 48610, MDVL 28610

RLVC 49002. Ekphrasis: Description, Vision and Imagination in Art and Religion. 100 Units.
This course explores the rich traditions of the description - ekphrasis -- from Greco-Roman antiquity to modernity. It tackles texts (both prose and verse) in order to establish the ramifications of a genre in the European tradition, and its applications in particular to visual culture and religion. There will be opportunity in the final paper to range beyond these into questions of comparative literature, art (history) writing, religious imagination and ekphrasis in all periods or contexts, as well as into the use of images or films as themselves forms of descriptive response. The course is primarily intended for graduates but interested undergraduates are welcome. 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.
Equivalent Course(s): CDIN 49002, CMLT 49002, ARTH 40401, DVPR 49002
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.

RLVC 50100. 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.

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): CDIN 50204, HREL 50204, SALT 50204, ARTH 40204, CMLT 50204

RLVC 50300. Arabic Sufi Poetry. 100 Units.
This course takes up on the poetry of three 7th/13th century Arabic poets: Ibn al-Farid, Ibn al-‘Arabi, and al-Shushyari. Special attention is given to Ibn al-‘Arabi’s collection of love poems Tarjuman al-Ashwaq (Translation of Desires). In addition to intensive readings of selected poems—with attention to their historical, literary, and religious contexts—the course will include discussions of the theory and praxis of translation, particularly as it relates to the translation of love-lyric. And because many of poems of Ibn al-Farid and Ibn al-‘Arabi center upon the pilgrim’s journey through Arabia to Mecca to carry out the greater and/or lesser pilgrimage, we will spend some time mapping the poetic and ritual topographies, in conjunction with travel literature (by writers such as Ibn Jubayr, Nasir Khusrau, and Ibn Battuta) and medieval Islamic geographical literature.
Equivalent Course(s): ISLM 50300, ARAB 40300

RLVC 51000. Narrative of the Time of Queer and Crip. 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.
Equivalent Course(s): GNE 51000, 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.
Equivalent Course(s): HIJD 51210, DVPR 51210, ITAL 41201, FREN 41201, CMLT 51210, PHIL 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.
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 as 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 Arabi 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.
Equivalent Course(s): ISLM 56400

RLVC 57715. Brauer Seminar: Gender and Sexuality in the Study of Religion. 100 Units.
Our seminar is a team-taught, interdisciplinary graduate level course focusing on gender and sexuality in the study of religion. Our aim is to provide theoretical concepts, tools and methods for students to analyze gender and sexuality across a variety of religious traditions, historical periods and literary genres. Divided into three parts - philosophy and psychoanalysis, anthropology and ethics, the course proceeds according to the areas of specialty offered by participating faculty members. Topics covered include the following: structuralist and poststructuralist approaches to sexual difference, political economy of sex, performativity theory, sociology of labor, race, sex and empire.
Equivalent Course(s): DVPR 57715, RETH 57715, AASR 57715

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 consisting of RETH Faculty and Master’s and doctoral students interested in religious ethics. Students may join the reading group in any quarter. Selected articles or chapters have revitalized forgotten themes or have launched new problems for moral philosophy, social thought, theology, and religious ethics. They exhibit ways of combining attention to concepts and arguments in moral and political theory, on the one hand, with concrete matters in practical experience and public life, on the other. The format is informal, and the discussions are text-focused. Students should come prepared to identify one sentence or paragraph that they find illuminating, obscure, or problematic, and explain why they think so.

RETH 30204. Veracity: The Ethics of Truth and Truth-telling. 100 Units.
You are alone in the world and you are faced with a decision to act. Because you are a human being, there is no “no-action” possible, for the way that the world is constituted, both choosing to act and choosing not to act is in itself a decision about moral action. Philosophers call this being born into the “plight of moral agency.” You are a “moral agent” meaning a rational, choosing, sentient being, with a sense of the past, and a sense that actions and outcomes are connected. Among the most critical of the choices you make as a moral agent is to be utterly honest-to-yourself and in your speech.

RETH 30300. Problem of Evil: Disease? 100 Units.
The problem of evil remains a central problem for monotheistic religions: How can an omnipotent and benevolent God allow evil in the world? Disease represents an important “test case” for this question. Some argue that disease should not be called evil and would reserve this word for moral ills. Others argue that disease is a dysfunction of nature and therefore represents evil par excellence. In this course, we examine a variety of texts treating the question of disease as a philosophical issue and exemplar of the problem of evil. The texts include Scripture (Job) and selections from the writings of Aristotle, Thomas Aquinas, Fedor Dostoevsky, Albert Camus, and Thomas Mann.
Equivalent Course(s): BIOS 29321

RETH 30404. Introduction to Philosophical Ethics. 100 Units.
TBD
RETH 30600. Bioethics. 100 Units.
This is a lecture and discussion class that will explore how a variety of philosophic and religious thinkers approach the issues and problems of modern dilemmas in medicine and science in a field called bioethics. We will consider a general argument for your consideration: that the arguments and the practices from faith traditions and from philosophy offer significant contributions that underlie policies and practices in bioethics. We will use a case-based method to study how different traditions describe and defend differences in moral choices in contemporary bioethics. This class is based on the understanding that case narratives serve as another core text 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 our 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 philosophy have played in such reflection.
Equivalent Course(s): SIGN 26069, HIPS 24103, HLTH 24103, RLST 24103

RETH 30702. Introduction to Environmental Ethics. 100 Units.
This course will examine answers to four questions that have been foundational to 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, and does the type of value the world has imply anything about human responsibility? What point of view (anthropocentrism, biocentrism, theocentrism) should ground an environmental ethic? We will examine a constellation of responses to each question through texts from a wide variety of religious and philosophical perspectives. The course prioritizes theoretical issues in environmental ethics that can relate to many different applied subjects (e.g. energy, water, animals, climate change) rather than emphasizing these applied issues themselves. Taking this focus will give you a solid background for future work in these areas.
Equivalent Course(s): KNOW 30702, CEGU 24106

RETH 30710. Roman Philosophers on the Fear of Death. 100 Units.
All human beings fear death, and it seems plausible to think that a lot of our actions are motivated by it. But is it reasonable to fear death? And does this fear do good (motivating creative projects) or harm (motivating greedy accumulation, war, and too much deference to religious leaders)? Hellenistic philosophers, both Greek and Roman, were preoccupied with these questions and debated them with a depth and intensity that makes them still highly influential in modern philosophical debate about the same issues (the only issue on which one will be likely find discussion of Lucretius in the pages of The Journal of Philosophy). The course will focus on several major Latin writings on the topic: Lucretius De Rerum Natura Book III, and extracts from Cicero and Seneca. We will study the philosophical arguments in their literary setting and ask about connections between argument and its rhetorical expression. In translation we will read pertinent material from Plato, Epicurus, Plutarch, and a few modern authors such as Thomas Nagel, John Fischer, and Bernard Williams. Prerequisite: ability to read the material in Latin at a sufficiently high level, usually about two years at the college level.
Equivalent Course(s): PHIL 20710, PLSC 22210, PLSC 32210, PHIL 30710, CLAS 34716, CLCV 24716

RETH 30802. Contemporary Religious Ethics I. 100 Units.
This is the first quarter of a three-quarter sequence surveying the rise and development of contemporary religious ethics. We will examine pioneering work that established a new style of scholarship and ethical argumentation during the "quiet revolution" when the study of religion 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 address moral controversies that arose within the cultural and intellectual ferment of the 1970s and 80s. The course is reading intensive, and it will focus on attempts to craft a method for doing religious ethics in the 1970s that aimed to situate the study of ethics within the academic study of religion and the humanities more generally. These efforts were soon challenged by theories about the importance of history, interpretation, and power in the humanities and social sciences in the 1980s. Hence the title of this cycle: Method and History (1970-1990). Readings include works by Gene Outka, Sumner Twiss and David Little, John P. Reeder, Jr., Alasdair MacIntyre, Charles Taylor, Michel Foucault, Michael Walzer, and Stephen Toulmin and Albert Jonsen. The course aims to introduce students to styles, genres, and patterns of moral reasoning and to introduce work in religious ethics as a foundation for future scholarship in the field.
Equivalent Course(s): RLST 21406

RETH 30803. Contemporary Religious Ethics II: Identity and Difference. 100 Units.
This is the second of my three-quarter sequence of courses examining the rise and development of contemporary religious ethics. It will continue examining pioneering work that established a new style of scholarship and ethical argumentation during the "quiet revolution" when the study of religion gained an institutional footing in North American colleges and universities. Readings will examine theories of subject formation; cultural norms and human agency; relationships between human and non-human animals; religion and global conflict; race, gender, and politics; and challenges and opportunities that encountering the Other poses for ethical responsibility and coexistence in political life. Hence the title of this cycle: Identity and Difference (1990-2010). Authors include William F. May, William LaFleur, Cornel West, Charles Taylor, Judith Butler, Avishai Margalit, Lisa Sideris, Saba Mahmood, Aaron Stalnaker, John Kelsay, and Jeffrey Stout. Over the arc of the quarter we will
examine how normative inquiry moves across overlapping domains of religion, culture, politics, and science. This course will be followed by Contemporary Religious Ethics III: Peril and Responsibility (2010-2020), next year.
Equivalent Course(s): RLETH 21407

RETH 30804. Contemporary Religious Ethics III: Peril and Responsibility. 100 Units.
This is the third of my three-quarter sequence of courses examining pioneering work in field of contemporary religious ethics. With one exception, this quarter’s readings will draw from work published between 2011-2022. Our focus will be on structural problems in domestic politics and international life, including reproductive rights, responses to global conflict, environmental responsibility, political solidarity, and gender and racial justice. Materials will draw from religious, philosophical, legal, journalistic, literary, and political sources, reflecting the many genres in which prophetic social criticism is practiced. Authors include Nicole Flores, Atalia Omer, Michael Walzer, Katherine Stewart, Janet Jakobsen, Eddie Glaude, Pope Francis, Anna Gade, and the U.S. Supreme Court (Roe, Dobbs). There are no prerequisites. Equivalent Course(s): RLST 25804

RETH 31000. Good Hands: Research Ethics. 100 Units.
Basic research is intended to explore and evaluate truth claims at the edge of our understanding of the natural and physical world, and it is this very quality that renders it useful as science. Yet, this often creates significant ethical questions for the research as well as for the political order in which all research takes place. Often, courses in research ethics focus on the establishment and enforcement of canonical rules of behavior, where the goal is to inform the investigator about how to follow these established rules. This course will turn to a different set of problems in research ethics. While we will begin with a foundation in the history of research ethics, reviewing the key cases that shaped the policies about which we have consensus, (human and animal subject protections; authorship, etc.) will consider the problems about which there is not yet a clear ethical course: what are the limits of human mastery? Why is research deception so prevalent? Are there experiments which are impermissible and why? What is the obligation of the researcher toward their community? How can we think clearly and ethically in situations of deep uncertainty? We will consider how moral philosophy as well as theological arguments have shaped research science and reflect on the nature, goal and meaning of basic and translational research in modernity. Equivalent Course(s): KNOW 31001, CHSS 31000, BMSC 31000

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 centuries in Western thought. The course proceeds by lectures and discussion. Most readings are in translation. There will be a final examination. No previous work in theology, philosophy, or ethics is required but it is suggested. Equivalent Course(s): THEO 31100

RETH 31101. History of Religious and Theological Ethics I. 100 Units.
The religions are moral forces in our age of global dynamics and interactions. Understanding the history of these moral forces is crucial for contemporary life and thought. This course is part one of a two-part history of theological and religious ethics. It is conducted through lectures and the study of classic texts. The course moves from Greek and Roman moral philosophies through strands of the Hebrew scriptures, the origins of the Christian movement, the end of the Roman Empire to the emergence of Islam, and, finally, scholastic and mystical thought (Christian, Jewish and Islamic) in the Western Middle Ages. The golden thread of the history is the origin and differentiation of Christian ethical and theological thinking. Yet Christian theological ethics is set within and compared to other traditions (Hellenistic philosophical, Jewish, Islamic) that intersect and collide throughout the formative centuries of Western thought. The exploration of traditions shows, first, how their internal complexity and reflexive relations to other traditions opens onto comparative religious and ethical reflection, and, second, the birth and trajectory of the monotheistic religions. The purpose of the course is threefold: (1) to enable one a grasp of part of the history of theological and religious ethics in the West; (2) to explore the thought of specific thinkers; and, (3) to engage in reflection on the task and topics of the discipline in a global and comparative context. Equivalent Course(s): THEO 31100

