Degree Programs and Requirements

Master of Arts in Religious Studies Program (AMRS)

The AMRS Program is designed for students interested in developing a broad basis of understanding in religious studies. The AMRS is a terminal degree and alone is not considered sufficient preparation for the Divinity School's Ph.D Program. Students interested in the doctoral study at the Divinity School should transfer to either the MA or MDiv program.

Academic and Curricular Requirements

To earn the AMRS degree, students must satisfactorily complete (at least a B- or better) a minimum of 9 courses. Courses must include:

- Foundation Course(s): All AMRS students must satisfactorily complete DVSC 30400- Introduction to the Study of Religion. This course is offered every Autumn quarter.
- Area Distribution: All AMRS students must take courses in three different areas of study.
- Elective Coursework: AMRS students elect their coursework for the degree. Any credit-bearing graduate-level course at the University may be counted toward the degree. AMRS students should consult with their faculty advisor about which courses would be most beneficial in determining the focus and direction of their work.

AMRS students may create independent reading or research courses with individual faculty members. These courses are credit-bearing and can last for one quarter up to an entire academic year. Students must consult with individual faculty members to create such a course, typically the term before the desired course will take place. If the faculty member agrees, the student will work with the faculty member to design a syllabus with goals and objectives of the course, the required reading list, meeting times, and any required assignments. This syllabus along with the Reading/Research Course Petition Form is submitted to the Dean of Students Office for processing. The petition form and accompanying syllabus are due by Wednesday of Week 3 of the quarter that the student is taking the course. If the course lasts for more than one quarter, the student must submit a new form for each quarter.

Reading and Research courses count as electives, not as area distribution courses, unless approved by the advisor.

AMRS students must also satisfactorily complete a one-hour oral examination based on a paper that represents the student's interests in the study of religion. The document is normally the revised version of a paper that the student wrote to complete the requirements of a course or independent research course. The examination paper is chosen by the student, but it must be approved in advance by the faculty member under whose direction the paper was originally written.

Students must apply to take the oral examination no later than Week of 3 of the quarter that the examination is to take place. The student may identify two faculty members to participate in the oral examination, one of which must be the instructor for whom the paper is written. If the student does not have a second faculty member, the MA Program Director will be asked to participate in the oral examination. The examination paper should be distributed to the participating faculty no later than 2 weeks before the scheduled oral examination.

The oral examination is convened by the Dean of Students or designee. At the beginning of the oral examination, the faculty examiners confer privately to develop questions of the student. The student is then admitted into the examination. The student is allowed to introduce themselves, their work in the AMRS program, and offers a 10-15-minute summary of the examination paper. The faculty examiners ask questions and offer comments. The total time of the presentation and questions and answer period should not exceed one hour. The faculty examiners then deliberate privately and complete the AMRS Oral Evaluation Form with the Dean of Students or designee. Afterwards, the faculty examiners inform the student of the results: Pass or Fail. If a student fails an AMRS oral examination, they will be withdrawn from the AMRS program. The AMRS Oral Evaluation Form is added to the student's file.

Language Requirements

There are no language requirements for the AMRS program. AMRS students may engage in language study as elective coursework that will count toward degree progression.

Enrollment and Registration Requirements

AMRS students may enroll full-time (3 or more 100-unit courses) or on a part-time basis (less than 3 100-unit courses). Students are not permitted to take more than four courses per quarter.

The maximum registration enrollment limit for the AMRS Program is 3 academic years. Students studying full-time are expected to complete the program requirements in one (1) academic year. Students studying part-
Degree Programs and Requirements

time may take up to three years to complete the program. After 3 academic years, students are administratively withdrawn from the program, and will need to reapply for admission to continue the program. Students must be enrolled in at least 2 courses to be eligible for federal financial aid (loans and work-study).

AMRS students are expected to register in consecutive quarters of the academic year (Autumn, Winter, Spring). Students may take a leave of absence for a maximum of four consecutive quarters, including the Summer quarter. Students who do not register for four consecutive quarters will be withdrawn from the program. Administratively withdrawn students must submit a petition to resume studies. Petitions must be approved by the MA Program Director and the Dean of Students.

AMRS students may withdraw from the program at any time. Students wishing to withdraw from the program should consult with the Dean of Students Office.

Grading and Incomplete Coursework

All Divinity School courses are evaluated using quality grades (A, B, C, D, and F), all of which have + or – modifiers. AMRS students must earn a grade of B- or better in courses that count toward degree completion. Courses grades of C+ or below and audited courses do not count toward degree completion.

Students may elect to take a course on a Pass/Fail basis. To earn a grade of Pass (P), students must earn an equivalent of B- or higher in the course to earn a Pass. Students must obtain instructor approval to take a course on a Pass/Fail. Once instructor approval is obtained, students must submit their request to the Dean of Students Office by Wednesday of Week 3 for processing.

AMRS students may count only one (1) course graded on a Pass/Fail basis toward degree progression. The foundational course DVSC 30400- Introduction to the Study of Religion must be taken for a quality grade.

Note that the Divinity School modified its grading practices to allow students greater flexibility to deal with the circumstances of the health crisis for Spring Quarter 2020. Divinity School students were allowed to take any class offered by the Divinity School on a Pass/Fail basis in the Spring 2020 quarter, except those meeting any language requirements. Divinity School students that took courses on a pass/fail basis during Spring 2020 will remain in good academic standing, as long as all other degree requirements are met. Courses taken on a Pass/Fail basis during Spring 2020 will count toward the quality grade course requirement. Hence, Divinity School students will not have to take additional courses to make up for any courses taken on a Pass/Fail basis in the Spring 2020 quarter.

Students may also elect to audit a course, which is indicated as (R) on the transcript. Students who audit courses typically complete assigned readings, participate in class discussions, but do not turn in assignments. Audited courses are not taken for credit and do not count toward degree completion. Students must obtain instructor approval to audit a course. Once instructor approval is obtained, students must submit their request to the Dean of Students Office by Wednesday of Week 3 for processing.

Students may request an Incomplete (I) for a course to allow additional time to finish work required for a quality grade. Students who wish to take an Incomplete grade for a course must make a formal request to the instructor of record for the course using the form available on the Forms for Current Students website. These forms must be turned into the Dean of Students Office for processing.

AMRS students have one academic year to complete and submit the unfinished coursework. After the year elapses, the I becomes permanent, and any grade submitted will be placed next to the I (e.g. I/B+). AMRS students with more than three Incomplete or ungraded courses on their transcript at the beginning of the academic year may not register for following quarter.

NOTE: Students utilizing federal student aid should consult with the Graduate Financial Office to determine if and how a grade of I will impact loan eligibility.

AMRS students that have completed program requirements are expected to graduate. Students ineligible for graduation but will no longer take additional coursework (e.g. finishing incomplete coursework, exams, fieldwork, etc.) may enter Extended Status for up to four consecutive quarters, including Summer. Extended Status confers no privileges such as registering for courses, borrowing federal loans, student loan deferment, access to health insurance, or access to the Student Wellness, and carries no tuition charges. Students in Extended Status are eligible to access the libraries on campus and borrowing privileges may be purchased for a quarterly fee. Access to university e-mail accounts is maintained in Extended Status.

Students who have not graduated at the end of the four quarters of Extended Status will be administratively withdrawn from the program. Students administratively removed may petition to graduate once all degree requirements are met.

Annual Reviews

The Dean of Students monitors academic progress for AMRS students. The Assistant Dean of Students provides annual reviews and progress reports for AMRS students every spring quarter. Any student who fails to make satisfactory academic progress as evidenced by failing to meet the enrollment and registration
requirements or by failing to earn the sufficient quality grades as outlined above must develop a completion plan in conjunction with the faculty advisor, MA Program Director, and Assistant Dean of Students.

The student will be given a completion plan in writing that outlines what is required to regain good academic standing and the deadline for doing so, normally 1-2 quarters. If a student has substantial academic work to make-up, they may not be allowed to register for courses. Instead, the Assistant Dean will register them for Divinity Advanced Study to maintain enrollment in the program. Failure to meet the terms of the completion plan will result in the student’s withdrawal from the program.

Advisor

All AMRS students are assigned a faculty advisor to assist them in determining a cogent course of study. Faculty advisors are assigned before matriculation in the program. Students typically meet with their advisor once per quarter. Students may elect to change their faculty advisor by submitting the Change of Advisor Form on the Forms for Current Students website.

Transfer Among Programs

Because a student’s academic and professional interests may change, students may transfer between the master’s degree programs. Students may present transfer petitions at any time after matriculation to the program. Any petition by a student to transfer to another program after admission, but before registration, is subject to review by the Masters Admissions Committee.

Petitions of enrolled master’s student are subject to review by the student’s faculty advisor and Faculty Program Director of the entering program. Students should complete the Petition to Change Programs Form which is available on the Forms for Current Students website.

If a transfer petition is approved, the student will be given an academic plan for the new program, including an updated graduation date by the Dean of Students Office. Master’s students maintain the same divisional aid proportion when transferring programs.

Graduation

Students must apply to graduate in the term in which the degree is completed. The deadline to apply to graduate is Friday of the first week of the quarter. Students graduating in the Summer, Autumn, or Winter quarter are invited to participate in annual convocation exercises in the Spring Quarter. Degrees are conferred in the actual quarter of graduation. The Registrar charges a degree cancelation fee for students who apply for graduation who are not approved to graduate. Students should consult with the Dean of Students Office about eligibility for graduation.

Master of Arts in Divinity (MA)

The MA Program is designed for students who wish to acquire the requisite skills to develop a research agenda for doctoral study or to establish a basis for a career in related fields, such as education, publishing, government service, non-profit leadership, etc.