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.
The religions are moral forces in our age of global dynamics and interactions. Understanding the history of these moral forces is crucial for contemporary life and thought. This course is part one of a two-part history of religious and ethical ethics. It is conducted through lectures and the study of classic texts. This course is the second part of a two-part history of religious and ethical ethics. It is conducted through lectures and the study of basic, classic texts. The course moves from the moral philosophies in the Christian Reformations in the West and the Renaissance to the 20th century and the emergence of global challenges. The golden thread of the history is the modern challenges to Christian ethical and theological thinking. Yet, Christian theological ethics is set within and compared to other traditions (Philosophical, Jewish, Islamic) that intersect and collide throughout the centuries of modern Western thought. The exploration of traditions shows, first, how their internal complexity and reflexive relations to other traditions opens onto comparative reflection, and, second, explores the modern trajectories of the monotheistic religions. The purpose of the course is threefold: (1) to enable one a grasp of part of the history of theological and religious ethics in the West; (2) to explore the thought of specific thinkers; and, (3) to engage in reflection on the task and topics of the discipline in a global and comparative context.
Equivalent Course(s): THEO 31201

RETH 31205. Conflicting Theories of Justice and Law. 100 Units.
This class studies prominent types of theories of justice, looking at their implications for law. The focus of the course will be on understanding the arguments that support each theory and on constructing a substantive and respectful debate among them. In each case both historical and recent readings will be chosen. Theories will include: liberal, socio-democratic, conservative, libertarian, and Marxist. We will then take up issues of race and gender, examining the implications of the diverse theories for the contemporary legal treatment of questions in these areas.
Equivalent Course(s): PHIL 31205, PLSC 31225, PLSC 21225, PHIL 21205

RETH 32700. Religion, Society, and Culture. 100 Units.
Classic and contemporary theories of society and culture help frame concepts of religion and ethics. This course will examine social and cultural sources of and challenges to ethics, religion, and the relationship of individuals, culture, and society. Universal theories of society that do not necessarily take account of race, class, and gender will be considered alongside those self-consciously informed by these issues. The relationship between human and nonhuman animals will also be considered. This class will emphasize engaging with and understanding the texts to give students a solid foundation for other classes and comprehensive exams.

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.
Equivalent Course(s): KNOW 32800

RETH 32900. Emotions, Reason, and Law. 100 Units.
Emotions figure in many areas of the law, and many legal doctrines (from reasonable provocation in homicide to mercy in criminal sentencing) invite us to think about emotions and their relationship to reason. In addition, some prominent theories of the limits of law make reference to emotions. (Thus Lord Devlin and, more recently, Leon Kass have argued that the disgust of the average member of society is a sufficient reason for rendering a practice illegal, even though it does no harm to others. J. S. Mill and Herbert Hart argue against this view, but preserve a role for some emotions in the law.) Emotions, however, are all too rarely studied closely, with the result that both theory and doctrine are often confused. The first part of this course will study major theories of emotion, asking about the relationship between emotion and cognition, focusing on philosophical accounts, but also learning from anthropology, psychology, and psychoanalytic thought. We will ask how far emotions embody cognitions, and of what type, and then we will ask whether there is reason to consider some or all emotions “irrational” in a normative sense. We then turn to the criminal law and select areas of constitutional law, asking how specific emotions figure in doctrine and theory: anger, fear, compassion, disgust, guilt, and shame. (A) (I)
Equivalent Course(s): GNSE 38300, PHIL 25209, PLSC 49301, GNSE 28210, PHIL 35209

RETH 33029. Justice for Animals in Ethics and Law. 100 Units.
Animals are in trouble all over the world. Intelligent sentient beings suffer countless injustices at human hands: the cruelties of the factory farming industry, poaching and trophy hunting, assaults on the habitats of many creatures, and innumerable other instances of cruelty and neglect. Human domination is everywhere: in the seas, where marine mammals die from ingesting plastic, from entanglement with fishing lines, and from lethal harpooning; in the skies, where migratory birds die in large numbers from air pollution and collisions with buildings; and, obviously, on the land, where the habitats of many large mammals have been destroyed almost beyond repair. Addressing these large problems requires dedicated work and effort. But it also requires a good normative theory to direct our efforts. This class is theoretical and philosophical. Because all good theorizing
requires scientific knowledge, we will be reading a good deal of current science about animal abilities and animal lives. But the focus will be on normative theory. We will study four theories currently directing practical efforts in animal welfare: the anthropocentric theory of the Non-Human Rights Project; the Utilitarian theory of Jeremy Bentham, J. S. Mill, and Peter Singer; the Kantian theory of Christine Korsgaard; and an approach using the Capabilities Approach, recently developed by Martha Nussbaum.

Equivalent Course(s): PLSC 33029, PHIL 33029

RETH 33300. Reading Your Neighbor's Scripture: Comparative Reading and the Logic of Scripture. 100 Units. Scriptural Reading is a method of approaching the scholarly study of texts of the Hebrew Bible, New Testament, and the Quran, by reading them as if they are to be understood as in conversation with one another, and as in reception communities that have historically understood them as such. This seminar will explore the practices and methods of a distinctive academic methodology of study, as well as the theoretical and philosophical scaffolding that has emerged from these practices. We will consider both the scholarly work that extends and recommends the practice, and the critiques of the practice. Reading from the perspectives of theology and philosophy, we will consider how the academic reading of Scriptures frames the narrative and the ethical perspectives within the text and how that framing might be disrupted/interrogated/interrogated by new exegetical interpretations. Scriptural Reading is both a method and a feature of the academy (in journals, in a section at the AAR, and in scholarly books and articles); and it is also a way of making Scriptural reception and interpretation publicly legible. The seminar will allow graduate students an entrance into understanding the Scriptures of their own tradition or research interest, and those of others, with which they may not be conversant, and thus create the possibility for new avenues of comparative scholarship.

Equivalent Course(s): ISLM 33300, THEO 33300

RETH 33599. Christian and Anti-Christian: Kierkegaard and Nietzsche on Religion and Morality. 100 Units. This course explores two radically different assessments of religion and morality, one by the Protestant thinker Søren Kierkegaard, and the other by an arch-critic of religion and morality, Friedrich Nietzsche. The course will focus on their assessments of Christian faith and its relation to morality and the human good. Both thinkers wrote in complex and confusing styles: Kierkegaard used pseudonyms; Nietzsche wrote in aphorisms. In order to explore their styles of writing and their critiques of religion and morality we will read Kierkegaard's Fear and Trembling as well as Nietzsche's On the Genealogy of Morals. The general aim of the course, then, is to explore two seminal minds in the development of Western thought with the question in mind of their possible contribution to current theological and ethical thinking.

Equivalent Course(s): FNDL 23599, THEO 33599, RLST 23599

RETH 33600. Evil: Myth, Symbol and Reality. 100 Units. From the horrors of the Shoah to violence suffered by individuals, the question of the origin, meaning, and reality of evil done by humans has vexed thinkers throughout the ages. This seminar is an inquiry into the problem of evil on three registers of reflection: myth, symbol, and reality. We will be exploring important philosophical, Jewish, and Christian texts. These include Martin Buber, Good and Evil, Hannah Arendt, Eichmann in Jerusalem, Immanuel Kant, Religion within the Limits of Reason Alone, Paul Ricoeur, The Symbolism of Evil, Edward Farley, Good and Evil, Hans Jonas, Mortality and Morality and Claudia Card, The Atrocity Paradigm. There will also be a viewing of the movie Seven (1995) directed by David Fincher and written and directed by Andrew Kevin Walker. Accordingly, the seminar probes the reality of evil and the symbolic and mythic resources of religious traditions to articulate the meaning and origin of human evil. The question of “theodicy” is then not the primary focus given the seminar’s inquiry into the fact and reality of human evil. Each student will submit a 5-7 page critical review of either Jonathan Glover’s Humanity: A Moral History of the 20th Century or Susan Neiman’s, Evil in Modern Thought. Each Student also will write a 15 page (double spaced;12pt font) paper on one or more of the texts read in the course with respect to her or his own research interests.

Equivalent Course(s): THEO 33600, FNDL 23600, GRMN 33623, GRMN 33623, JWSC 23600, RLST 23600

RETH 33907. Gandhi and His Critics. 100 Units. The moral and political writings of M.K. Gandhi constitute one of the most influential archives of ethics in the twentieth century. For a man so devoted to periodic vows of silence and withdrawal, he nevertheless left over ninety volumes of public speeches, personal correspondence, and published essays. A modernist arrayed against the brutalities of modernity, Gandhi’s thought encompassed concepts of sovereignty, the state, self and society, religion, civilization, and force. His insistence on cultivating technologies of the self as a response to both colonial and intimate violence was inspired by an eclectic range of source material. Generations of critical thinkers from around the world, including Black, feminist, Communist, and Dalit political activists, engaged with his ideas. This course explores several themes in Gandhi’s ethical thought and the responses they have generated.

Equivalent Course(s): HREL 33907, RLST 23907, CRES 23907, FNDL 23907

RETH 34592. Jewish and Islamic Ethics in al-Andalus. 100 Units. This course will include readings in Jewish and Islamic ethics from al-Andalus and the Maghrib with a focus on the writings of Maimonides (d. 1204) – especially his “Eight Chapters” and Commentary on Avot (completed in the 1160s) and Ibn al-Mar’a of Malaga (d. 1214) – especially his commentary on Ibn al-‘Arif.

Equivalent Course(s): JWSC 24592, HIJD 34592, MDVL 24592, ISLM 34592, NEHC 24592, NEHC 34592, RLST 24592
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).
Equivalent Course(s): PLSC 34799, PHIL 24799, CLCV 24719, CLAS 34719, GNSE 34799, GNSE 24799, PHIL 34799, PLSC 24799

RETH 35004. Theological, Phenomenological, and Ethical Aspects of Prayer. 100 Units.
Through the centuries, human beings have addressed divine powers and entrusted themselves to a ‘beyond’ - in the hope that joy and sorrow may find an attentive ‘ear,’ that evil be transformed into good, and that the heavens will help in adversity. Yet, if the ‘voice’ or ‘word’ of God cannot be perceived acoustically, how can we then know whether our prayer has been ‘heard’? In discussing great thinkers who also were great listeners to the divine ‘voice’ that may ‘resound’ in silence or ‘speak’ to us through biblical texts or fellow human beings, this course will explore (1) theological, (2) phenomenological, and (3) ethical aspects of prayer: (1) Our speech about God changes and deepens when it is grounded in the speech to God. That is why prayer has been regarded as the key to divine knowledge, which can be seen in Augustine’s Confessions, Anselm of Canterbury’s Proslogion and Barth’s interpretation of the latter in Fides quaerens intellectum. (2) Does prayer require or effect a special state of consciousness, and what is the difference between prayer and meditation? By reading French phenomenologists (Levinas, Derrida, Chrétien), we will investigate the intentionality, temporality, and language of prayer. (3) How can prayer help us (re-)orient ourselves in life crises? In dialogue with critics and defenders of petitionary prayer (Kierkegaard, Rosenzweig, Heschel, D.Z. Phillips, Brügger), we will search for criteria defining prayer that is deemed ‘appropriate.’
Equivalent Course(s): JWSC 25004, RLST 25004, THEO 35004

RETH 35301. History, Religion, and Politics in Augustine’s City of God. 100 Units.
Augustine’s City of God is a major work of history, politics, and religion. Written after Rome was sacked by the Visigoths in 410, the work begins an apology (justification) of the Empire’s turn to Christianity and expands to offer a sweeping and deeply theological account of human history and society in terms of earth-bound versus heaven-centered community. Augustine’s citizenship and politics entails living out membership in either fellowship while commingled on earth with the other. Augustine analyzes Roman history and politics as well as the new religion first encouraged and eventually imposed in the wake of Constantine’s conversion. We shall read the entire work in translation, attending to historical observations, political stances, and religious views. Augustine makes arguments of his own but saved huge swaths of Varro and other otherwise lost sources to fashion his historical critique of Rome, social analysis, and many ultimately fresh views on matters like human sexuality in paradise and in heaven. The class will meet once a week. A supplementary Latin reading group will also convene once a week for close reading of important and demanding selections in the original. There will be some invited international guest speakers.
Equivalent Course(s): THEO 35301, RLST 25301, HIST 22116, HIST 32116, FNDL 25304, LATN 26421, HCHR 35301, CLAS 36421, CLCV 26421, LATN 36421, BIBL 35301

RETH 35500. Pragmatism and Ethics. 100 Units.
Since its beginnings in the late nineteenth century, philosophical pragmatism has emphasized the integration of theory and practice through experience to improve the world and has examined abstract philosophical ideas and informed social movements (about education, social work, civil rights, environmental justice). This course examines the mutual intersection of these trends. Special attention will be paid to the bifurcation in pragmatic thought between the theoretical and experiential/applied, particularly when this bifurcation has aligned with racial or gender differentiations. Whose knowledge and experience do and should count for whom? What do our answers to these questions imply about the scope of ethics, the resources and blind spots in pragmatism? What does it mean that knowledge and experience are intertwined, especially when discussing ethical and religious knowledge, which are often presumed to come from an epistemological or social authority? The development of this course is aided by a Swift Diversity and Inclusion Innovation Grant.
Equivalent Course(s): KNOW 35500

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) 
Equivalent Course(s): PLSC 35818, PHIL 35818, PHIL 25818, CLAS 35818, PLSC 25818, CLCV 25818

RETH 36002. The Ethics of War: Foundational Texts. 100 Units.
The decision by social movements, religious communities, nation-states, or international agencies to authorize the use of deadly force, and to expect individuals to risk their lives on behalf of a common cause, is one of the gravest and most controversial decisions that human beings make. What can justify such a decision? This course will examine answers to that question in Western theological, philosophical, and political ethics. Specifically, it will focus on texts that are foundational to the rise and development of the just-war tradition, constructive critiques of that tradition, and contemporary writings on liberation, nonviolence, and pacifism. Assigned readings are both classical and contemporary. Topics include morality and realism, natural law, justice, human rights, the rule of double effect, necessity, the value of political community, revolution, nonviolence, the use of force “short of war,” and moral injury. We will also engage in practical reasoning about concrete cases in the experience of violence and war, and on the invasion of Ukraine by Russia in the winter of 2022.
Equivalent Course(s): RST 24120

RETH 36200. Restorative Justice. 100 Units.
Twentieth and twenty-first century atrocities (genocide, war, environmental degradation, colonialism, sexism) have sparked increasing theoretical and practical efforts to understand and work toward justice. These conversations move beyond retribution and compensatory (financial or otherwise) models to examine and foster relationships, dignity, respect, and reconciliation after irreversible harms. While some think restorative justice is possible and beneficial, others note the significant challenges to such practices and the likelihood that it will be another site of power imbalances and injustice. This course will discuss classical and contemporary theories of restorative justice (focusing on the latter) drawing on religious, philosophical, and legal literature.

RETH 36500. Jewish Ethics: Arendt, Susman, Rand, Peixotto. 100 Units.
The history of modern Jewish ethics is often taught through the work of seminal thinkers Hermann Cohen, Franz Rosenzweig, Martin Buber, and Gershon Scholem. But each of these men were in conversation with women contemporaries who, during the interwar years in Europe, were writing, publishing and organizing. While Hannah Arendt became well known, and while Jessica Peixotto was recognized for her government service, Rosa Rand, and Margaret Susman fell into obscurity. This course will introduce the student to these thinkers and explore their contribution to Jewish thought and Jewish ethics.
Equivalent Course(s): GRMN 36521, GNSE 36502, HIJD 36500

RETH 37000. Moral Theory and Philosophical Ethics. 100 Units.
How ought we live? That is the basic question of ethics or moral philosophy and religious ethics. It is a deceptively simple question. How to live: why is it that human beings ask let alone are perplexed by this question? Other social animals do not seem bothered about how to live. Is this a matter of human distinctiveness? Who is the “we” in question: is it a specific community defined by race, language, ethnicity, history, or gender, or does it include all human beings? What is the origin and meaning of an obligation, an “ought,” about how to live: is it from God or the gods, nature, human reason, social mores and custom or some combination of these sources? And what does it mean to live, to be genuinely alive amid the daily routines and demands of staying alive? Does our living include obligations to others and their well-being and to the common good, or should we be self-seeking creatures interested only in our own happiness? This course explores the major thinkers and texts in Western moral theory and philosophical ethics that address these and other questions that surround every human life and the existence of every human society.
Equivalent Course(s): THEO 37000

RETH 38614. Cicero on Friendship and Aging. 100 Units.
TBD
Equivalent Course(s): FNDL 24208, PHIL 34208, LATN 28614, PHIL 24208, PLSC 52403, CLAS 28614

RETH 39700. Theological Genealogies of Modernity. 100 Units.
Narratives about the origins of modernity typically attribute a key role to religious and theological considerations, although their significance is understood in various ways. The different roles ascribed to religious factors most often relate to whether the emergence of Western modernity is imagined to be a story of progress or decline. This seminar will explore the general form of genealogical approaches to modernity and how they serve to vindicate or critique aspects of the present. Indicative sources are works by Löwith, Blumenberg, MacIntyre, Merchant, Taylor, Milbank, and Gregory. We will consider such questions as the extent to which secular conceptions of history continue to draw upon covert theological principles; whether secular modernity lacks normative foundations; the nature of secularization and secularism; the historical relations between science and religion and their respective roles in the trajectory of the modern West.
Equivalent Course(s): THEO 39700, RLST 28710, AASR 39700

RETH 40600. Pragmatism and Religious Ethics. 100 Units.
This class will examine classical theories of pragmatic ethics, the development of pragmatic ethics in the mid to late twentieth century among religious and philosophical ethicists, and recent developments in pragmatic
ethics, especially in environmental ethics. Special attention will be paid to how theories of knowledge, habit and practice, and the relationship of society and ethics inform these theories of ethics.

Equivalent Course(s): RLST 24130

RETH 41000. Feminist Philosophy. 100 Units.
The course is an introduction to the major varieties of philosophical feminism. After studying some key historical texts in the Western tradition (Wollstonecraft, Rousseau, J. S. Mill), we examine four types of contemporary philosophical feminism: Liberal Feminism (Susan Moller Okin, Martha Nussbaum), Radical Feminism (Catharine MacKinnon, Andrea Dworkin), Difference Feminism (Carol Gilligan, Annette Baier, Nel Noddings), and Postmodern "Queer" Gender Theory (Judith Butler, Michael Warner), and recent writing on trans feminism. After studying each of these approaches, we will focus on political and ethical problems of contemporary international feminism, asking how well each of the approaches addresses these problems. (A)

Equivalent Course(s): HMRT 31900, GNSE 29600, PLSC 51900, PHIL 21901, GNSE 39600, PHIL 31900

RETH 41600. The Nature of the Good: Levinas’s Philosophical Ethics. 100 Units.
Emmanuel Levinas is perhaps the most important Jewish philosopher of the late 20th Century. His work is critical in both Jewish thought, and in post-WWII phenomenology. This seminar will explore Levinas’s work by closely reading two of his critical philosophic texts as a way to examine the complexities of philosophy as it confronted the problem of evil.

Equivalent Course(s): HIJD 41600

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), reparation, and truth and reconciliation.

RETH 41800. The Nature of Judgement: Hannah Arendt’s Political Writing. 100 Units.
Hannah Arendt wrote vividly about the way that societies are organized and threatened, about the political dynamics of power that resulted in the great evils of the 20th century. She also considered the relationships between responsibility and judgement; the social and the political, and the nature of truth, The seminar consider how her experience as a Jew and a refugee shaped her political writings.

Equivalent Course(s): HIJD 41800

RETH 42100. Problems in Theology and Ethics: Humanism and Anti-Humanism. 100 Units.
TBD

Equivalent Course(s): THEO 42100

RETH 42601. Alfred North Whitehead: Metaphysics. 100 Units.

Equivalent Course(s): THEO 42602, DVPR 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.

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.

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.
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 authors ranging from early modern European thought to the early twentieth century. The seminar will have a double focus. We will explore how theologians, philosophers, and social theorists have seen religion as an object of critique, focusing their ethical, political, psychological, or economic claims and criteria. We will also examine how, and on what terms, European and American thinkers have seen religion as good for its adherents as well as for others. Throughout the course, we will explore how religion is theorized in the critical discourses surrounding it. Authors include Locke, Schleiermacher, Marx, Weber, Freud, James, Dewey, and Du Bois.

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.

RETH 44000. Methods and Theories in Comparative Religious Ethics. 100 Units.
This course explores the major theories and methods for doing comparative religious ethics and also looks at key contemporary works comparing religions ethically. Equivalent Course(s): THEO 44001

RETH 44480. Conscience: A Theological and Philosophical Key Concept. 100 Units.
This course combines a historical and an interdisciplinary systematic approach in exploring how the phenomenon of conscience is described in classic and contemporary texts. The Greek and Latin etymologies (syn-eidesis, con-scientia) suggest that conscience is a 'knowing-with,' which implies that an inner witness is involved. Yet, how does its testimony come about, what is the content of the 'call' of conscience, and who or what 'speaks' through this call? These questions will structure our reading, allow us to compare various accounts of conscience, and illuminate some remarkable lines of reception. First, we will investigate the ancient origins of the concept of conscience, its repercussions in the Bible, and Thomas Aquinas' scholastic distinctions. We will then turn to Luther, where conscience comes to light as the locus of sin and redemption. From German idealism (Kant and Hegel) we will move to Kierkegaard's understanding of love as a matter of conscience and Heidegger's interpretation of conscience as a medium of self-disclosure. Levinas and Ricoeur show alternatives to Heidegger's ontology. As we can learn from Shakespeare, the culprit's bad conscience can express itself in words and self-conscious emotions. Its tendency to generate self-knowledge or self-deception turns it into an ambiguous phenomenon. We will study Nietzsche's Genealogy of Morals, Freud's psychoanalysis, Wittgenstein's philosophy of language as well as current philosophy of emotion.

RETH 44802. Contemporary Political and Social Ethics. 100 Units.
In 1971 John Rawls set new terms for political and social ethics with the publication of his landmark work, A Theory of Justice. This seminar will focus on the work of Rawls along with critical engagements with his ideas in the 1980s and 1990s by Michael Sandel, Michael Walzer, Susan Moller Okin, Richard Rorty, Seyla Benhabib, and Will Kymlicka. In order to provide an understanding of the evolving nature of this engagement, the seminar's readings are arranged roughly in chronological order. One aim is to make plain the nature of public philosophy regarding social justice as it was carried out from 1971-1996, and to identify how and where Rawls adjusted his ideas in response to his critics during this time. Another aim is to correct for the ongoing misrepresentation of liberal democratic theory in the academy and in public culture more generally. Topics include theories of distributive justice, gender equality, cultural rights, religion and politics, toleration, identity and difference, and, more generally, the relation between the right and the good in political thought.

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. 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. 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.
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.

RETH 45900. Understanding Oneself as Another: The Hermeneutics and Ethics of Paul Ricoeur. 100 Units.
What is the relation, if any, between moral goodness and human acts of meaning-making? How does understanding relate to the quest for justice? How is one to understand ambiguous meanings and actions? More fundamentally, what does it mean to be a self? And how are moral agents related to each other? Is our relation to others so basic that we are, through and through, moral beings or is morality a social construction or are both positions necessary? These questions, and others as well, are hermeneutical ones, that is, questions about the character of human understanding through interpretation. They are also ethical questions about the meaning of being human, our relations to others, and matters of what is good, right, and just. Little wonder that the relation of hermeneutics to ethics has been important in the history of thought and continues to be in our own age of threats to humanity and human endangerment of the global environment. This seminar will examine the hermeneutical theory and ethics of the French philosopher, Paul Ricoeur, by reading central works but with special focus on his Gifford Lectures, Oneself as Another. Ricoeur (1913-2005) was one of the major hermeneutical and phenomenological thinkers of the 20th century who central focus on human beings as willing agents profoundly related to others.
Equivalent Course(s): THEO 45900

RETH 46100. Reinhold Niebuhr: Theo/Ethics. 100 Units.
TBD
Equivalent Course(s): FNDL 22200, THEO 46900, RLST 23703

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.