Academic and Curricular Requirements

To earn the MA degree, students must satisfactorily complete (at least a B- or better) a minimum of 15 courses. Courses must include:

- Foundation Course(s): All MA students must satisfactorily complete DVSC 30400- Introduction to the Study of Religion. This course is offered every Autumn quarter.
- Area Distribution: All MA students must take courses in three different areas of study.
- Elective Coursework: MA students elect their coursework for the degree. Any credit-bearing graduate-level course at the University may be counted toward the degree. MA students should consult with their faculty advisor about which courses would be most beneficial in determining the focus and direction of their work. This could include courses that further emphasize the breadth in the study of religion, courses in the area of study in which the student wishes to concentrate doctoral study, or language study.
- Research competency in a modern research language. See language requirements section below.

MA students may create independent reading or research courses with individual faculty members. These courses are credit-bearing and can last for one quarter up to an entire academic year. Students must consult with individual faculty members to create such a course, typically the term before the desired course will take place. If the faculty member agrees, the student will work with the faculty member to design a syllabus with goals and objectives of the course, the required reading list, meeting times, and any required assignments. This syllabus along with the Reading/Research Course Petition Form is submitted to the Dean of Students Office for processing. The petition form and accompanying syllabus are due by Wednesday of Week 3 of the quarter that the student is taking the course. If the course lasts for more than one quarter, the student must submit a new form for each quarter.
Reading and Research courses count as electives, not as area distribution courses, unless approved by the advisor.

Language Requirements

A foundational commitment of the Divinity School is the notion that intellectual citizenship requires multilingual proficiency. The Divinity School therefore requires all its MA students to demonstrate academic reading comprehension in one (1) modern research language. Modern research languages enable students to engage with scholarly literature across the field of religious studies.

To meet this requirement, students may take the Academic Reading Competency Assessment (ARCA) or a Reading for Research Purposes course (e.g. FREN/GRMN/SPAN 33333) offered by the University of Chicago Language Center. Students taking the ARCA exam must earn a grade of Pass (P) or higher to satisfy the language requirement. Students who elect to take a Reading for Research Purposes course must earn a grade of A- or better to satisfy the language requirement.

MA students may elect to demonstrate proficiency in a research language that is not assessed through the ARCA or Reading for Research Purposes course. In this case, the student may petition to have coursework, or an exam administered by a Divinity School faculty member count toward the language requirement. The petition is subject to approval by the student’s advisor and MA Program Director. Students must earn at least an A- in all coursework counted toward the language requirement. Approved petitions must be submitted to the Dean of Students Office for processing. The language requirement must be completed no later than the quarter before the anticipated graduation term.

Enrollment and Registration Requirements

MA students are expected to enroll full-time (3 or more 100-unit courses) each quarter for six consecutive quarters, thus completing the program in two academic years. Summer enrollment may count toward the residency requirement. Students are not permitted to take more than four courses per quarter.

MA students must petition the Dean of Students Office to register on a part-time basis. If approved, the student will be given an updated degree progression plan, including an updated expected graduation date.

The maximum registration limit for the MA Program is four (4) academic years. Students studying on a part-time basis may take up to 4 academic years to complete the program. After 4 academic years, students are administratively withdrawn from the program, and will need to reapply for admission to continue the program. Students must be enrolled in at least 2 courses to be eligible for federal financial aid (loans and work-study).

MA students are expected to register in consecutive quarters of the academic year (Autumn, Winter, Spring). Students may take a leave of absence for a maximum of four consecutive quarters, including the Summer quarter. Students who do not register for four consecutive quarters will be withdrawn from the program. Students who do not register for four consecutive quarters will be administratively withdrawn from the program. Students who do not register for four consecutive quarters will be administratively withdrawn from the program. Students who do not register for four consecutive quarters will be administratively withdrawn from the program.

MA students may withdraw from the program at any time. Students wishing to withdraw from the program should consult with the Dean of Students Office.

MA students that have completed program requirements are expected to graduate. Students ineligible for graduation but will no longer take additional coursework (e.g. finishing incomplete coursework, exams, fieldwork, etc.) may enter Extended Status for up to four consecutive quarters, including Summer. Extended Status confers no privileges such as registering for courses, borrowing federal loans, student loan deferment, access to health insurance, or access to the Student Wellness, and carries no tuition charges. Students in Extended Status are eligible to access the libraries on campus and borrowing privileges may be purchased for a quarterly fee. Access to university e-mail accounts is maintained in Extended Status.

Students who have not graduated at the end of the four quarters of Extended Status will be administratively withdrawn from the program.

Grading and Incomplete Coursework

All Divinity School courses are evaluated using quality grades (A, B, C, D, and F), all of which have + or – modifiers. MA students must earn a grade of B- or better in courses that count toward degree completion. Courses grades of C+ or below and audited courses do not count toward degree completion.

Students may elect to take a course on a Pass/Fail basis. To earn a grade of Pass (P), students must earn an equivalent of B- or higher in the course to earn a Pass. Students must obtain instructor approval to take a course Pass/Fail. Once instructor approval is obtained, students must submit their request to the Dean of Students Office by Wednesday of Week 3 for processing.

MA students count only one (1) course graded on a Pass/Fail basis for degree progression. The foundational course DVSC 30400- Introduction to the Study of Religion must be taken for a quality grade.
Note that the Divinity School modified its grading practices to allow students greater flexibility to deal with the circumstances of the health crisis for Spring Quarter 2020. Divinity School students were allowed to take any class offered by the Divinity School on a Pass/Fail basis in the Spring 2020 quarter, except those meeting any language requirements. Divinity School students that took courses on a pass/fail basis during Spring 2020 will remain in good academic standing, as long as all other degree requirements are met. Courses taken on a Pass/Fail basis during Spring 2020 will count toward the quality grade course requirement. Hence, Divinity School students will not have to take additional courses to make up for any courses taken on a Pass/Fail basis in the Spring 2020 quarter.

Students may also elect to audit a course, which is indicated as (R) on the transcript. Students who audit courses typically complete assigned readings, participate in class discussions, but do not turn in assignments. Audited courses are not taken for credit and do not count toward degree completion. Students must obtain instructor approval to audit a course. Once instructor approval is obtained, students must submit their request to the Dean of Students Office by Wednesday of Week 3 for processing.

Students may request an Incomplete (I) for a course to allow additional time to finish work required for a quality grade. Students who wish to take an Incomplete grade for a course must make a formal request to the instructor of record for the course using the form available on the Forms for Current Students website. These forms must be turned into the Dean of Students Office for processing.

MA students have one academic year to complete and submit the unfinished coursework. After the year elapses, the I becomes permanent, and any grade submitted will be placed next to the I (e.g. I/B+). MA students with more than three Incomplete or ungraded courses on their transcript at the beginning of the academic year may not register for following quarter.

NOTE: Students utilizing federal student aid should consult with the Graduate Financial Office to determine if and how a grade of I will impact loan eligibility.

Annual Reviews

The Dean of Students monitors academic progress for MA students. The Assistant Dean of Students provides annual reviews and progress reports for MA students every spring quarter. Any student who fails to make satisfactory academic progress as evidenced by failing to meet the enrollment and registration requirements or by failing to earn the sufficient quality grades as outlined above must develop a completion plan in conjunction with the faculty advisor, MA Program Director, and Assistant Dean of Students.

The student will be given a completion plan in writing that outlines what is required to regain good academic standing and the deadline for doing so, normally 1-2 quarters. If a student has substantial academic work to make-up, they may not be allowed to register for courses. Instead, the Assistant Dean will register them for Divinity Advanced Study to maintain enrollment in the program. Failure to meet the terms of the completion plan will result in the student's withdrawal from the program.

Advisor

All MA students are assigned a faculty advisor to assist them in determining a cogent course of study. Faculty advisors are assigned before matriculation in the program. Students typically meet with their advisor once per quarter. Students may elect to change their faculty advisor by submitting the Change of Advisor Form on the Forms for Current Students website.

Transfer Among Programs

Because a student's academic and professional interests may change, students may transfer between the master's degree programs. Students may present transfer petitions at any time after matriculation to the program. Any petition by a student to transfer to another program after admission but before registration is subject to review by the Masters Admissions Committee.

Petitions of enrolled master’s student are subject to review by the student’s faculty advisor and Faculty Program Director of the entering program. Students should complete the Petition to Change Programs Form which is available on the Forms for Current Students website.

If a transfer petition is approved, the student will be given an academic plan for the new program, including an updated graduation date by the Dean of Students Office. Master's students maintain the same divisional aid proportion when transferring programs.

Graduation

Students must apply to graduate in the term in which the degree is completed. The deadline to apply to graduate is Friday of the first week of the quarter. Students graduating in the Summer, Autumn, or Winter quarter are invited to participate in annual convocation exercises in the Spring Quarter. Degrees are conferred in the actual quarter of graduation. The Registrar charges a degree cancelation fee for students who apply for graduation and are not approved to graduate. Students should consult with the Dean of Students Office about eligibility for graduation.
Degree Programs and Requirements

Master of Divinity (MDiv)

The MDiv Program prepares students for public religious leadership both in traditional ministerial professions and in new and emerging forms of ministry. 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).

Academic and Curricular Requirements

To earn the MDiv degree, students must satisfactorily complete (at least a B- or better) a minimum of 27 courses.