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.
Equivalent Course(s): KNOW 47750

RETH 50250. Greek Tragedy and Philosophy. 100 Units.
(CORE, SEM, ++)
Ancient Greek tragedy has been of continuous interest to Western 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 Greek tragedy. Then we shall turn to philosophical accounts of the tragic genre, including those of Plato, Aristotle, the Greek and Roman Stoics (especially Seneca), Lessing, Hegel, Schopenhauer, Nietzsche, Iris Murdoch, Sartre, and Bernard Williams. This class is offered on the Law School’s academic calendar. The first class will be Tuesday, September 26. Admission by permission of the instructor. Permission must be sought in writing by August 21 to martha_nussbaum@law.uchicago.edu. Prerequisite: An undergraduate major in philosophy or some equivalent solid philosophy preparation, plus my permission. This is a 500 level course. PhD students in Philosophy, Social Thought, Classics, and Political Theory may enroll. MA students need permission, and the MAPH and MAPSS programs discourage 500 level courses in a student’s first quarter. Law
students with ample philosophical background are welcome to enroll but should ask Professor Nussbaum first. Undergraduates may not enroll. Method of evaluation: A seminar paper of 20-25 pages and an oral presentation preceded by a short paper of 5-7 pages.

Equivalent Course(s): PHIL 50315, PLSC 50315

RETH 50325. Will, Life, Value. 100 Units.

With advances in genetics and technology as well environmental endangerments, the claim living beings make upon human responsibility has been a dominate theme in modern Western philosophical and theological ethics. Some thinkers have turned to non-Western modes of thought to address this topic or sought to reclaim ancient conceptions against modern ethics. This seminar moves through levels of reflection, ranging from what defines "life" through the relation between human existence and other creatures, to, finally, the theological question of the significance of life raised within the compass of ethical reflection. The seminar starts with Arthur Schopenhauer and Friedrich Nietzsche, and so a debate within Lebensphilosophie. Next, we will consider 20th century thinkers, specifically Hans Jonas' philosophical biology and theory of responsibility, Paul Ricoeur's philosophy of will and attestation, and Iris Murdoch's account of the good as ways which challenge the modern emphasis on the power of will. The course concludes with reflection on the importance of claims about human nature and our relation to other animals (Midgley), ethical naturalism (Foot) and future generations (Habermas). The seminar, accordingly, explores the range of positions on this topic, debates about founding attributes towards life (reverence, resignation, attestation, etc.,) and to trace the significance of claims about the divine and moral responsibility.

Equivalent Course(s): PLSC 50325, GNSE 50325, PHIL 50325

RETH 50300. Memory: Ethics, Politics, Aesthetics. 100 Units.

This seminar will explore the concept of memory, focusing on its ethical dimensions, political implications, and cultural and creative expressions. We will examine the idea that there is an obligation to remember along with political and aesthetic values that are at stake in the exercise of memory. Specific research topics will likely include (a) the study of virtues and vices that might be attached to personal or public memory; (b) the relation between memory, political stability, and political change; (c) memory, self-knowledge, and self-deception; (d) memory and desire; (e) the role of memory in the law; (f) memory, justice, and forgiveness; (g) the transmission of memory in educational practices and the formation of cultural and civic identity; (h) the construction and mediation of memory in, for example, journalism, film, photography, biography, autobiography, myth, letters, travel narratives, and the like; (i) and the ars memoriae, in, for example, literature, the visual and aural arts, religious practices, and commemorative events.

RETH 50315. Amartya Sen's Philosophical Work. 100 Units.

Amartya Sen is, of course, a distinguished economist, winner of the 1998 Nobel Prize. But he is also a philosopher whose philosophical thought informs his economic writings and who has long defended the importance of philosophy for economic thought. This course will study the philosophical aspects of his thought, not attempting to separate them from his economic contributions, which would be wrong, but attempting to focus on the specific contributions Sen has been able to make to economics in virtue of being a philosopher. We will begin by studying two distinct though related strands of his thought: work on choice, welfare, and measurement, and work on development. We continue with his influential critique of Utilitarianism on the nature of preference and value, and the importance of equality. We will then devote substantial time to The Idea of Justice, a major contribution to political philosophy. Finally, we will examine more recent writings on Indian rationalist philosophy and on religious identity.

Equivalent Course(s): PHIL 50315, PLSC 50315

RETH 50800. God And Morality. 100 Units.

Currently the world's religions are having profound impact on social, cultural, and political realities around the world. From questions in genetics to global conflict, sexuality to the reality of death, the religious have global moral significance. This seminar addresses a basic question within this current reality, namely, what is and ought to be the connection between religious beliefs about the divine and the domain of moral value and right. The seminar addresses a range of contemporary answers to this question mindful of the history of the question, reaching the West at least back to Socrates, and also different religious and philosophical traditions.

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.

Equivalent Course(s): RLST 24135

RETH 51204. Sustainability. 100 Units.

RETH 51404. Global Inequality. 100 Units.

Global income and wealth are highly concentrated. The richest 2% of the population own about half of the global assets. Per capita income in the United States is around $47,000 and in Europe it is around $30,500, while in India it is $3,400 and in Congo, it is $329. There are equally unsettling inequalities in longevity, health, and education. In this interdisciplinary seminar, we ask what duties nations and individuals have to address these inequalities and what are the best strategies for doing so. What role must each country play in helping itself? What is the role of international agreements and agencies, of NGOs, of political institutions, and of corporations in addressing global poverty? How do we weigh policies that emphasize growth against policies that emphasize within-country equality, health, or education? In seeking answers to these questions, the class will combine readings on the law and economics of global development with readings on the philosophy of global justice. A particular focus will be on the role that legal institutions, both domestic and international, play in discharging these duties. For example, we might focus on how a nation with natural resources can design legal institutions to ensure they are exploited for the benefit of the citizens of the country. (I)

Equivalent Course(s): PHIL 51404, PLSC 51404

RETH 51516. Henry Sidgwick. 100 Units.

The most philosophically explicit and rigorous of the British Utilitarians, Henry Sidgwick made important contributions to normative ethics, political philosophy, and metaethics. His work also has important implication for law. His great work The Methods of Ethics, which will be the primary focus of this seminar, has been greatly admired even by those who deeply disagree with it - for example John Rawls, for whom Sidgwick was important both as a source and as a foil, and Bernard Williams, who wrote about him with particular hostility. Sidgwick provides the best defense of Utilitarianism we have, allowing us to see what it really looks like as a normative ethical and social theory. Sidgwick was also a practical philosopher and activist, writing on many topics, but especially on women's higher education, which he did much to pioneer at Cambridge University, founding Newnham College with his wife Eleanor. A rationalist who helped to found the Society for Psychical 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)

Equivalent Course(s): PHIL 51516, PHIL 51516

RETH 51604. John Stuart Mill. 100 Units.

A careful study of Mill's Utilitarianism in relation to his ideas of self-realization and of liberty. We will study closely at least Utilitarianism, On Liberty, the essays on Bentham and Coleridge, The Subjection of Women, and the Autobiography, trying to figure out whether Mill is a Utilitarian or an Aristotelian eudaimonist, and what view of "permanent human interests" and of the malleability of desire and preference underlies his political thought. If time permits we will also study his writings about India.

Equivalent Course(s): PHIL 51204, PLSC 51204

RETH 51802. Climate 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 and may examine perspectives from secular Western philosophy, Christianity (Catholic and Protestant), Buddhist, and Islamic thought.

Equivalent Course(s): CHSS 51802, CEGU 51802, KNOW 51802

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.

RETH 52555. Narration and Law: Levinas's Talmudic Readings and the Imperative of Ethics. 100 Units.

This is a seminar that will closely read the Jewish writings of Emmanuel Levinas, in particular, the talmudic exegesis that he undertook for the French Jewish Community in the 1990s. Levinas explicates his ethical theories
via the recovery of a series of texts from the Babylonian Talmud, the classic text of Jewish law, literature, and theo-philosophic interpretation.

**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 relationality, 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 philosophic 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.

Equivalent Course(s): RLST 23606

**RETH 53000. Bernard Williams. 100 Units.**

Bernard Williams (1929-2003) was one of the most influential 20th century Anglophone philosophers. He is best known for his work on questions about ethics, reasons for acting, character, moral psychology, and the shape of a human life, but wrote extensively on topics ranging from truth and truthfulness, opera, cultural studies, and political and social philosophy. He drew from ancient Greek philosophy, from Descartes, from Nietzsche, and from a solid core of good sense and good taste. His work is peppered with sharp criticisms of mainstream Anglophone philosophy and astute observation of the complexities of life. Special emphasis on his work in practical philosophy-in ethics, in moral psychology, and in political and social philosophy-will give us a glimpse into the nature of the questions and problems he helped to formulate and make acute, many of which continue to haunt analytic practical philosophy.

Equivalent Course(s): PHIL 53001, PLSC 55000

**RETH 53025. Philosophy of Animal Rights. 100 Units.**

A close study of some recent philosophical classics about animal ethics and animal rights, including Christine Korsgaard’s Fellow Creatures, Sue Donaldson and Will Kymlicka’s Zoopolis, and a manuscript of my own, Justice for Animals, that is due at the end of 2021. We will also read some of the recent work by scientists such as Frans De Waal, Mark Bekoff, and Victoria Braithwaite on animal cognition.

Equivalent Course(s): PLSC 53025, PHIL 53025

**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.

**RETH 53500. Bioethics: Classic Precepts and Historical 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 how religion’s claims, methodology, and praxis have continued to shape and inflect 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.

**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 commentary. Ranging across theological ethics, moral theory, political thought, and social criticism, topics include power and domination; inclination and duty; attraction and alienation; love and law; memory, time, and death; faith and ethics; constancy and change; freedom and necessity; and the right and the good.

**RETH 54320. Contagion: Ethics and the Other. 100 Units.**

This is a graduate seminar which explores the complex ways that epidemic disease has shaped and been shaped by religion, philosophy, literature, and the emerging sciences of modernity. Contagion has long been a central
moral problem in theology and philosophy, the organizing terror of all human civilization because of the sudden, stochastic, and terrifying spread of visible, embodied changes. Contagion is our most intimate companion: Plague as punishment, as test, and as a sign of divine judgement have long been a topic of sacred texts, defining how societies thought about, duties, teleos, meaning, and salvation. Contagious diseases raise stark ethical choices as well. The uses of quarantine as a defense, the establishment of isolation, and the fear of the stranger mark the historical responses to plagues. In this course, we will consider both the science behind the plagues that have torn across the course of human history, and the sacred and secular textual responses to them. Plagues leave behind cultural artifacts and traces of the puzzle of human behavior in response to epidemics: compliance, resistance imagination, and innovation. We will explore this theme in all its complexity, focusing on the textual and literary responses to the challenge of contagion.

Equivalent Course(s): KNOW 54320, CHSS 54320

RETH 54321. Contagion: Plague, Power, and Epidemics. 100 Units.

Plagues always take place within social orders, and human communities, causing havoc and chaos and reordering ideas about power and fate, betakeness, and desert. Plagues play a special role in Biblical traditions and text and in contemporary literature. This seminar will explore how epidemic illness is presented and managed within theological and philosophical literature.

Equivalent Course(s): Rlst 24321

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 in 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.

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, Skeptics, 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. (I) (III)

Equivalent Course(s): Phil 55818, Clas 45818, Plsc 55818

RETH 57715. Brauer Seminar: Gender and Sexuality in the Study of Religion. 100 Units.

Our seminar is a team-taught, interdisciplinary graduate level course focusing on gender and sexuality in the study of religion. Our aim is to provide theoretical concepts, tools and methods for students to analyze gender and sexuality across a variety of religious traditions, historical periods and literary genres. Divided into three parts - philosophy and psychoanalysis, anthropology and ethics, the course proceeds according to the areas of specialty offered by participating faculty members. Topics covered include the following: structuralist and poststructuralist approaches to sexual difference, political economy of sex, performativity theory, sociology of labor, race, sex and empire.

Equivalent Course(s): DVPR 57715, RLVC 57715, AASR 57715

RETH 57900. Brauer Seminar: Theology of Nature and Nature of Theology. 100 Units.

This Brauer seminar will explore historical, ethical, legal and theological conceptions of "nature" and extrapolating from these reflect on the "nature of theological reflection" and so connect the various meanings of the seminar's title. The question of nature-human and non-human-is hotly debated today. This is true in the face of the global environmental crisis but no less so in important matters brought before the Supreme Court, which might lead to the overturning of Roe vs. Wade or the undoing of same-sex marriage and are often grounded in appeals to "nature" and the natural. The topic has occupied thinkers throughout Western history ranging from natural law ethics, moral naturalism, definitions of the existence and essence of God and, for Christians, the "nature", i.e., hypostatic union of the Christ, questions about creation and the natural order, and the possibility and task of natural theology. Even current questions about transhumanism and posthumanism find historical forerunners in ideas about theosis or divinization of human nature as well as in debates about resurrection and the possibility of mystical self-transcendence. Each of these topics implies something about nature and also about the nature and task of theological thinking. The seminar will explore these matters with a focus on and shifting understanding of human and divine nature, sustained throughout by a deep interest in the question of "natural religion," "natural law," and "natural theology."