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

1. The masters-level foundation course, DVSC 30400- Introduction to the Study of Religion or HREL 32900- Classical Theories of Religion.
2. RELP 30500- Colloquium: Introduction to Religious Leadership and Practice- weekly reflection seminar and field experience for first-year students
3. RELP 32500- Theology in the Public Square
4. Coursework in the classical texts and/or history of the student's chosen tradition
5. THEO 31600- Introduction to Theology or a comparable course in philosophy or thought in the student's chosen tradition
6. Acquisition of basic skills in a relevant textual language such as Koine Greek, Biblical Hebrew, Quranic Arabic, Sanskrit, or Tibetan, followed by a course in scriptural or textual exegesis employing the language. A typical course of language study consists of three courses, or in the case of Biblical Hebrew of Koine Greek, two courses plus an exegesis course. Alternatively, M.Div students can choose to study a modern language pertinent to their anticipated vocational engagement such as Spanish or ASL. Typically, three courses are required, and students must demonstrate their ability to employ the language in some aspect of fieldwork. Students should consult with the faculty advisor and the Director of Ministry Studies in the selection of the appropriate language curriculum.

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

1. RELP 35150, 35202, 35303- The Arts of Ministry: a three-quarter sequence including Ritual and Speaking, Spiritual Care and Counseling, and Community, Leadership, and Change
2. RELP 40600- Three quarters of field education in a community or practice, including successful completion of the practicum, Practice of Ministry, which meets weekly across the entire second year
3. One course, selected in consultation with the instructor and the Director of Ministry Studies, for which the student submits a constructive paper; to be completed before participation in the Senior Ministry Project seminar.

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

1. RELP 42800- Senior MDiv Thesis Seminar
2. A thirty-five page thesis
3. The oral presentation of the project in an appropriate public forum that includes ministry students, members of the Committee on Ministry Studies, and wider audiences, as appropriate

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

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

M.Div students may take up to four courses at Chicago-area theological schools, ordinarily for purposes of satisfying ordination requirements. Each course must be approved in advance by the Director of Ministry Studies and the Dean of Students in the Divinity School. In special circumstances, with the approval of the Director and the Committee on Ministry Studies, students may take up to two additional courses in these schools. MDiv should utilize the Seminary Bi-Registration Form available on the Forms for Current Students website to request registration at area seminaries.

M.Div students may create independent reading or research courses with individual faculty members. These courses are credit-bearing and can last for one quarter up to an entire academic year. Students must consult with individual faculty members to create such a course, typically the term before the desired course will take place. If the faculty member agrees, the student will work with the faculty member to design a syllabus with goals and objectives of the course, the required reading list, meeting times, and any required assignments. This
Degree Programs and Requirements

syllabus along with the Reading/Research Course Petition Form is submitted to the Dean of Students Office for processing. The petition form and accompanying syllabus are due by Wednesday of Week 3 of the quarter that the student is taking the course. If the course is lasting for more than one quarter, the student must submit a new form for each quarter.

Enrollment and Registration Requirements

MDiv students are expected to enroll full-time (3 or more 100-unit courses) each quarter for nine consecutive quarters, thus completing the program in three (3) academic years. Summer enrollment may count toward the residency requirement. Students may not register for more than four classes per quarter.

MDiv students must petition the Dean of Students Office to register on a part-time basis. If approved, the student will be given an updated degree progression plan, including an updated expected graduation date.

The maximum enrollment limit for the MDiv program is four (4) years. Full-time MDiv students are expected to complete the program in three (3) years. Students in joint degree programs and those studying part-time have 4 academic years to complete the program. After 4 academic years, students are administratively withdrawn from the program, and will need to reapply for admission to continue the program. Students must be enrolled in at least 2 courses to be eligible for federal financial aid (loans and work-study).

MDiv students are expected to register in consecutive quarters of the academic year (Autumn, Winter, Spring). Students may take a leave of absence for a maximum of four consecutive quarters, including the Summer quarter. Students who do not register for four consecutive quarters will be withdrawn from the program. Administratively withdrawn students may submit a petition to resume studies. Petitions must be approved by the MDiv Program Director and the Dean of Students.

MDiv students may withdraw from the program at any time. Students wishing to withdraw from the program should consult with the Dean of Students Office.

MDiv students that have completed program requirements are expected to graduate. Students ineligible for graduation but will no longer take additional coursework (e.g. finishing incomplete coursework, exams, fieldwork, etc.) may enter Extended Status for up to four consecutive quarters, including Summer. Extended Status confers no privileges such as registering for courses, borrowing federal loans, student loan deferment, access to health insurance, or access to the Student Wellness, and carries no tuition charges. Students in Extended Status are eligible to access the libraries on campus and borrowing privileges may be purchased for a quarterly fee. Access to university e-mail accounts is maintained in Extended Status.

Students who have not graduated at the end of the four quarters of Extended Status will be administratively withdrawn from the program.

Grading and Incomplete Coursework

All Divinity School courses are evaluated using quality grades (A, B, C, D, and F), all of which have + or – modifiers. MA students must earn a grade of B- or better in courses that count toward degree completion. Courses grades of C+ or below and audited courses do not count toward degree completion.

Students may elect to take a course on a Pass/Fail basis. To earn a grade of Pass (P), students must earn an equivalent of B- or higher in the course to earn a Pass. Students must obtain instructor approval to take a course on a Pass/Fail. Once instructor approval is obtained, students must submit their request to the Dean of Students Office by Wednesday of Week 3 for processing.

MDiv students may no more than three (3) University of Chicago courses graded on a Pass/Fail basis for degree completion. The foundational course DVSC 30400- Introduction to the Study of Religion or HREL 32900- Classical Theories of Religion must be taken for a quality grade. The first-year colloquium RELP 30500- Colloquium: Introduction to Religious Leadership and Practice must be taken for a quality grade. No part of the second-year Arts of Ministry sequence may be taken on Pass/Fail basis.

Note that the Divinity School modified its grading practices to allow students greater flexibility to deal with the circumstances of the health crisis for Spring Quarter 2020. Divinity School students were allowed to take any class offered by the Divinity School on a Pass/Fail basis in the Spring 2020 quarter, except those meeting any language requirements. Divinity School students that took courses on a pass/fail basis during Spring 2020 will remain in good academic standing, as long as all other degree requirements are met. Courses taken on a Pass/ Fail basis during Spring 2020 will count toward the quality grade course requirement. Hence, Divinity School students will not have to take additional courses to make up for any courses taken on a Pass/Fail basis in the Spring 2020 quarter.

Students may also elect to audit a course, which is indicated as (R) on the transcript. Students who audit courses typically complete assigned readings, participate in class discussions, but do not turn in assignments. Audited courses are not taken for credit and do not count toward degree completion. Students must obtain instructor approval to audit a course. Once instructor approval is obtained, students must submit their request to the Dean of Students Office by Wednesday of Week 3 for processing.
Students may request an Incomplete (I) for a course to allow additional time to finish work required for a quality grade. Students who wish to take an Incomplete grade for a course must make a formal request to the instructor of record for the course using the form available on the Forms for Current Students website. These forms must be turned into the Dean of Students Office for processing.

MA students have one academic year to complete and submit the unfinished coursework. After the year elapses, the I becomes permanent, and any grade submitted will be placed next to the I (e.g. I/B+). MA students with more than three Incomplete or ungraded courses on their transcript at the beginning of the academic year may not register for following quarter.

NOTE: Students utilizing federal student aid should consult with the Graduate Financial Office to determine if and how a grade of I will impact loan eligibility.

Annual Reviews

The Dean of Students monitors academic progress for MDiv students. The Assistant Dean of Students provides annual reviews and progress reports for MDiv students every spring quarter. Any student who fails to make satisfactory academic progress as evidenced by failing to meet the enrollment and registration requirements or by failing to earn the sufficient quality grades as outlined above must develop a completion plan in conjunction with the faculty advisor, MDiv Program Director, and Assistant Dean of Students.

The student will be given a completion plan in writing that outlines what is required to regain good academic standing and the deadline for doing so, normally 1-2 quarters. If a student has substantial academic work to make-up, they may not be allowed to register for courses. Instead, the Assistant Dean will register them for Divinity Advanced Study to maintain enrollment in the program. Failure to meet the terms of the completion plan will result in the student’s withdrawal from the program.

Advisors

The Director of Ministry Studies acts a general advisor to all students in the MDiv program. The Director, in conjunction with the Director of Field Education and Community Engagement, advises all MDiv students on field placement and denominational requirements.

All MDiv students are also assigned a faculty advisor to assist them in determining a cogent course of study. Faculty advisors are assigned before matriculation in the program. Students typically meet with their advisor once per quarter. Students may elect to change their faculty advisor by submitting the Change of Advisor Form on the Forms for Current Students website.

Transfer Among Programs

Because a student’s academic and professional interests may change, students may transfer between the master’s degree programs. Students may present transfer petitions at any time after matriculation to the program. Any petition by a student to transfer to another program after admission but before registration is subject to review by the Masters Admissions Committee.

Petitions of an enrolled Master’s student are subject to review by the student’s faculty advisor and Faculty Program Director of the entering program. Students should complete the Petition to Change Programs Form which is available on the Forms for Current Students website.

If a transfer petition is approved, the student will be given an academic plan for the new program, including an updated graduation date by the Dean of Students Office. Master’s students maintain the same divisional aid proportion when transferring programs.

Graduation

Students must apply to graduate in the term in which the degree is completed. The deadline to apply to graduate is Friday of the first week of the quarter. Students graduating in the Summer, Autumn, or Winter quarter are invited to participate in annual convocation exercises in the Spring Quarter. Degrees are conferred in the actual quarter of graduation. The Registrar charges a degree cancelation fee for students who apply for graduation and who are not approved to graduate. Students should consult with the Dean of Students Office about eligibility for graduation.