Equivalent Course(s): Hist 56903, Hchr 57900, Theo 57900

RETH 59903. Modern Indian Political and Legal Thought. 100 Units.

India has made important contributions to political and legal thought, most of which are too little-known in the West. These contributions draw on ancient traditions, Hindu and Buddhist, but transform them, often
Degree Programs

radically, to fit the needs of an anti-imperial nation aspiring to inclusiveness and equality. We will study the thought of Rabindranath Tagore (Nationalism, The Religion of Man, selected literary works); Mohandas Gandhi (Hind Swaraj (Indian Self-Rule), Autobiography, and selected speeches); B. R. Ambedkar, the chief architect of the Indian Constitution (The Annihilation of Caste, The Buddha and his Dhamma, and selected speeches and interventions in the Constituent Assembly); and, most recently, Amartya Sen, whose The Idea of Justice is rooted, as he describes, both in ancient Indian traditions and in the thought of Tagore. We will periodically contrast the thought of the founding generation with the ideas of the Hindu Right, dominant today.

Equivalent Course(s): PLSC 59903, PHIL 59903

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: On the Fetish. 100 Units.
There are many ways to tell the story of the history of the study of Religion. This course will trace out the history of a single concept both within the field and through its dissemination in the broader culture. The concept of the "fetish" will be our guide. It will provide us a lens to consider 1) the cultural presumptions and biases that often undergird claims to comparison 2) the power and mobility of a concept that has been used to talk about everything from idolatry to capitalism, sex to semiotics. Ironically, despite its enduring power in the Philosophy of Religions, Marxism, and Psychoanalysis, the term "fetish" mostly disappeared from the taxonomic lexicon of scholarship within the field of Religious Studies once it was deemed a "category mistake" in the early 20th century. In recent years, however, it has re-emerged in the work of anthropologist J. Lorand Matory and philosopher Bruno Latour, among others. The history of the term will help us tell the story of the construction of Comparative Religions as a European endeavor, as well as the reverberations of that story across the social sciences. We will also consider alternatives to this approach by inviting other scholars from inside and outside the university to discuss the intersection between the study of religion and other key concepts.

DVSC 30500. Introduction to the Study of Religion. 100 Units.
This course is the first of a two-course introductory sequence (fall-winter) for incoming Masters students. It will focus on two questions: 1. What is religion?, and 2. What are scholars doing when they study it? The course will engage diverse approaches to religion and perspectives on it and will describe and analyze each of them critically. It will include both regular class meetings and a weekly discussion section.

DVSC 30600. Theory and Method. 100 Units.
This is the second iteration of the two-sequence introduction to the study of religion that is required for Masters students. We will select four themes in the study of religion, including but not limited to ritual, nature, the relation of individuals and collectives, and emotions. Representative examples from relatively recent works will introduce students to how scholars raise and answer questions that shape the field.

DVSC 45100. Reading Course Special Topic. 100 Units.
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.

DVSC 50100. Research: Divinity. 100 Units.
Readings and Research for working on their PhD

DVSC 50200. Research: Divinity. 100 Units.
Petition signed by instructor; enter section number from faculty list.

DVSC 50300. Research: Divinity. 100 Units.
TBD

DVSC 51000. Theories and Methods in the Study of Religion. 100 Units.
This is the required course for all entering doctoral students in the Divinity School. It has these goals: 1. It aims to introduce you to basic issues in theory and method in the study of religion and to provide you with ways of thinking about how these theories and methods might guide your research. It seeks to make plain that, regardless of your proposed area of study or specialization, you will be contributing to the study of religion, and that you need to develop conscious awareness of the tools and terms according to which the study of religion is carried out. 2. At the same time, the course aims to interrogate the theories and methods under review and to assess their strengths and weaknesses. 3. The principal focus will be on how the study of religion is practiced, but we will also aim to ascertain whether, or to what extent, the materials under review say something about why the study of religion has value. 4. The course also aims to familiarize you with models of scholarship in different areas of specialization, e.g., biblical interpretation, American religious history, theology, philosophy of religion. 5. Finally, the course aims to foster intellectual community and camaraderie among ourselves and to create a context in which we can learn from each other.

DVSC 59900. Thesis Work: Divinity. 100 Units.
Thesis research for working on their PhD
DVSC 60000. Arts of Teaching. 000 Units.
TBD

DVSC 60005. Introductory. 000 Units.
TBD

DVSC 60010. Dean's Seminar. 000 Units.
TBD

DVSC 60020. Craft of Teaching Elective. 000 Units.
TBD

DVSC 60030. Teaching@Chicago. 000 Units.
TBD

DVSC 60040. Advanced. 000 Units.
TBD

DVSC 60100. Colman COTLS Practicum. 300.00 Units.
This practicum course supports the internship program for the John and Jane Colman Program in the Craft of Teaching, Leadership, and Service.

DVSC 60400. Hispanic Theological Initiative-LDAS Program. 100 Units.
Hispanic Theological Initiative Divinity School graduate student program

DVSC 65000. Divinity Internship Practicum. 300.00 Units.
This practicum is a leadership class for Divinity graduate students doing summer internship placements.

DVSC 70000. Advanced Study: Divinity. 300.00 Units.
Advanced Study: Divinity

DVSC 75000. Advanced Research. 300.00 Units.
TBD

DVSC 77000. Pro Seminar: Creating an Academic Profile and Dossier. 000 Units.
This course serves as an intensive introduction to the academic job market from the nitty-gritty of where to find job advertisements to developing a dossier and preparation for interviews and on-campus visits. Students will have the opportunity to develop job materials from scratch or refine existing materials through peer and faculty feedback. Different faculty will be brought in each week to share their expertise and interface with students. This pro-seminar is open to students currently on the job market or preparing to go on the job market in the near future.

THEOLOGY COURSES

THEO 30100. Hist Christian Thought-I. 100 Units.
This first course in the History of Christian Thought sequence deals with the post New Testament period until Augustine, stretching roughly from 150 through 450CE. The aim of the course is to follow the development of Christian thought by relating its structural features to the historical context in which they arose without adhering to schematic models such as East vs. West, orthodoxy vs. heresy, Alexandrian vs. Antiochene exegesis. The following authors and themes will be analyzed and discussed: 1. Martyrdom and the Authority of Christian Witness: Ignatius of Antioch, Justin Martyr 2. Platonism and Exegesis: Philo and Origen 3. Incarnation and Asceticism: Athanasius, Gregory of Nyssa 4. Ecclesial Unity and Episcopal Authority: Cyprian, Ambrose and Chrysostom 5. Projecting Historical Authority: Eusebius and Jerome 6. Normative Belief and Gnostic Dissent: All About the Creeds 7. Ancient Thought Baptized: Augustine of Hippo Equivalent Course(s): HCHR 30100, HIST 31000

THEO 30200. History of Christian Thought II. 100 Units.
This second class in the History of Christian Thought sequence deals with the period from late antiquity through the late Middle Ages; it stretches roughly from 450 through 1350. The following authors and themes will be analyzed and discussed: (1) the transition from Roman antiquity to the medieval period: Augustine, Boethius (and Cassiodorus); (2) the rise of asceticism in the West: the Benedictine Rule and Gregory the Great; (3) intellectual luminaries in East and West: Dionysius the Areopagite, Maximus Confessor and John Scottus Eriugena; (4) monastic and scholastic paragons: Anselm of Canterbury, Peter Abelard, and Richard of St. Victor; (5) monastic diversity: Benedictines and Cistercians (Hildegarde von Bingen, Bernard of Clairvaux, William of St. Thierry) and regular canons (Hugh of St. Victor); (6) the scholastic synthesis and Franciscan discontent: Thomas Aquinas and Bonaventure; (7) medieval women’s voices: Heloise and Hadewijch of Brabant; (8) late medieval mysticism: Meister Eckhart. Equivalent Course(s): HIST 31902, HCHR 30200

THEO 30300. History of Christian Thought III. 100 Units.
This course covers the transition from the late medieval to early modern period, from the fourteenth- through the seventeenth-century. The emphasis is on intellectual history, particularly that of medieval renewals, mysticisms, Reformations - of Catholic and Protestant - as well as religious conflicts, ecumenical endeavors, and ramifications of the discovery of the “new world.” The course includes readings from Catherine of Siena, Jan van Ruusbroec,
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.
Equivalent Course(s): HCHR 30300, RLST 11300

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.
Equivalent Course(s): HJJD 30402, JWSC 21402, RLIT 30402

THEO 30500. History of Christian Thought V: Modern Religious Thought. 100 Units.
This course will consider key figures in "modern" religious thought, including Kant, Hegel, Schleiermacher, Feuerbach, Kierkegaard, Troeltsch, and Barth, paying particular attention to two issues: the possibility of freedom in the face of law-like necessities, and the possibility of thinking for oneself.
Equivalent Course(s): HCHR 30500

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 centuries in Western thought. The course proceeds by lectures and discussion. Most readings are in translation. There will be a final examination. No previous work in theology, philosophy, or ethics is required but it is suggested.
Equivalent Course(s): RETH 31100

THEO 31101. History of Religious and Theological Ethics I. 100 Units.
The religions are moral forces in our age of global dynamics and interactions. Understanding the history of these moral forces is crucial for contemporary life and thought. This course is part one of a two-part history of theological and religious ethics. It is conducted through lectures and the study of classic texts. The course moves from Greek and Roman moral philosophies through strands of the Hebrew scriptures, the origins of the Christian movement, the end of the Roman Empire to the emergence of Islam, and, finally, scholastic and mystical thought (Christian, Jewish and Islamic) in the Western Middle Ages. The golden thread of the history is the origin and differentiation of Christian ethical and theological thinking. Yet Christian theological ethics is set within and compared to other traditions (Hellenistic philosophical, Jewish, Islamic) that intersect and collide throughout the formative centuries of Western thought. The exploration of traditions shows, first, how their internal complexity and reflexive relations to other traditions opens onto comparative religious and ethical reflection, and, second, the birth and trajectory of the monotheistic religions. The purpose of the course is threefold: (1) to enable one a grasp of part of the history of theological and religious ethics in the West; (2) to explore the thought of specific thinkers; and, (3) to engage in reflection on the task and topics of the discipline in a global and comparative context.
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.
The religions are moral forces in our age of global dynamics and interactions. Understanding the history of these moral forces is crucial for contemporary life and thought. This course is part one of a two-part history of theological and religious ethics. It is conducted through lectures and the study of classic texts. The course moves from the moral philosophies in the Christian Reformation in the West and the Renaissance to the 20th century and the emergence of global challenges. The golden thread
of the history is the modern challenges to Christian ethical and theological thinking. Yet Christian theological ethics is set within and compared to other traditions (Philosophical, Jewish, Islamic) that intersect and collide throughout the centuries of modern Western thought. The exploration of traditions shows, first, how their internal complexity and reflexive relations to other traditions opens onto comparative reflection, and, second, explores the modern trajectories of the monotheistic religions. The purpose of the course is threefold: (1) to enable one a grasp of part of the history of theological and religious ethics in the West; (2) to explore the thought of specific thinkers; and, (3) to engage in reflection on the task and topics of the discipline in a global and comparative context.

Equivalent Course(s): RETH 31201

THEO 31600. Introduction to Theology. 100 Units.
This course will consider theology as an aid to practical wisdom; toward that end, we will examine a variety of theologies that exhibit the wisdom implicit in various religious traditions.

THEO 31801. Heidegger’s Being and Time. 100 Units.
This course will provide a close reading of Martin Heidegger's Being and Time (1927) in translation. Our reading will be supplemented by portions of Heidegger’s early lectures and seminars, as well as readings drawn figures such as Aristotle, Augustine, Kant, Nietzsche, Husserl. Themes to be discussed include: time, history, finitude, hermeneutics, and phenomenology.

Equivalent Course(s): RLT 24801, FNDL 24805, DVPR 31801

THEO 32700. Introduction to Hermeneutics. 100 Units.

Equivalent Course(s): DVPR 32700

THEO 33300. Reading Your Neighbor’s Scripture: Comparative Reading and the Logic of Scripture. 100 Units.
Scriptural Reasoning is a method of approaching the scholarly study of texts of the Hebrew Bible, New Testament, and the Quran, by reading them as if they are to be understood as in conversation with one another, and as in reception communities that have historically understood them as such. This seminar will explore the practices and methods of a distinctive academic methodology of study, as well as the theoretical and philosophical scaffolding that has emerged from these practices. We will consider both the scholarly work that extends and recommends the practice, and the critiques of the practice. Reading from the perspectives of theology and philosophy, we will consider how the academic reading of Scriptures frames the narrative and the ethical perspectives within the text and how that framing might be disrupted/repaired/interrogated by new exegetical interpretations. Scriptural Reasoning is both a method and a feature of the academy (in journals, in a section at the AAR, and in scholarly books and articles); and it is also a way of making Scriptural reception and interpretation publicly legible. The seminar will allow graduate students an entrance into understanding the Scriptures of their own tradition or research interest, and those of others, with which they may not be conversant, and thus create the possibility for new avenues of comparative scholarship.

Equivalent Course(s): RETH 33300, ISLM 33300

THEO 33599. Christian and Anti-Christian: Kierkegaard and Nietzsche on Religion and Morality. 100 Units.
This course explores two radically different assessments of religion and morality, one by the Protestant thinker Søren Kierkegaard, and the other by an arch-critic of religion and morality, Friedrich Nietzsche. The course will focus on their assessments of Christian faith and its relation to morality and the human good. Both thinkers wrote in complex and confusing styles: Kierkegaard used pseudonyms; Nietzsche wrote in aphorisms. In order to explore their styles of writing and their critiques of religion and morality we will read Kierkegaard’s Fear and Trembling as well as Nietzsche's On the Genealogy of Morals. The general aim of the course, then, is to explore two seminal minds in the development of Western thought with the question in mind of their possible contribution to current theological and ethical thinking.

Equivalent Course(s): RETH 33599, FNDL 23599, RLT 23599

THEO 33600. Evil: Myth, Symbol and Reality. 100 Units.
From the horrors of the Shoah to violence suffered by individuals, the question of the origin, meaning, and reality of evil done by humans has vexed thinkers throughout the ages. This seminar is an inquiry into the problem of evil on three registers of reflection: myth, symbol, and reality. We will be exploring important philosophical, Jewish, and Christian texts. These include Martin Buber, Good and Evil, Hannah Arendt, Eichmann in Jerusalem, Immanuel Kant, Religion within the Limits of Reason Alone, Paul Ricoeur, The Symbolism of Evil, Edward Farley, Good and Evil, Hans Jonas, Mortality and Morality and Claudia Card, The Atrocity Paradigm. There will also be a viewing of the movie Seven (1995) directed by David Fincher and written by Andrew Kevin Walker. Accordingly, the seminar probes the reality of evil and the symbolic and mythic resources of religious traditions to articulate the meaning and origin of human evil. The question of “theodicy” is then not the primary focus given the seminar’s inquiry into the fact and reality of human evil. Each student will submit a 5-7 page critical review of either Jonathan Glover's Humanity: A Moral History of the 20th Century or Susan Neiman's, Evil in Modern Thought. Each Student also will write a 15 page (double spaced;12pt font) paper on one or more of the texts read in the course with respect to her or his own research interests.

Equivalent Course(s): RETH 33600, FNDL 23600, GRMN 23623, GRMN 33623, JWSC 23600, RLT 23600
THEO 33702. Ethical and Theological Issues in Hinduism. 100 Units.
An exploration of Hindu attitudes to, and mythologies of, women, animals, people of low caste, members of various religious groups, homosexuals, foreigners, criminals, and in general violators of the codes of dharma. The course is designed around the new Norton Anthology of Hinduism, supplemented by a history of the Hindus. The readings will focus closely on a few texts, some Sanskrit and some from vernacular literatures, from several different historical periods. It will situate each major idea in the context of the historical events to which it responded: the Rig Veda in the Indo-European migrations, the Upanishads in the social crisis of the first great cities on the Ganges, and so forth, up to the present day BJP revisionist tactics. And it will emphasize the alternative traditions of women and the lower classes.
Equivalent Course(s): Rlst 23904, Hrel 33702, Salc 38304, Scth 32202.

THEO 33706. Calvin: Piety, Politics, and the Theater of God’s Glory. 100 Units.
This seminar will engage a close reading of John Calvin’s Institutes of the Christian Religion (1559) in English translation, examining how the masterwork moves and instructs its readers toward correlative knowledge of God and of self. We will attend to Calvin’s elaboration of true religion or “piety”—especially to his picture of the repair and reorientation of the sensing, feeling, willing, and knowing self before God—and to his depiction of rightly ordered individual, corporate, and civic life over against the bondage of the will and tyrannous powers. The course will further a reading of the work as a rhetorical and pedagogical whole.
Equivalent Course(s): Rlst 23706, Fndl 23706.

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.
Equivalent Course(s): Dvpr 33812.

THEO 33829. Foundational Readings in Christian Anthropology. 100 Units.
What is necessary for humans to flourish? How do the soul, body, and intellect relate? How did early Christians understand the human person, the effects of sin, and the nature of revelation? This course introduces students to the ways Origen, Augustine, Ephrem the Syrian, and Gregory of Nyssa approached these foundational questions and set trajectories for the subsequent development of Christian thought. We will pay particular attention to their interpretation of scripture, especially Genesis 1-3 and the Pauline Epistles. These theologians’ interpretations of scripture shaped Christian thinking about social structures, gender, class, and freedom in ways that continue to have an influence. For those unfamiliar with the intellectual history of early Christianity, this class will offer an opportunity to read consequential texts (in translation) from Latin, Greek, and Syriac authors that represent the diversity inherent within Christian literature. By the end of the course, students will have the skills to discern how these formative voices continue to shape Christian ethics and theology. For those interested in reading these authors in their original languages, I will offer optional weekly translation sessions in Latin, Greek, and Syriac.
Equivalent Course(s): Bibl 33829, Hchr 33829, Rlst 23829.

THEO 33905. Introduction to Phenomenology. 100 Units.
Phenomenology has exerted an unparalleled influence on the history of twentieth century and twenty-first century continental thought. In this course we will examine its development as well as its impact on related areas of inquiry: existentialism, hermeneutics, critical theory, and deconstruction. We will focus our attention on the problematic status of phenomenology as what Edmund Husserl called ‘universal knowledge.’ Readings will be drawn from: Edmund Husserl, Martin Heidegger, Jean-Paul Sartre, Maurice Merleau-Ponty, Emmanuel Levinas, Simone de Beauvoir, Frantz Fanon, Hannah Arendt, and Jacques Derrida, among others.
Equivalent Course(s): Scth 33905, Rlst 24905, Dvpr 31800.

THEO 34001. Modern European Philosophy of Religion: 17th Century to the Present. 100 Units.
This course will examine the historical emergence of the philosophy of religion, in the European context, as a discrete area of inquiry. Thinkers to be considered include Descartes, Pascal, Spinoza, Locke, Leibniz, Kant, Hegel, Schopenhauer, Feuerbach, Nietzsche, Heidegger, and Arendt. No prerequisites.
Equivalent Course(s): Rlst 24001, Dvpr 34001.

THEO 34400. Radical Theologies and Heretical Praxis in Reformation Europe: From Luther to Quaker Prophets. 100 Units.
Reformation and post-Reformation Europe was a persecuting society, caught up in the agonistic journey toward a greater instantiation of toleration and liberty of conscience. Radical religious ideas were perceived to be threats to the well-being of politics and religion and the emerging public sphere, and innumerable texts were printed to circumscribe, control and quell such blasphemous rumors from turning into reality. In this seminar, ideas of the following individuals will be explored to see the nexus between tolerable orthodoxy and heterodoxy as historical artefacts and theological consequences, such as Luther, Servetus, Münzer, Milton, Hobbes, the Quakers, various anti-trinitarians, and Thomas Woolston - whose radical views on the resurrection of Jesus shaped that of Voltaire, Lessing and D.F. Strauss. Consequently, we will see that notions of orthodoxy and heresy are historically contingent, processual, and predicated on the structures and systems of power, whether religious or political, real or imaginary.
Equivalent Course(s): Rlst 21214.
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.
Equivalent Course(s): GRMN 34619, DVPR 34619

THEO 35004. Theological, Phenomenological, and Ethical Aspects of Prayer. 100 Units.
Through the centuries, human beings have addressed divine powers and entrusted themselves to a 'beyond' - in the hope that joy and sorrow may find an attentive 'ear,' that evil be transformed into good, and that the heavens will help in adversity. Yet, if the 'voice' or 'word' of God cannot be perceived acoustically, how can we then know whether our prayer has been 'heard'? In discussing great thinkers who also were great listeners to the divine 'voice' that may 'resound' in silence or 'speak' to us through biblical texts or fellow human beings, this course will explore (1) theological, (2) phenomenological, and (3) ethical aspects of prayer: (1) Our speech about God changes and deepens when it is grounded in the speech to God. That is why prayer has been regarded as the key to divine knowledge, which can be seen in Augustine's Confessions, Anselm of Canterbury's Proslogion and Barth's interpretation of the latter in Fides quaresm intellectum. (2) Does prayer require or effect a special state of consciousness, and what is the difference between prayer and meditation? By reading French phenomenologists (Levinas, Derrida, Chriétien), we will investigate the intentionality, temporality, and language of prayer. (3) How can prayer help us (re-)orient ourselves in life crises? In dialogue with critics and defenders of petitionary prayer (Kierkegaard, Rosenzweig, Heschel, D.Z. Phillips, Brümmer), we will search for criteria defining prayer that is deemed 'appropriate.'
Equivalent Course(s): JWSC 25004, RETH 35004, RLST 25004

THEO 35006. Theology and Polycrisis. 100 Units.
The existential challenge of our contemporary time is how to think and live in a world in polycrisis. The convergence of many extreme crises-climate change, war, racism, the ongoing violence of the patriarchy, the inordinate wealth discrepancy between rich and poor-has led many to see these days as the beginning of the end of the world. This course asks what theology might contribute to understanding world's intersecting crises and what resources it offers for contending with them. How might theology address a world seemingly facing apocalypse? On what grounds do theologians speak responsibly of God today? Thematizing the topic of apocalypse in the history of theology, we examine how theology takes up the challenge of navigating the incommensurability between the world's vast problems and the perceived smallness of human action. We investigate how the systematic aspect of theological thinking becomes relevant in discussions of evil and how theology's speculative dimension introduces ways to think about God in relation to the world's end. We also apply exegetical, interpretive, and imaginative skills to make diagnostic sense of the self-world relation. The course concludes by orienting theology to the current discussion of "world-building" and by considering spiritual disciplines that are attuned to this theme. Texts by, among others: Boethius, Schleiermacher, Meister Eckhart, Barth, Baldwin, McCord Adams, Haraway, McGinn, Iman Jackson, and Keller.
Equivalent Course(s): RLST 25006

THEO 35100. Theologies of Education. 100 Units.
This class will consider a handful of classic and contemporary theologies of education, including those of John Henry Newman, Simone Weil, Willie James Jennings, Keri Day, and Mark Jordan, with an eye to helping students develop their own philosophy of education.
Equivalent Course(s): DVPR 35100

THEO 35300. The Question in Jewish Religious and Theological Culture. 100 Units.
TBD
Equivalent Course(s): HIJD 35300

THEO 35301. History, Religion, and Politics in Augustine's City of God. 100 Units.
Augustine's City of God is a major work of history, politics, and religion. Written after Rome was sacked by the Visigoths in 410, the work begins an apology (justification) of the Empire's turn to Christianity and expands to offer a sweeping and deeply theological account of human history and society in terms of earth-bound versus heaven-centered community. Augustine's citizenship and politics entails living out membership in either fellowship while commingled on earth with the other. Augustine analyzes Roman history and politics as well as the new religion first encouraged and eventually imposed in the wake of Constantine's conversion. We shall read the entire work in translation, attending to historical observations, political stances, and religious views. Augustine made arguments of his own but saved huge swaths of Varro and other otherwise lost sources to fashion his historical critique of Rome, social analysis, and many ultimately fresh views on matters like human sexuality in paradise and in heaven. The class will meet once a week. A supplementary Latin reading group will also convene once a week for close reading of important and demanding selections in the original. There will be some invited international guest speakers.
Equivalent Course(s): RETH 35301, RLST 25301, HIST 22116, HIST 32116, FNDL 25304, LATN 26421, HCHR 35301, CLAS 36421, CLCV 26421, LATN 36421, BIBL 35301

THEO 35305. Continental Philosophy of Religion: An Introduction. 100 Units.
TBD
THEO 35501. Saints and Other Exemplars. 100 Units.
This course will consider recent work on the nature and significance of spiritual & moral exemplars, and will then use this work as a framework with which to analyze the lives of exemplars such as Dorothy Day, Martin Luther King, Jr., and Oscar Romero.
Equivalent Course(s): RLST 25806, JWSC 27940, HIJD 35806, NEHC 25806
THEO 35505. Jewish Hermeneutical Theology. 100 Units.
TBD
Equivalent Course(s): HIJD 35505
THEO 35600. 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.
Equivalent Course(s): RLST 26305, GNSE 36305, GNSE 26305
THEO 35700. Moral Theory and Philosophical Ethics. 100 Units.
How ought we live? That is the basic question of ethics or moral philosophy and religious ethics. It is a deceptively simple question. How to live: why is it that human beings ask let alone are perplexed by this question? Other social animals do not seem bothered about how to live. Is this a matter of human distinctiveness?
Who is the "we" in question: is it a specific community defined by race, language, ethnicity, history, or gender, or does it include all human beings? What is the origin and meaning of an obligation, an "ought," about how to live: is it from God or the gods, nature, human reason, social mores and custom or some combination of these sources? And what does it mean to live, to be genuinely alive amid the daily routines and demands of staying alive? Does our living include obligations to others and their well-being and to the common good, or should we be self-seeking creatures interested only in our own happiness? This course explores the major thinkers and texts in Western moral theory and philosophical ethics that address these and other questions that surround every human life and the existence of every human society.