Dual Degree Ministry Programs

The Divinity School offers dual degree programs with the Law School, School of Social Service Administration, and the Irving B. Harris School of Public Policy Studies. These programs serve students who wish to combine education for ministry with training for law, social work, or expertise in public policy. In addition to making these pursuits formally possible at the University, the dual degree programs allow students both degrees in four years, rather than five if the two degrees are pursued separately.

Students in the dual degree programs register for eight quarters in the Divinity School and four quarters in the cooperating school. The recommended arrangement is the completion of two years (six quarters) at the Divinity School, followed by one year and one quarter (four quarters) at the dual-School, followed by two final
quarters at the Divinity School. Students enrolled in a dual program complete all of the ordinary requirements for the M.Div, but need take only twenty four courses for the degree with SSA, or twenty-two courses for the degree with the Harris School, rather than twenty-eight.

**Application**

Students must gain acceptance to both schools to enroll in a dual degree program. Normally, students apply to both schools concurrently. However, first-year M.Div students may apply to a dual degree program at SSA or Harris. Admissions to one school does not guarantee admissions to the other.

**Curriculum Integration**

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

**Financial Aid for Dual Degree Students**

Students enrolled in the dual degree program will be charged the tuition of the School they are in residence at for the particular quarter. Likewise, students are only eligible to receive financial assistance from the School that they are resident at for a particular quarter. All four Schools have different tuition rates and divisional aid policies. It is the student's responsibility to know their eligibility and plan accordingly.

**Fieldwork (Dual with SSA only)**

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

**Doctor of Philosophy (Ph.D) Program**

The Doctor of Philosophy (Ph.D) program is a rigorous, interdisciplinary course of study that prepares students for careers in research, teaching, and publicly-engaged leadership. Doctoral students conduct original and advanced research in pursuit of expert knowledge about the human phenomenon of religion.

**Academic Requirements**

To earn a Ph.D at the Divinity School eight requirements must be met: 1) coursework; 2) course of study petition; 3) second-year progress conference; 4) language requirement; 5) qualifying examinations; 6) pedagogical training plan (PTP) for students that matriculated in Summer 2016 or later; teaching assignments under the Graduate Aid Initiative (GAI) or pedagogical training plan (PTP) for students that matriculated before Summer 2016; 7) dissertation, including proposal and colloquium, midpoint review, and defense; and 8) yearly progress reviews.

Doctoral students conduct original and advanced research in pursuit of expert knowledge about the human phenomenon of religion as currently organized in one of eleven Areas of Study—Anthropology and Sociology of Religion; Bible; History of Christianity; History of Judaism; History of Religions; Islamic Studies; Philosophy of Religions; Religions in America; Religion, Literature, and Visual Culture; Religious Ethics; and Theology, or through a multidisciplinary course of study designed by the student in consultation with faculty. Through the program and its distinctive interdisciplinary rigor, students develop a sophisticated grasp of methods and theories in a chosen Area, gain a broad understanding of religion as a phenomenon that exceeds any single approach or disciplinary orientation, and join others in the creation of new knowledge.

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

Detailed information on specific requirements can be found in the Doctoral Student Handbook. Doctoral students should consult the Doctoral Student Handbook for a full listing of milestone requirements and degree expectations. Below is an abbreviated list of Area-specific guidelines. Doctoral students must meet Area-specific requirements in addition to programmatic requirements outlined in the Doctoral Student Handbook.

Registration and Residence

Ph.D students are not permitted to take more than four courses per quarter.

During the first four years of the doctoral program, students are in Scholastic Residence. Students are considered in advanced residence in years 5 and beyond. PhD students are required to register full-time during each quarter of active residence (scholastic or advanced). During the coursework phase of the program, students register themselves for courses taken. During the examining and dissertation phases of the program, students are registered for their area’s Advanced Study by the Dean of Students Office.

Area Guidelines for Anthropology and sociology of religion (ASR) Ph.D Students

Course of Study Petition

By the end of the first year of the program, students must have a Course of Study Petition outlining an anticipated program of study that has been approved by the Committee on Degrees. The petition is first reviewed by the student’s Advisor and then by the ASR faculty and any additional examiners named in the petition. The Area Chair refers the petition to the Committee on Degrees via the appropriate form available on the Dean of Students page on the Divinity School website, with the faculty’s recommendation for action, no later than the fifth week of the Spring Quarter of the student’s first year.

Languages

Students should consult the Doctoral Handbook for detailed information about the Divinity School’s language requirement.

Second-Year Progress Conference

The progress (or pre-exam) conference is normally held in the spring quarter of the second year. In ASR, the Adviser, together with the faculty who have agreed to write qualifying examinations for the student, will convene the conference (according to existing guidelines for qualifying examinations, the exam panel must include at least one examiner outside the student’s area of study, and must include four faculty members. A minimum of three faculty members must participate at the pre-exam conference). The conference will include assessment of coursework to date, cogency of the course of study petition, readiness for qualifying examinations, and development of the dissertation project. Students should also prepare a 15-20 pp. double-spaced paper and a cover letter for pre-circulation to members of the pre-exam conference committee at least 3-4 weeks before the conference. Prior to the meeting, students should have discussed their exam topics with their examiners, but reading lists do not need to be finalized. Following the conference, a report from the Adviser and a timeline for the qualifying examinations is submitted to the Dean of Students. Soon after the conference, students should begin to develop their reading lists for all their exams in consultation with their examiners.

Qualifying Examinations

Ph.D students in ASR are required to take four written exams:

- two exams in ASR;
- one exam in another area of the Divinity School;
- one exam in a field of the student’s choice (either in ASR or another area of the Divinity School)

Students must choose faculty members to administer each of the exams in such a way that there are at least three Divinity School faculty members (Core and Associated faculty), including at least two ASR Core faculty members involved in the examinations as a whole. If students wish to have a non-Divinity School, outside faculty member on an exam, a Divinity School faculty member must be a co-examiner on the exam. The co-examiner may also administer one other exam. Students are fully responsible for contacting all desired examiners and obtaining their agreement to supervise a written exam.

See the Ph.D handbook for details on the written and oral examinations. For the oral exam, we require a research paper for pre-circulation to the committee members. This research paper should be based on original research that is related to the dissertation topic. Original research includes fieldwork, archival and media research; a literature review is not sufficient. The paper should be twenty-five to forty pages (typed and double-spaced) and should be submitted to all examiners in the first week of the quarter in which the student plans to take the qualifying examination. Successful completion of the qualifying exams requires passing grades on the written exams, the research paper, and the oral exam.
The ASR exams are:

- ASR1 Anthropology of Religion
- ASR2 Special Topic (of student’s choice in consultation with examiner)
- ASR3 Another special area or thematic exam (of student’s choice in consultation with examiner)

For all ASR exams, Ph.D students must consult their examiners to construct a bibliography that focuses on themes of their choice. Advisers may modify reading selections and volume based on students’ interests and research projects. A good resource to consult for designing a reading list is the journal publication *Annual Review of Anthropology*.

The following is a sample list of thematic clusters to give a general idea of what previous ASR students have read for their exams.

*Classics in the Anthropology of Religion*
- Radcliffe-Brown, Structure and Function in Primitive Society
- Durkheim, The Elementary Forms of Religious Life
- Douglas, Purity and Danger
- Turner, The Ritual Process and The Forest of Symbols
- Weber, The Protestant Ethic and the Spirit of Capitalism
- Geertz, The Interpretation of Culture
- Asad, Genealogies of Religion
- Bourdieu, Outline of a theory of practice

*Nationalism and Religion*
- Anderson, Imagined Communities
- Van der Veer and Lehmann, Nation and Religion
- Hobsbawm and Ranger, The Invention of Tradition
- Gellner, Nations and Nationalism
- Brubaker, Nationalism Reframed
- Chatterjee, The Nation and its Fragments

*Magic, Science, Rationality*
- Malinowski, Magic, Science, and Religion
- Tambiah, Magic, Science, Religion, and the Scope of Rationality
- Levy-Bruhl, How Natives Think
- Evans-Pritchard, Witchcraft, Oracles, and Magic among the Azande
- Tylor, Religion in Primitive Culture

*Religion, Media, Public Sphere*
- Habermas, Structural Transformation of the Public Sphere
- Warner, Publics and Counterpublics
- Meyer, Religion, Media and the Public Sphere
- Stolow, Religion and/as Media
- Hirschkind, The Ethical Soundscape
- de Vries, Religion and Media

*Ritual and Embodiment*
- Foucault, Technologies of the Self
- Hadot, Philosophy as a way of Life
- Turner, The Ritual Process and The Forest of Symbols
- Bourdieu, Outline of a theory of practice
- Mahmood, Politics of Piety

*Colonialism, Postcolonialism, and Religion*
- Comaroff and Comaroff, Of Revelation and Revolution (2 volumes)
- Chatterjee, The Nation and its Fragments
- Viswanathan, Outside the Fold
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• van der Veer, Imperial Encounters
• Chakrabarty, The Politics of Culture in the Shadow of Capital
• Said, Orientalism

Secularism and Secularization
• Taylor, A Secular Age
• Casanova, Public Religions in the Modern World
• Asad, Formations of the Secular
• Agrama, Questioning Secularism
• Anidjar, Secularism
• Mahmood, Religious Difference in a Secular Age
• Fernando, The Republic Unsettled
• Bhargava, Secularism and its Critics

Religion and Economy
• Mauss, The Gift
• Munn, Fame of Gawa
• Marx, The German Ideology and The Fetishism of Commodities
• Weber, The Protestant Ethic and the Spirit of Capitalism
• Miller, Materiality

Area Guidelines for Bible Ph.D Students
Students in the Bible area choose one of four concentrations for their academic program in research and teaching: (1) Hebrew Bible and the Ancient Near East; (2) Hebrew Bible and Early Jewish Literature; (3) Jewish and Christian Bible; or (4) New Testament and Early Christian Literature.