Equivalent Course(s): RETH 37000

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 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 Müntzter, Carlstadt, Franck, the Anabaptists, and Catholic thinkers such as Juan de Valdés, Ignatius of Loyola and Teresa of Ávila.

Equivalent Course(s): HCHR 37500

THEO 38000. Theology and Difference. 100 Units.
The challenge of difference informs modern religion, culture, and politics; it is also a central issue in theology. The energy around difference has to do with conversations about the critique of binaries and the recovery of "the real" in order to secure alterity for ethical and hermeneutical purposes. The course focuses on varying accounts of "difference" (such as conceptual distinctions, social constructions, binaries, the "really real") to explore their significance for contemporary thought in theology and the humanities. Gender and human-animal relation are of particular interest. In the process of thinking about difference, we also explore difference in meta-cognitive terms, such that we investigate how difference is constitutive of thinking and how aspects of difference must be maintained in order to subvert the tendency that subsumes difference under sameness. Theological approaches to difference will be discussed in relation to: 1) Critical theory, particularly contemporary criticisms of "critique" that focus on binaries vulnerable to the machinations of power; 2) Dialectics as a historical and hermeneutical philosophical/theological movement of reason and how difference and sameness are posited; 3) Reciprocities between difference and how they can be sustained without being collapsed into sameness; 4) Constructions of "singularity" in theologies of belonging. Texts by, among others: Schleiermacher, Aquinas, Luther, Tonstad, Moten, and Nash.

Equivalent Course(s): CRES 12274, RLST 28774

THEO 38774. Racial Capitalism. 100 Units.
This course examines the history of race and racism in America from the perspective of "racial capitalism" as a political economy. The course will trace the development of racial capitalism as a concept within Black Marxist thought, from C.L.R. James and Oliver Cromwell Cox to Cedric J. Robinson to parallel developments and formulations among contemporary theorists Adolph Reed Jr., Barbara and Karen Fields, Keeanga-Yamahtta Taylor, Iyko Day, etc. Special attention will be given to the moral psychology of racial capitalist ideology in the context of American chattel slavery and its resultant "aftermarkets" in American society. The course will compare racial capitalism as a political economic approach to race and racism to rival "identarian" approaches including critical whiteness studies and Afropessimism. The course will conclude by exploring responses by religious communities to racial capitalism, visiting several ethnographic studies of how religion can facilitate radical forms of resistance to racial capitalism.

Equivalent Course(s): RETH 37000

THEO 39700. Theological Genealogies of Modernity. 100 Units.
Narratives about the origins of modernity typically attribute a key role to religious and theological considerations, although their significance is understood in various ways. The different roles ascribed to religious factors most often relate to whether the emergence of Western modernity is imagined to be a story of progress or decline. This seminar will explore the general form of genealogical approaches to modernity and how they serve to vindicate or critique aspects of the present. Indicative sources are works by Löwith, Blumemberg, MacIntyre, Merchant, Taylor, Milbank, and Gregory. We will consider such questions as the extent to which secular conceptions of history continue to draw upon covert theological principles; whether secular modernity lacks normative foundations; the nature of secularization and secularism; the historical relations between science and religion and their respective roles in the trajectory of the modern West.

Equivalent Course(s): RLST 28710, RETH 37000, AASR 39700

THEO 40001. Atheism in Modern European Thought: 18th Century to the Present. 100 Units.
What is atheism? Are the conditions of genuine atheism satisfied the moment one denies the existence of God? Is atheism so easily attained? "I can very well tell myself," Blanchot once wrote, "and believe with a strong conviction," that I am an atheist. And yet, he maintains, this is impossible for the speaking subject: "I am never an atheist." In this course we will examine those strange moments in the history of modern European philosophy when anxiety surrounding the potentially unattainable nature of atheism takes center stage. Figures to be discussed include: Hume, Kant, Hegel, Feuerbach, Marx, Nietzsche, Kojève, Heidegger, Levinas, Blanchot, Lyotard, and Derrida. Seminar meetings will be fully discussion based.

Equivalent Course(s): DVPR 40001
THEO 40002. Time and Eternity: Philosophical and Theological Perspectives. 100 Units.
Does modern philosophy succeed in divorcing the question of time from that of eternity? Does it reject eternity as a theological remnant of a bygone era? Not at all: since Nietzsche, philosophers -- no less than their counterparts in theology -- have been obsessed with the connection between time and eternity. In this course we will adopt two perspectives on this obsession: first, we will examine ancient and medieval sources on the issue (e.g. Plato, Aristotle, Plotinus, Augustine, etc.). Second, we will focus our attention on the enigma of eternity, its strangely resilient character, in three thinkers: Spinoza, Nietzsche, Heidegger. We will then use these thinkers to ask how eternity is conceived in more recent philosophical and theological sources.
Equivalent Course(s): DVPR 40002

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.
Equivalent Course(s): GNSE 40102

THEO 40401. The Contours of Twentieth Century Thought I: Between Dialectical Theology and Analogical Imagination. 100 Units.
Well into the twenty-first century it seems a good time to look back with the benefit of 20/20 hindsight and take stock of the major theological developments of the twentieth century. Aside from the enormous impact of major historical events like the communist revolution and two World Wars, there is also the event of Vatican II and the civil rights struggle in the US. Throughout it all we see the profile of some extraordinary individual theologians (Barth, Lubac, Balthasar, Tracy a.o.) embedded in a larger story marking the end of some major theological movements (neo-scholasticism) and the beginning of others (dialectical theology and nouvelle théologie). This first of what is intended as a two-sequence course on twentieth-century theology will focus on the work of a number of Catholic and Protestant theologians, who struggle with the legacy of the Enlightenment and the need to reconceptualize theological thought in a fast secularizing and globalizing world.
Equivalent Course(s): HIST 66701, HCHR 40401

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?

THEO 40501. What is Onto-Theology? Heidegger and the Case of Descartes. 100 Units.
TBD
Equivalent Course(s): PHIL 43410, DVPR 40501

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. This marked the 1st generation of black theologians. Already, we 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, 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?

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?
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 human beings to make ultimate meaning out of all that humans have created.

THEO 40900. Black Theology: Pros and Cons. 100 Units.
This course puts black theology of liberation in conversation with those authors who have offered trenchant critiques of black theology. And we examine if black theology has withstood, denied, or corrected its intellectual arguments vis-à-vis its critics and despisers. We are doing a self-assessment and a critical, challenging review of the scholarly claims of black theology. One way is to allow its critics to have a full say and put both sides into dialogue. On academic grounds, is there is a basis for the existence of black liberation theology?

THEO 41101. Being Human. 100 Units.
What does it mean to be a human being - a person who fulfills individual capabilities and also contributes to a community’s well-being? 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 that human’s 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 engage other disciplines to help unpack “being human.” We expand texts from folktales to theory.
Equivalent Course(s): KNOW 41101

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.
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.

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): HCHR 41700, RLST 20702, FNDL 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.
Equivalent Course(s): GNSE 42001

THEO 42001. Feminist Theory and Theology. 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, focusing on Beauvoir’s picture of freedom, desire, and subjectivity as situated, and attending to her interpretation of mysticism, “vocation,” 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.
Equivalent Course(s): RETH 42100

THEO 42100. Problems in Theology and Ethics: Humanism and Anti-Humanism. 100 Units.
TBD
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.
Equivalent Course(s): HCHR 42300
THEO 42602. Alfred North Whitehead: Metaphysics. 100 Units.
Equivalent Course(s): RETH 42601, DVPR 42602

THEO 42610. Theologies from Africa, Asia, and Latin America. 100 Units.
What were the life factors and specific contexts that amazingly gave rise to religious thinking in the 1960s Third World theologies? And what are the relationships among gender, culture, politics, and economics in these global theologies? This class compares and contrasts various systems and methods in contemporary theologies, male and female, in Africa, Asia, and Latin America. As a backdrop for this critical inter-conversational 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 - particularity the relation between the materiality of context and the imagination of theology.

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.
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.
TBD

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.

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.

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 various systems and methods in contemporary theologies. By contemporary, we mean theological developments in the USA 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, and postcolonial theology. In the process, we lay out the political, economic, and cultural factors that gave rise to these models.
Equivalent Course(s): GNSE 43501

THEO 43802. Shakespeare's Tragedies and Comedies: A Selection. 100 Units.
TBD
Equivalent Course(s): HREL 43801

THEO 43900. Luther And The Old Testament. 100 Units.
TBD
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.
Equivalent Course(s): HIST 60612, HCHR 43959

THEO 44000. Methods and Theories in Comparative Religious Ethics. 100 Units.
This course explores the major theories and methods for doing comparative religious ethics and also looks at key contemporary works comparing religions ethically.
Equivalent Course(s): RETH 44000
THEO 44001. Naming God: Event, Form, Fragment. 100 Units.

TBD

THEO 44302. Pragmatism and Religion: William James Today. 100 Units.

C.J. Lewis famously described pragmatism as "the doctrine that all problems are at bottom problems of conduct, that all judgments are, implicitly, judgments of value, and that, as there can be ultimately no valid distinction of theoretical and practical, so there can be no final separation of questions of truth of any kind from questions of the justifiable ends of action." This course will examine key texts of post-WWII American pragmatism-including Richard Rorty, Cheryl Misak, Cornel West, and Eddie Glaude--in order to assess their implications for theology and the philosophy of religions.
Equivalent Course(s): DVPR 44302, FNDL 25211, RLST 24302

THEO 44502. Black Theology: Liberation or Reconciliation. 100 Units.

TBD
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.
Equivalent Course(s): HCHR 44600

THEO 44704. Womanist Theology: New Voices. 100 Units.

Using Alice Walker's phrase "womanist", womanist theology is the name adopted by a group of black American women who affirmed the positive relation between them and their "God" beliefs, and, simultaneously, distanced themselves from white feminist and black male systems of religious thought. This course engages a newer generation of womanist theologies. The 1979 founding and first generation of womanist scholars, especially Jacquelyn Grant, Delores Williams, and Katie Cannon, presented foundational scholarly issues, methods, and epistemologies just to begin a new academic (and life) discipline. This course will look at recent womanist scholars who build on the first generation but carry the discipline of womanist theology into some new and, at times, quite challenging directions that call into question some of the cornerstone tenets of the discipline.

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): HIST 60606, GNSE 44804, HCHR 44804

THEO 44806. Creation and Human Creatures: Theological Explorations. 100 Units.

This course will explore the intersection between theological symbols (doctrines) of creation and human creatures. How are macrocosm and microcosm drawn into theological reflection and construction? How have human and other living creatures and nature served as reference points, exemplars, even counter examples for interpreting divine creation and the enhancement (or diminishment) of life? Explorations will include traditional theological themes of human creatures as the imago Dei and of nature as a mirror of God's providence and majesty, as well as philosophical and literary texts on human and animal nature, the moral sense of nature, and cultivation and devastation.
Equivalent Course(s): CHSS 44806, RLST 24806

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).
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.
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.
Equivalent Course(s): RETH 44902
THEO 4505. Elective Affinities: Thomas Aquinas and Bonaventure on the Return to God. 100 Units.