Students formally designate their chosen concentration in the Course of Study Petition.

Languages
In addition to the modern research language required by the Divinity School, the Bible area requires additional languages depending on the chosen concentration.

• Hebrew Bible and Ancient Hear East- Hebrew, Aramaic, Ugaritic, Akkadian, Northwest Semitic dialects (Phoenician, Punic, Moabite), Greek (Koine/LXX)
• Hebrew Bible and Early Jewish Literature- Hebrew, Aramaic, Greek (Koine/LXX), and an additional ANE language (e.g. Akkadian, Ge’ez, etc.)
• Biblical Studies: Jewish and Christian Bible (Hebrew Bible)- Biblical Hebrew, Greek (Koine/LXX), Aramaic, and an additional ANE language
• New Testament and Early Christian Literature- Greek (Attic and Koine), Biblical Hebrew, a third patristic language depending upon research focus (Latin, Coptic, or Syriac)

Second-Year Progress Conference
The progress or pre-exam conference is normally held in the spring quarter of the second year or fall of the third year. The progress conference is held with the student’s panel of examiners for the qualifying examinations, and will normally include assessment of coursework to date, cogency of the course of study petition, readiness for qualifying examinations, and development of the dissertation project. A report from the advisor and a timeline for the qualifying examinations is submitted to the Dean of Students Office following the conference.

Qualifying Examinations
Students should consult the Ph.D handbook to for detailed information about the examining process.

The Bible Area offers the following examinations:

• Bible 1- History and Religion of Israel and its Ancient Near Eastern Setting
• Bible 2- Hebrew Scriptures
• Bible 3- Historical Contexts of Earliest Christianity
• Bible 4- New Testament and Early Christian Literature
• Bible 5- Special field of Hebrew Bible and Ancient New East (e.g. Archaeology, Semitic Languages or Special Culture—Assyrian, neo-Babylonian, Egyptian, etc.)
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- Bible 6- Special field for New Testament and Early Christian Literature (e.g. Hellenistic Judaism, Septuagint, Papyrology, Hellenistic Philosophy, Ancient Rhetoric, Greek and Roman Religion, Early Christian Art and Architecture, etc.)

Exams in the Hebrew Bible and Ancient Near East concentration include:

- Bible 2- Hebrew Bible Literature
- Bible 1 (broader list)- History, Culture, and Religion on the Ancient Near East
- Bible 5- Special field exam: Archaeology, Semitic Languages or Special Culture—Assyrian, neo-Babylonian, Egyptian
- Fourth exam out of area

Exams in Hebrew Bible and Early Jewish Literature concentration include:

- Bible 1- Hebrew Bible History
- Bible 2- Hebrew Bible Literature
- History of Judaism 1- Rabbinic Literature and Interpretation
- Fourth exam out of area

Exams in Biblical Studies: Jewish and Christian Bible concentration include:

- 2 exams in 1 Testament (Bible 1, 2, 3, or 4)
- 1 exam in the other (Bible 1, 2, 3, or 4)
- 1 exam outside the field (in any area of the Divinity School)

Exams in New Testament and Early Christian Literature concentration include:

- Bible 4- New Testament and Early Christian Literature
- Bible 3- History, Culture, and Religion of the Greco-Roman World of late antiquity (broader list)
- Bible 6- Special field exam: Hellenistic Judaism, Septuagint, Papyrology, Hellenistic Philosophy, Ancient Rhetoric, Greek and Roman Religion, Early Christian Art and Architecture, etc.
- History of Christianity 1- History of Christianity

Area Guidelines for History of Christianity (HC) Ph.D Students

Second-Year Progress Conference

The progress conference is normally held in the spring quarter of the second year. In History of Christianity, the progress conference is help with the student’s panel of examiners for the qualifying examinations, and will normally include assessment of coursework to date, cogency of the course of study petition, readiness for qualifying examinations, and development of the dissertation project.

Qualifying Examinations

Students in the area are expected to complete one major course in the four chronological periods of history of Christianity delineated by the exams.

The History of Christianity Area offers the following exams:

- Ancient (to 600 CE)
- Medieval (600-1300)
- Early Modern (1300-1600)
- Modern (1600- present)
- Byzantine Christianity and Visual Culture (ca. 330-1453)

Area Guidelines for History of Judaism (HJ) Ph.D Students

The History of Judaism offers three concentrations: Ancient Judaism, Medieval Judaism, and Modern Judaism. Students in the HJ Area are required to take two and not more than three exams in the concentration while the other one or two exams may be taken in other areas of the Divinity School.

The History of Judaism Area offers the following exams:

- HJ1- Rabbinic Thought and Theology in Late Antiquity
- HJ2- Medieval Jewish Thought and History
- HJ3- Modern Jewish Thought

Area Guidelines for History of Religions (HR) Ph.D Students
The HR area requires all students to participate in a colloquium with the HR faculty approximately midway between entering the field and taking the qualifying examinations. This is not an exam, but a collective evaluation.

Second-Year Progress Conference

The HR Area requires all students to participate in a colloquium with the HR faculty approximately midway between entering the field and taking the qualifying examinations; this moment generally falls during the second year of Ph.D study. This is not an exam, but a collective evaluation of a student’s progress and future course of study. The student should submit an essay that constitutes a serious piece of research, to be discussed at the colloquium; it is often an expanded, or refined, version of a paper submitted for a course. The colloquium paper should, ideally, be empirically grounded in the student’s special area and engage theoretical issues. Students will inaugurate the discussion with a statement of their academic purpose and objectives. The paper will be circulated to all faculty (including associated faculty in HR) and all faculty are invited to take part, but a quorum of three is necessary. Discussion will extend to all to all aspects of the student’s academic performance. The colloquium is intended to provide constructive advice to help the student prepare for qualifying exams and dissertation. In some cases, the faculty may advise the student to transfer to another academic program or to withdraw from the HR program.

Qualifying Examinations

Each HR student will take at least two, and no more than three, HR exams, within the total of four exams, including at least one theory exam and one Special Area exam. Students will choose faculty members to administer each of the exams in such a way that there are at least four Divinity School faculty members, including at least two HR faculty members, involved in the examinations as a whole.

The History of Religions Area offers the following exams:

- HR1- Special Area
- HR2a- Contemporary Theory
- HR2b- Classical Theory
- HR3a- Theory Exam
- HR3b- Special Area 1
- HR3c- Special Area 2
- HR3d- Other Foci

Area Guidelines for Islamic Studies Ph.D Students

Languages

In addition to the Divinity School’s language requirement, students in the Islamic Studies Area must complete coursework in Advanced Arabic, in which there is a sustained engagement with Arabic primary sources, or to have carried out significant independent study at the equivalent level.

Qualifying Examinations

Students in the Islamic Studies Area must take two of the four written examinations in the Area. At least one of the four examinations should be taken in a different area of the Divinity School.

The Islamic Studies Area offers the following exams:

- IS1- Qur’anic Studies
- IS2- Sufi Literature
- IS3- Modern Islam and Power
- IS4- Islamic Reform and Revival (19th-20th c.)
- IS5- Islamic Philosophy

Area Guidelines for Philosophy of Religion (PR) Ph.D Students

Qualifying Examinations

All students in the PR Area are required to take PR1, and one of the two examinations focused in particular thinkers and trends from the twentieth century—either PR2 or PR3. The third exam should emphasize work in the field. For students pursuing a program of comparative work, this will normally be PR4, resulting in a set of exams as follows: PR1, either PR2 or PR3, and PR4.

Students working on Indian Buddhist materials, for example, may take the exam listed in the “Indian Buddhist philosophy of the scholastic period.” For students not pursuing a program of comparative work, the third exams will normally be the second exam in the twentieth-century materials, resulting in a set of exams as follows: PR1, PR2 and PR3.
In some cases, students not pursuing a program in comparative work may select as the third exam one of those offered by the Committee on Constructive Studies (“Metaphysics;” “Hermeneutics and Religious Reflection;” or the one in “Issues in Contemporary Theory”).

The examining committee must include at least three members of the Philosophy of Religion faculty.

The Philosophy of Religion Area offers the following exams:

- **PR1-** The Modern Background
- **PR2-** Anglo-American Philosophy of Religion in the Twentieth Century
- **PR3-** Continental Philosophy of Religion in the Twentieth Century
- **PR4-** Comparative Philosophy of Religion
- **PR4a-** Philosophy of Religions- Indian Buddhist Philosophy of the Scholastic Period
- **PR4b-** Philosophy of Religions- Early Indian Philosophy
- **PR4c-** Philosophy of Religions- Indian Scholastic Philosophies

**Area Guidelines for Religion, Literature, and Visual Culture (RLVC) Ph.D Students**

**Coursework**

Students in the RLVC Area are strongly encouraged to take a minimum of three courses in each of the following areas:

1. History of criticism and theories of interpretation: courses in this area should focus on the theoretical aspects of criticism, including philosophy hermeneutics, aesthetics, and biblical interpretation.
2. Practical literary criticism: courses in the area should focus on the analyses of figures, texts, and/or specific genres.
3. General studies in religion: courses in this area should cover such topics as theories of religion, the relation of religious inquiry to the human sciences, and specific philosophical, theological, and historical problems.

**Qualifying Examinations**

RLVC students select their exams in consultation with their faculty advisor. When doing so, the student establishes a provisional list of readings for the RLVC written exams. This list may undergo revision as the student proceeds through the course of study. Because all RLVC faculty participate in the writing of all exams for students concentrating in the area, RLVC students should consult each RLVC faculty member concerning their bibliographies after consulting with their advisor and prior to finalization in the course of study petition. No later than the quarter preceding the examination, the student finalizes the reading lists for Religion and Literature exams with the advisor, and distributes copies of these to all members of the Religion and Literature faculty.

Students in other Areas who elect to take an exam in RLVC may elect to take any one of the available RLVC examinations; in this case, the student will work with one RLVC faculty member to develop a book list appropriate for a particular exam, and that faculty member will be the sole examiner. No later than the quarter preceding the examination, the student finalizes the reading lists for Religion, Literature, and Visual Culture exams with the examiner. All written examinations are open book and four hours in length, and will involve answering at least one, but no more than three questions.

All RLVC students are required to take RLVC 1 and RLVC 2. Given the demands of the academy, RLVC students should develop substantial expertise in a more traditional field in the academic study of religion. Such expertise should be reflected in the other two exams the student selects.

The Religion, Literature, and Visual Culture Area offers the following exams:

- **RLVC 1-** Theories of Criticism
- **RLVC2-** Genres of Literature and Case Studies

**Area Guidelines for Religions in the Americas (RAME) Ph.D Students**

**Qualifying Examinations**

All RAME students are required to take RAME 1 and RAME 2. RAME students should choose the other two exams in consultation with the advisor and will articulate that plan in the Course of Study Petition. A student who plans to focus on Christian traditions in the United States must also take an exam that focuses on Christianity in another area of the Divinity School, for example, History of Christianity, Religious Ethics, Theology, or Religion, Literature, and Visual Culture. Students focusing on non-Christian traditions must take an exam on that tradition in another area of the Divinity School.

The Religions in the Americas Area offers the following exams:
• RAME1- The Religious History of the United States and Colonial North America
• RAME2- Secularization, Pluralism, and Migration in America

Area Guidelines for Religious Ethics (RETH) Ph.D Students

Qualifying Examinations

RETH students must take three written examinations in the Area, and one outside the Area. All RETH students are required to take RETH 1 and RETH 2. Students are to choose one examination among the remaining four examinations offered by the Area and one elective examination outside the Area. Each RETH exam is four hours long, closed book.

Each exam is drafted by two members of the Area's faculty and will be read by all full-time faculty members of the Area. All full-time faculty members will sit for the student's oral defense.

The Religious Ethics Area offers the following examinations:

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

Examining rules that matriculated into the Ph.D Program before 2017: RETH students will take three written examinations in the Area, including at least two of the following: RETH 1: Philosophical Ethics; RETH II- Theological Ethics; RETH III: Ethics and Political Life. The student must select another, third examination from those offered by the Area:

• Religious Ethics I: Philosophical Ethics
• Religious Ethics II: Theological Ethics
• Religious Ethics II: Ethics and Political Life
• Religious Ethics IV: Ethics and the Social Sciences
• Religious Ethics V: Comparative Religious
• Ethics Religious Ethics VI: Moral Problems

Area Guidelines for Theology (THEO) Ph.D Students

Qualifying Examinations

All THEO students must take three written examinations in the Area, and one outside the Area. Exam selections should be determined, in consultation with relevant faculty, on the basis of the student's intended scholarly focus in the field. All THEO students are required to take at least three of three exams in the History of Christian Thought—Exams 1, 2, and 3.

The Theology area offers the following examinations:

• THEO 1- History of Christian Thought, 150-1325 (Ancient and Medieval)
• THEO 2- History of Christian Thought, 1277-1600 (Early and Modern)
• THEO 3- History of Modern Religious Thought (1600-1950)
• THEO 4- A Constructive Theological Perspective (e.g. liberation, feminist, mystical, process theologies)
• THEO 5- Theological Ethics/Moral Theology
• THEO 6- A Major Theologian of Doctrine (e.g. Augustine, Christology)

Orals Paper

In addition to taking the written examination, Theology students will submit for the oral examination a research paper that typically engages a thinker or problem, relevant primary materials, and also important secondary scholarship with respect to the student's scholarly aspirations. This paper is to be no longer than twenty-five, double-spaced pages, and must follow rubrics of The Chicago Manual of Style.

As a preface to the paper, students must submit a one-page summary of the significant of the paper in light of the student's future work in the area. This statement should include: (1) a summary of the thesis of the paper; (2) a statement of how this paper relates to the student's current theological interests. The completed paper and preface should be distributed to all examiners at least two weeks before the oral examination.

Academic Probation Policy for Doctoral Students

The Divinity School Committee on Degrees reviews the academic progress of all doctoral students. Any student who fails to make satisfactory academic progress as evidenced by failing grades; failure to attain
milestones as stipulated in this document or in the student’s (1) Course of Study Petition, (2) Second-Year Review timeline, or (3) Dissertation Proposal; or through assessment via annual student progress reviews, may be subject to academic probation by the Committee on Degrees. If probation is warranted and administered, the student will be notified in writing by the Committee on Degrees regarding a) what is required to regain good academic standing and b) the deadline for doing so, normally 1-2 quarters. Failure to meet the terms of probation will result in the student’s withdrawal from the program. A student may only be on probation once during their course of study. If a student who has already been on probation subsequently fails to achieve satisfactory academic progress a second time, the Committee on Degrees may withdraw the student from the program.

Of course, there are personal and/or medical situations that may require reconsideration of these milestone deadlines for students and candidates. These individual cases will be considered through the lens of University policies pertaining to leaves of absence, milestone extensions, and academic modification by the Dean of Students who will consult with the Director of Doctoral Studies and inform the Committee on Degrees about such extensions. The Committee on Degrees may also grant a milestone extension on its own authority.

**Dual Ph.D Programs**

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

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

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

**Certification in Religious Leadership for Ph.D Students**

Ph.D students in the Divinity School with an interest in ministry may apply to complete a year of coursework and field work leading to the granting of a certificate in religious leadership. This program is intended for students whose ultimate educational and professional goals require scholarly attainment in one of the fields of religious studies, and who also desire the professional educational qualifications for religious leadership.

To enter the program, a student must have the consent of their academic advisor, the Director of Ministry Studies, and Committee on Degrees. Students must submit a minor petition to the Committee on Degrees prior to the desired certification year. Before receiving the certification, the student must complete all requirements for the Ph.D degree, including the dissertation.

**DIVINITY SCHOOL PRIZES**

The Divinity School recognizes student achievements through a variety of prizes.

**Suzan Colver-Rosenberger Educational Prize**

This award is presented annually in rotation to a Ph.D. student in education, theology, and sociology. The object of the prize is to stimulate constructive study and original research and to develop practical ideas for the improvement of educational objectives and methods or the promotion of human welfare. The most recent prize winner from the Divinity School is Russell Johnson (2019).

**The Tikva Frymer-Kensky Memorial Prize**

This award is awarded to students who have written the most accomplished essay integrating the materials and insights of at least two of the fields to which Professor Frymer-Kensky’s own scholarship contributed:
Hebrew Bible, Biblical law, Ancient New Eastern Studies, and ritual and/or feminist theology. Recent winners include:

- 2019- David Ridge
- 2018- Sun Bok Bar

**Milo P. Jewett Prize**

When available, this prize awarded “to that members of the student body of the Divinity School who shall be pronounced by competent judges to have submitted the best-written paper translating, interpreting, or applying to a contemporary situation the Holy Scriptures, or a passage therefrom, regard being had to the most effective expression of the meaning and spirit of the sacred text.” In recent years, the money has also funded travel for research by advanced students in Bible. Recent winners include:

- 2014- Steven Michael Grafton Philp
- 2013- Kelli Anne Gardner
- 2012- Jordan Skornik

**John Gray Rhind Award**

This award is presented annually to an advanced student in the ministry program who excellence in academic and professional training gives notable promise of a significant contribution to the life of the church. Recent winners include:

- 2020- Katherine Gerike and Victoria Wick
- 2019- Sarah Lusche and Sara Lytle
- 2018- Lucas Allgeyer
- 2017- Saeed Richardson
- 2016- Marcus Christian Lohrman

**J. Coert Rylaarsdam Prize**

This prize is awarded to a deserving Divinity School student who has made special efforts to promote interfaith relations with particular reference to the Christian, Jewish, and Muslim traditions. These efforts may be curricular or extracurricular. Recent winners include:

- 2019- Caroline Anglim
- 2018- Yitzhak Bronstein and Dahlia Herzog

**The Divinity School Diversity & Inclusion Student Paper Award**

This award recognizes academic work by students that represents a diversity of thought or perspective. This could include research on topics as gender, sexuality, race, disability, among others or it could include alternative methodologies like feminist ethnography. This award helps to stimulate new forms of academic knowledge around diversity, equity, and inclusion that often stand outside the disciplinary mainframe of the study of religion. Recent winners include:

- 2020- Mark Lambert

**The Divinity School Prize for Excellence in Teaching**

This award recognizes Ph.D students that demonstrate excellence in teaching and learning. Recent winners include:

- 2020- Seema Chauhan and Christine Trotter
- 2019- Cathleen Chopra-McGowen, Kelli Gardner, Elizabeth Sartell, and Yonantan Shemesh
- 2018- Emily Crews, Aaron Hollander, Russell Johnson
- 2017- Katherine Mershon and Michael LeChevallier

**ANTHROPOLOGY AND SOCIOLOGY OF RELIGION COURSES**

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

This seminar explores conversations and debates in the anthropology of Christianity. We will engage ethnographic approaches to Protestantism, Catholicism, and Orthodoxy in various geographic regions. We will also cover related subjects such as language ideology, media, economy, colonialism, nationalism, and globalization.