The return to God (or reditus) is one of the central themes in medieval mysticism and in mysticism more generally. But return signals much more than a state of mystical contemplation. It involves finding a path back to God, not as an escape for human beings who find themselves in turmoil in the world but as a way for them to articulate where they find their true, spiritual home. Return is in many ways more about carving out one’s intellectual trajectory than about the ecstasy of achieving actual union with God. Deferral and suspense are as important as consummation. Finally, return is the mirror image of procession, the path that creation follows once it is set in the world. To understand return then, one has to begin at creation. This course will interrogate Thomas Aquinas and Bonaventure, contemporary scholastic thinkers with respectively a more Aristotelian and a more Platonic profile, on the theme of return, seeing it both as a theoretical construct or object and as the lens through which they approach theology.

Equivalent Course(s): HIST 32109, HCHR 45005, RLST 25005, HIST 22109

THEO 45300. Mid-Century Modernist Theology. 100 Units.

Borrowing the term "modernist" from art critics and historians, this seminar aims to explore the interpretive, dialogical, and constructive "art" of classic theological works from the mid-twentieth century. For example, Howard Thurman’s Jesus and the Disinherited, Paul Tillich’s The Courage to Be, and H. Richard Niebuhr’s Radical Monothemism and Western Culture are accessible to a first reading and yet generative of complex interactions and multiple readings. How do these works critically engage myth and symbol? How do they express theological ideas and religious sensibilities—might they even be interpreted as "abstract expressionist" works? How are transformative dialogues created between theology and concrete life and between the work and its readers? David Tracy’s notion of the classic, Meyer Schapiro’s essay on "The Liberating Quality of Avant-Garde Art," and Charles Long’s discussion of the opacity vs. the transparency of reality are among critical perspectives to be engaged. Additional possible readings include works by Baldwin, Buber, Bultmann, Cone, Day, Deloria, Merton, R. Niebuhr.

THEO 45401. A Scandal for Gentiles and Jews. 100 Units.

TBD

Equivalent Course(s): HIST 66601, HCHR 45401

THEO 45505. Heidegger: Religion, Politics, Writing. 100 Units.

Religion, Politics, Writing: three concepts that are relatively marginal in Martin Heidegger’s philosophy, but which converge in strange and unexpected ways to play a central role during the most controversial period of his career, from the early 1930s until the late 1940s. In this course we will explore this convergence in key texts during this period, paying particular attention to the Black Notebooks. We will consider Heidegger’s interpretations of figures such as Plato, Nietzsche, and Hölderlin. And while exploring crucial themes during this period - e.g. Being as Event, the critique of technology, the flight of the gods - we will also consider the effect that various writing practices (e.g. notebook entries, esoteric treatises, seminar and lecture protocols, dialogues, published essays, poetry) have on their meaning.

Equivalent Course(s): DVPR 45505, FNDL 23006, FNDL 25505

THEO 45570. Three Medieval Women: Fate and Voice in Heloise, Hildegard, and Hadewijch. 100 Units.

The current interest in the theological voice of medieval women is largely concentrated on the contribution of the beguines, their thought often uncovered with the aid of contemporary philosophy. What we learn from beguine scholarship also reflects back on the contribution of earlier medieval women, which may affect our view of them, even as how earlier texts can likewise aid us in how we contextualize and think about the beguines. This course focuses on the fate of three medieval women in the 12th and 13th century: Heloise, Hildegard of Bingen, and Hadewijch of Brabant. The attempt to listen to their voice allows us to develop a new and richer perspective on the purpose of the ascetic life, the goal of exegesis, and the power of poetry.

Equivalent Course(s): HIST 42303, HCHR 45570

THEO 45590. Memory, Identity, and Religion. 100 Units.

This course will consider recent scientific and philosophical work on memory and its relation to personal identity, and then use this work to think about religious approaches to memory (and vice versa).

Equivalent Course(s): RLST 25590, DVPR 45590

THEO 45605. Readings in Systematic Theology. 100 Units.

TBD

THEO 45800. Black Ownership of Wealth: A Theological Consideration. 100 Units.

Since Africans were brought to the Virginia Colony (August 1619), throughout slavery and segregation until today, black Americans (men and women) have always owned wealth. They have always had human agency. These black families accumulated wealth and offered a concurrent narrative and framing from the mainstream understanding of black Americans as victims. Who are these black families who remain mainly invisible from the dominant black story? What is material, financial wealth? Who has it? And how did they get it?

Equivalent Course(s): AMER 25800, RLST 25800, CRES 23211

THEO 45900. Understanding Oneself as Another: The Hermeneutics and Ethics of Paul Ricoeur. 100 Units.

What is the relation, if any, between moral goodness and human acts of meaning-making? How does understanding relate to the quest for justice? How is one to understand ambiguous meanings and actions? More fundamentally, what does it mean to be a self? And how are moral agents related to each other? Is our
relation to others so basic that we are, through and through, moral beings or is morality a social construction or are both positions necessary? These questions, and others as well, are hermeneutical ones, that is, questions about the character of human understanding through interpretation. They are also ethical questions about the meaning of being human, our relations to others, and matters of what is good, right, and just. Little wonder that the relation of hermeneutics to ethics has been important in the history of thought and continues to be in our own age of threats to humanity and human endangerment of the global environment. This seminar will examine the hermeneutical theory and ethics of the French philosopher, Paul Ricoeur, by reading central works but with special focus on his Gifford Lectures, Oneself as Another. Ricoeur (1913-2005) was one of the major hermeneutical and phenomenological thinkers of the 20th century who central focus on human beings as willing agents profoundly related to others.

Equivalent Course(s): RETH 45900

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.

Equivalent Course(s): DVPR 46150, CMLT 46150, GRMN 46150

THEO 46705. Suffering and the History of the Interpretation of Job. 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): HREL 47717, CLAS 47717, HIST 64301, HCHR 47717

THEO 48701. Late Medieval Women: Authorship and Authority. 100 Units.

In recent decades there has been a great deal of interest in medieval vernacular theology, as complementing the more traditional division of medieval theological texts into monastic and scholastic. This course will focus on a number of medieval women writers, dealing mainly albeit not exclusively with vernacular texts. After a historical overview of the position of women in the early Middle Ages, the course will focus on Héloise and Hildegarde 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): GNSE 48701, HCHR 48700, HIST 60909
THEO 49401. The Theology of the Late Augustine I. 100 Units.
TBD
Equivalent Course(s): HCHR 49401

THEO 49902. Love as a Philosophic Question. 100 Units.
TBD
Equivalent Course(s): DVPR 49300

THEO 49903. Saint Augustine and Philosophy. 100 Units.
TBD
Equivalent Course(s): DVPR 49200

THEO 50000. Theological Criticism: Creation and Gender. 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 starts with 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 gender and creation and is loosely structured around Otten's Thinking Nature and the Nature of Thinking.
Equivalent Course(s): GNSE 50000, HCHR 50000, HIST 66004

THEO 50112. Deconstruction and Religion. 100 Units.
In this seminar we will carefully consider selected works by French philosopher Jacques Derrida. We will address the emergence of religious themes in his early work and reconsider the relation between deconstruction and theology as divergent modes of discourse. We will then examine the roles of messianism, belief, and confession in his later work.
Equivalent Course(s): RLST 23112, FNDL 25306, DVPR 50112

THEO 50115. Seminar on the Black Notebooks: Heidegger & the Problem of Evil. 100 Units.
TBD
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.
Equivalent Course(s): SOCI 50107, SCTH 50211

THEO 50701. Will, Life, Value. 100 Units.
With advances in genetics and technology as well environmental endangerments, the claim living beings make upon human responsibility has been a dominate theme in modern Western philosophical and theological ethics. Some thinkers have turned to non-Western modes of thought to address this topic or sought to reclaim ancient conceptions against modern ethics. This seminar moves through levels of reflection, ranging from what defines "life" through the relation between human existence and other creatures, to, finally, the theological question of the significance of life raised within the compass of ethical reflection. The seminar starts with Arthur Schopenhauer and Friedrich Nietzsche, and so a debate within Lebensphilosophie. Next, we will consider 20th century thinkers, specifically Hans Jonas’ philosophical biology and theory of responsibility, Paul Ricoeur’s philosophy of will and attestation, and Iris Murdoch’s account of the good as ways which challenge the modern emphasis on the power of will. The course concludes with reflection on the importance of claims about human nature and our relation to other animals (Midgley), ethical naturalism (Foot) and future generations (Habermas). The seminar, accordingly, explores the range of positions on this topic, debates about founding attributes towards life (reverence, resignation, attestation, etc..), and to trace the significance of claims about the divine and moral responsibility.
Equivalent Course(s): RETH 50701

THEO 50800. God And Morality. 100 Units.
Currently the world’s religions are having profound impact on social, cultural, and political realities around the world. From questions in genetics to global conflict, sexuality to the reality of death, the religious have global moral significance. This seminar addresses a basic question within this current reality, namely, what is and ought to be the connection between religious beliefs about the divine and the domain of moral value and right. The
seminar addresses a range of contemporary answers to this question mindful of the history of the question, reaching the West at least back to Socrates, and also different religious and philosophical traditions.

Equivalent Course(s): RETH 50800

THEO 51400. Augustine "On the Trinity" 100 Units.
TBD

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 51610. Logos, Reason and Philosophy According to Tertullian. 100 Units.
TBD
Equivalent Course(s): DVPR 51610, PHIL 53146

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. Benttenson, 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.
Equivalent Course(s): HCHR 51703, HIST 66003

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 verses Mammon? The Divinity School verses the Business School? Can profit and purpose and cause and commercialization work together in harmony toward the same transcendent goals?
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.
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.
THEO 53315. Elements for a Theological Concept of Revelation. 100 Units.
See Divinity website for a complete course description
Equivalent Course(s): DVPR 53315

THEO 53990. Renunciation: Ancient, Medieval, and Modern Approaches. 100 Units.
Equivalent Course(s): DVPR 53990

THEO 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 nonssexual 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.
Equivalent Course(s): DVPR 53991, CHSS 53991, KNOW 53991

THEO 54300. Logos, Reason & Philosophy According to Justin and Other Apologists. 100 Units.
TBD
Equivalent Course(s): DVPR 54300, PHIL 53415

THEO 54712. Reading Descartes’s Meditationes de prima Philosophia. 100 Units.
TBD
Equivalent Course(s): SCTH 49702, PHIL 56715, DVPR 54712

THEO 55400. The Concept of Relevation Between Philosophy and Theology. 100 Units.
TBD
Equivalent Course(s): PHIL 53420, DVPR 55400

THEO 55401. The Concept of Revelation Between Philosophy and Theology II. 100 Units.
TBD
Equivalent Course(s): PHIL 53421, DVPR 55401

THEO 57900. Brauer Seminar: Theology of Nature and Nature of Theology. 100 Units.
This Brauer seminar will explore historical, ethical, legal and theological conceptions of “nature” and extrapolating from these reflect on the “nature of theological reflection” and so connect the various meanings of the seminar’s title. The question of nature-human and non-human-is hotly debated today. This is true in the face of the global environmental crisis but no less so in important matters brought before the Supreme Court, which might lead to the overturning of Roe vs. Wade or the undoing of same-sex marriage and are often grounded in appeals to “nature” and the natural. The topic has occupied thinkers throughout Western history ranging from natural law ethics, moral naturalism, definitions of the existence and essence of God and, for Christians, the “nature”, i.e., hypostatic union of the Christ, questions about creation and the natural order, and the possibility and task of natural theology. Even current questions about transhumanism and posthumanism find historical forerunners in ideas about theosis or divinization of human nature as well as in debates about resurrection and the possibility of mystical self-transcendence. Each of these topics implies something about nature and also about the nature and task of theological thinking. The seminar will explore these matters with a focus on and shifting understanding of human and divine nature, sustained throughout by a deep interest in the question of “natural religion,” “natural law,” and “natural theology.”
Equivalent Course(s): HIST 56903, RETH 57900, HCHR 57900

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.
Equivalent Course(s): DVPR 58804

THEO 70000. Advanced Study: Theology. 300.00 Units.
Advanced Study: Theology