Instructor(s): Angie Heo

Terms Offered: Winter

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

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

Equivalent Course(s): SOCI 20232, SOCI 30232

AASR 30501. Magic, Science, and Religion. 100 Units.
The relationship between the categories of magic, science, and religion has been a problem for modern social science since its inception in the nineteenth century. In the first half of this course, we will critically examine some of the classical and contemporary approaches to these concepts. In the second half, we will explore a number of detailed historical and ethnographic studies about modern phenomena that call some of the fundamental assumptions behind these categories into question.
Instructor(s): A. Doostdar Terms Offered: Spring
Equivalent Course(s): ANTH 23906, KNOW 28900, RLST 28900

AASR 32900. Classical Theories of Religion. 100 Units.
This course attempts to historicize the modern academic study of religion by studying systems of classification from many different regions, times, and traditions. Beginning with premodern forms of knowledge, the first half of the course seeks to understand the genres of polemic, doxography, ethnology, and comparativism. Special attention is given to the entwining of race and religion under early modern imperial regimes. The latter half of the course looks at how concepts of religion feature in modern social theory from the nineteenth and twentieth centuries.
Instructor(s): Anand Venkatkrishnan Terms Offered: Autumn
Equivalent Course(s): ANTH 35005

AASR 33000. Problems in the Anthropology of Religion 1. 100 Units.
A two-quarter course sequence surveying of some of the key problems in the anthropology of religion. Topics include belief, meaning and interpretation, ideology, power, embodiment, rationality, alterity, and the politics of representation.
Instructor(s): Alireza Doostdar Terms Offered: Autumn
Equivalent Course(s): RLST 27640

AASR 33100. Problems in the Anthropology of Religion 2. 100 Units.
The second course in a two-quarter course sequence surveying of some of the key problems in the anthropology of religion. Topics include belief, meaning and interpretation, ideology, power, embodiment, rationality, alterity, and the politics of representation.
Instructor(s): Alireza Doostdar Terms Offered: Winter
Prerequisite(s): PQ: Problems in the Anthropology of Religion 1
Equivalent Course(s): RLST 27645

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

AASR 34410. Anthropology of Religion I. 100 Units.
This course surveys various methods and topics in the study of religion in the social sciences. We will begin with social evolutionist models, moving to the interpretive cultural turn and genealogical approaches. Classic analytics raised in the field of anthropology include ritual and tradition, semiotics, arts and performance, embodiment, authority and agency. We will also engage recent debates around the sociology of conversion, secularisms, the idea of ‘world religions’, and politics of religious difference, religious violence and global religious movements.
Instructor(s): Angie Heo Terms Offered: Autumn
Equivalent Course(s): ANTH 35031, HREL 34410

AASR 34411. Anthropology of Religion. 100 Units.
How do anthropologists study religion? This course is an introduction to classic concepts that have defined the social scientific study of religion such as ritual, taboo, transcendence, embodiment, and enchantment. To grasp how fieldwork is paired with theory, we will engage ethnographic writings on Orthodox Christianity in northern Ethiopia, Afro-Caribbean Santería in Chicago, and Islamic jinn veneration in Delhi India. We will further examine various themes in the socio-cultural inquiry of contemporary religion including asceticism, sexuality, sectarianism, and political theology.
Instructor(s): A. Heo Terms Offered: Winter
Equivalent Course(s): RLST 27650, ANTH 23911

AASR 37570. Bodies, Gifts, and Commodities. 100 Units.
This course presents a survey of anthropological theories of gifts and commodities and how they have been used to explain exchanges involving the human body. We will consider various forms of labor, including sex work and paid surrogacy, exchanges enabled by modern biotechnologies, such as organ and tissue donation, as well as
other contexts where the body is objectified and fragmented, such as in the discovery and marketing of genetic materials and processes.

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

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

TBD
Equivalent Course(s): SOCI 40203

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

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

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

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

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

Instructor(s): Angie Heo Terms Offered: Autumn
Equivalent Course(s): ANTH 42418

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

TBD

**AASR 42111. Spirits of Capitalism. 100 Units.**

TBD

**AASR 42200. Comparative and Global Christianities. 100 Units.**

TBD

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

TBD

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

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

Instructor(s): Angie Heo Terms Offered: Spring
Equivalent Course(s): RLIT 42410

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

TBD

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

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

Instructor(s): Alireza Doostdar Terms Offered: Winter
Note(s): Class limit to 15 students
Equivalent Course(s): ANTH 35030, ISLM 42802

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

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

Instructor(s): Christian Wedemeyer Terms Offered: Spring
Prerequisite(s): PQ: HREL 32900 / AASR 32900 "Classical Theories of Religion"
Equivalent Course(s): HREL 42907

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

TBD

Equivalent Course(s): ANTH 42445
AASR 43005. Is Modernity Disenchanted? 100 Units.
One of the dominant topoi in twentieth-century social science was what Max Weber famously called the “disenchantment of the world,” the idea that with industrialization, the entrenchment of capitalism, the dominance of the modern bureaucratic state, and the rise of modern science, religion and “magicality” would gradually wither away. This course examines such arguments in relation to the pervasive evidence that magicality persists around precisely those sites most intimately associated with modernity’s rationality and progress: the market, science and technology, and the state. Readings will be from anthropology, history, religious studies, and social theory.
Instructor(s): Alireza Doostdar Terms Offered: Spring
Note(s): Class limit to 15 students
Equivalent Course(s): ANTH 43005

AASR 43202. Revelation or Revolution? The Question of Interior Worlds. 100 Units.
TBD
Equivalent Course(s): GNSE 43202, RAME 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.
Instructor(s): Alireza Doostdar Terms Offered: Winter
Prerequisite(s): By permission only. Students should write a one-paragraph statement about why they would like to take this course and what kind of prior preparation they have.
Equivalent Course(s): RLST 23310, ANTH 42450, ISLM 43310, GNSE 43310, GNSE 23010

AASR 43500. Islamic Jurisprudence, Reason, and the State. 100 Units.
This course will examine anthropological approaches to the study of Islamic jurisprudence and its transformations in the modern context. This may be of interest to students interested in both Sunni and Shi’i jurisprudence, though the emphasis will be on Twelver Shi’i legal reasoning.
Instructor(s): Elham Mireshghi Terms Offered: Autumn
Prerequisite(s): Students should be familiar with Anthropological approaches to the study of both Islam and the state.
Note(s): This course is open to undergrads ONLY by Petition.
Equivalent Course(s): ISLM 43500, NEHC 43500, ANTH 42815

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.
Instructor(s): Angie Heo Terms Offered: Autumn
Note(s): This course is open to undergrads by Petition only.

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): PHIL 53356, SOCI 50081, SCTH 50058

AASR 50087. Max Weber’s Sociology of Religion. 100 Units.
Max Weber is perhaps the one undisputed classical figure in the discipline of sociology today. His reputation is to a large extent based on his historical and comparative studies of the “economic ethics” of the world religions and on the formulation of a systematic approach for the historical-sociological study of religion (in the relevant chapter of his “Economy and Society”). The seminar will start with a close reading of the religion chapter in “Economy and Society” and then continue with selections from his comparative studies. The focus of interest will not only be on Weber’s theory, but also on the present state of research on the questions Weber was dealing with.
Instructor(s): H. Joas Terms Offered: Not offered 2013-14
Equivalent Course(s): SCTH 50087, SOCI 50087

AASR 50088. Axiality, Evolution, and Modernity. 100 Units.
This seminar will consider the current state of theoretical debate regarding two classic problematic notions in social theory—Evolution, and Modernity; how they relate to one another; and how both relate to the notion of Axiality as treated seminally in the latter writings of the late S. N. Eistenstald and in The Axial Age and its
Consequences (2012) edited by Robert Bellah and Hans Joas. Highly recommended prerequisite: Familiarity with Max Weber’s Sociology of Religion and/or participation in the course on that subject offered concurrently by Hans Joas. The seminar will meet once a week for 2 1/2 hours.
Instructor(s): D. Levine Terms Offered: Spring
Prerequisite(s): Familiarity with Weber’s Sociology of Religion and/or participation in SOCI 50087
Equivalent Course(s): SOCI 50088

AASR 50201. New Narratives of Secularization and Sacralization. 100 Units.
TBD
Equivalent Course(s): SCTH 50201, SOCI 50101

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

AASR 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.
Instructor(s): Hans Joas Terms Offered: Spring. Course will be taught autumn 2021
Equivalent Course(s): SCTH 50213, SOCI 50124

AASR 51000. ASR Proseminar. 100 Units.
This course is an intensive reading and writing seminar designed to strengthen skills of close interpretation, argument-driven discussion, and research writing. We will engage classic texts in the social sciences of religion and workshop student papers relevant to dissertation development.
Instructor(s): Angie Heo Terms Offered: Spring
Prerequisite(s): This course is open to PhD students in the Anthropology and Sociology of Religion only.

AASR 52808. Sovereignty, Intimacy, and the Body. 100 Units.
A close exploration of relationships between state power and everyday forms of embodied sociality, ethics, and intimacy. Readings will include selections from some or all of the following authors: Asad, Berlant, Foucault, Kantorowicz, Santner, Siegel, and various ethnographies.
Instructor(s): Alireza Doostdar Terms Offered: Winter
Prerequisite(s): Permission of instructor, and at least 1 previous course in ANTH or AASR
Note(s): Class limit to 10 students
Equivalent Course(s): HREL 52808

AASR 54000. Ethnographic Methods. 100 Units.
This is a writing-intensive seminar for 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.
Instructor(s): Alireza Doostdar Terms Offered: Spring
Prerequisite(s): By permission only. First preference will be given to PhD students.
Equivalent Course(s): ANTH 53530

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

BIBLICAL STUDIES COURSES

BIBL 31000. Introduction to the Hebrew Bible. 100 Units.
The course will survey the contents of the Hebrew Bible, and introduce critical questions regarding its figures and ideas, its literary qualities and anomalies, the history of its composition and transmission, its relation to other artifacts from the biblical period, its place in the history and society of ancient Israel and Judea, and its relation to the larger culture of the ancient Near East.
Instructor(s): Simeon Chavel Terms Offered: Autumn
Note(s): This course counts as a Gateway course for RLST majors/minors.
Equivalent Course(s): HIJD 31004, NEHC 20504, RLST 11004, NEHC 30504, JWSC 20120

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.

Instructor(s): Stuart Creason Terms Offered: Spring
Equivalent Course(s): RLIST 21215, ISLM 31215, HIJD 31215, NEHC 31215, JWSC 21215, NEHC 21215

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

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

Instructor(s): Avraham Faust Terms Offered: Spring
Equivalent Course(s): NEAA 43221, HIJD 43221

BIBL 32700. Law in Biblical Literature. 100 Units.

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

Instructor(s): Jeff Jay Terms Offered: Winter
Prerequisite(s): 1 year biblical Hebrew + 1 course in Hebrew Bible
Equivalent Course(s): FNDL 28205, RLIST 12602

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.

Instructor(s): Erin Galgay Walsh Terms Offered: Spring
Note(s): Open to undergraduate and graduate students; Graduate students may choose to attend weekly translation group
Equivalent Course(s): GNSE 24104, CLAS 36119, RLVС 33000, RLIST 23000, GNSE 34104, CLCV 26119, HCHR 33000, MDVL 23000, ENGL 33809

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.

Instructor(s): Avraham Faust Terms Offered: Spring
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?

Instructor(s): E. Asmis
Terms Offered: Winter
Equivalent Course(s): CLAS 33520, CLCV 23520, RLST 23520, ANCM 43520

BIBL 33900. Introductory Biblical Hebrew I. 100 Units.
This course is the first of a two-quarter sequence designed to introduce students to the language of biblical Hebrew, with special emphasis on the fundamentals of its morphology, syntax, and vocabulary. The course follows a standard textbook supplemented by lectures, exercises, and oral drills aimed at refining the student’s grasp of grammatically sound interpretation and translation. At the conclusion of the two-quarter sequence students will be prepared to take a biblical Hebrew reading course in the spring quarter.
Instructor(s): TBD
Terms Offered: Autumn

BIBL 34000. Introductory Biblical Hebrew II. 100 Units.
This course is the second of a two-quarter sequence designed to introduce students to the language of biblical Hebrew, with special emphasis on the fundamentals of its morphology, syntax, and vocabulary. The course follows a standard textbook supplemented by lectures, exercises, and oral drills aimed at refining the student’s grasp of grammatically sound interpretation and translation. At the conclusion of the two-quarter sequence students will be prepared to take a biblical Hebrew reading course in the spring quarter.
Instructor(s): TBD
Terms Offered: Winter
Prerequisite(s): BIBL 33900 in Autumn Quarter.

BIBL 34210. Jonah and Joel (Biblical Hebrew III) 100 Units.
A classic text-course covering prose narrative and poetic prophecy, attends to grammar, semantics, genre, and history.
Instructor(s): Simeon Chavel
Terms Offered: Spring
Prerequisite(s): Biblical Hebrew I-II
Equivalent Course(s): HIJD 34210, NELC 30062

BIBL 34601. Prophecy in Ancient Israel. 100 Units.
This course examines the idea, practice, and literature of prophecy in the Hebrew Bible and contextualizes these issues by comparing biblical prophecy with its ancient Near Eastern analogues. Students will read and analyze biblical and extra-biblical prophetic texts as well as other texts related to prophecy in order to understand the purposes of ancient Near Eastern prophecy as well as the practices of the prophets themselves (such as analogical ritual performance, divination, and magic). The issues of the preservation of prophetic literature as well as the cessation of prophecy in ancient Israel will also be explored.
Instructor(s): Jeffrey Stackert
Prerequisite(s): A critical Introduction to the Hebrew Bible (all biblical texts will be read in English).

BIBL 35100. Introductory Koine Greek-1. 100 Units.
In this two-course sequence, students will learn the basic mechanics of Koine Greek and begin reading texts from the Greek New Testament and Septuagint. The autumn course and the first three-fourths or so of the winter course will introduce the vocabulary, grammar, syntax, and style of the Greek New Testament, and to a limited degree those of the Septuagint, after which point we will focus on reading and interpreting a New Testament document in Greek at length. Upon the conclusion of the sequence, students will be able to read and comprehend entire passages of Koine Greek text with the aid of a dictionary. This sequence aims to prepare students to successfully participate in a Greek exegesis course.
Instructor(s): TBD
Terms Offered: Autumn

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.
Instructor(s): TBD
Terms Offered: Winter
Prerequisite(s): Must have taken BIBL 35100 in Autumn quarter.

BIBL 35400. Introductory Koine Greek-3. 100 Units.

BIBL 35900. The Parables of Jesus: Language and Meaning. 100 Units.
An exegesis course in Greek on these rich little narrative nuggets—the parables of Jesus—in the Gospels of Mark, Matthew, and Luke. Each week we will dedicate the first half of class to translating one parable focusing on philology as well as rehearsing basic Koine grammar and common grammatical paradigms. We will then devote the second half of class to interpretation, discussing different hermeneutical approaches to the parables in conversation with a variety of interpreters with the week’s text at the forefront for our consideration. For the
final project, students will choose one parable, for which they will provide an annotated translation and write an interpretive essay.

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

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

Equivalent Course(s): RLST 20912, JWSC 25901

**BIBL 36000. The Johannine Epistles. 100 Units.**

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

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

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

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

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

Instructor(s): Simeon Chavel Terms Offered: Spring

Prerequisite(s): Biblical Hebrew I-II

**BIBL 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.

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

Prerequisite(s): One year of Koine Greek, or equivalent (BIBL 35100, 35300). Various levels can be accommodated; please feel free to consult with instructor.

Note(s): This is the introductory Koine Greek exegesis course.

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.

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

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

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

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

Equivalent Course(s): HIJD 37303
BIBL 37612. Literary Theory and the Hebrew Bible. 100 Units.
Readings in literary theory and in select works of the Hebrew Bible, with special attention to voice and genre. Seminar-style presentations and discussion. Instructor(s): Simeon Chavel Terms Offered: Spring Equivalent Course(s): KNOW 37612, JWSC 21860, RLST 21860

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 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. Instructor(s): Sarah Pierce Taylor and Erin Galgay Walsh Terms Offered: Winter Equivalent Course(s): GSNS 29303, RLVC 39300, HCHR 39300, SIGN 26074, HREL 39300, GSNS 39303, RLST 29300

BIBL 40018. Varieties of the Sublime in Ancient Greek and Roman Thought. 100 Units.
When one thinks about the ‘Sublime’, one ancient text stands out as foundational: Longinus’ On the Sublime. This text had a profound influence on modern aesthetics. It is, however, only part of a rich tradition of ancient ideas about sublimity. This seminar will examine this tradition, which embraces philosophy, religion, and art. The aim of the class is to disentangle various strands of the sublime and examine their interrelationships. Our readings will take us from Plato to the Neoplatonists. They will include: Plato’s Symposium and Phaedrus; selections from the Epicurean Philodemus and the Stoics; Apuleius’ Story of Cupid and Psyche and book 11 of his Metamorphoses; and selections from Plotinus, Porphyry, and Proclus’ Commentary on Plato’s Republic. The topics will include: religious initiation, the use of allegory, and theories of visual and literary beauty. Knowledge of Greek and Latin is not required; but special sessions will be arranged for those who wish to read Greek or Latin texts. Open to undergraduates with the permission of the instructor. Instructor(s): E. Asmis Terms Offered: Spring Equivalent Course(s): CLAS 40018

BIBL 40300. The Gospel Of Luke. 100 Units.
Equivalent Course(s): NTEC 40300

BIBL 40350. The Composition of the Torah. 100 Units.
Detailed textual study of selected passages from the narrative portions of Torah (i.e. in Genesis, Exodus and Numbers) with the aim of illustrating the literary basis for the hypothesis that the Torah has been created by merging four pre-existing sources into one continuous text. Consideration will also be given to the diverse approaches employed by exegetes and critics, whether prior to the rise of the documentary hypothesis or subsequent to and in opposition to it. This course is designed for students with a working knowledge of Biblical Hebrew who have already had a critical introduction to the Hebrew Bible, including the critical approaches to the Torah. If you have any question as to whether you qualify, please consult the instructor.

BIBL 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, Manichaens, 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. Instructor(s): Erin Galgay Walsh Terms Offered: Autumn Equivalent Course(s): CLCV 23820, RLST 20360, CLAS 33820, HCHR 40360

BIBL 40400. Ekphrasis: Art & Description. 100 Units.
This course explores the rich tradition of ekphrasis in Greco-Roman and Christian antiquity - as it ranges from vivid description in general to a specific engagement with works of art. While the prime focus will remain on texts from Greece and Rome (both prose and verse) - in order to establish what might be called the ancestry of a genre in the European tradition -- there will be opportunity in the final paper to range beyond this into questions of religious writing about art, comparative literature, art (history) writing and ekphrasis in other periods or contexts. The course is primarily intended for graduates - and a reading knowledge of Greek and Latin could not be described as a disadvantage! The course will be taught over 5 weeks in the Spring Quarter on an intensive
schedule. It will be examined on the basis of a paper, due on a subject to be agreed and on a date to be agreed at
the end of the Spring quarter.
Instructor(s): J. Elsner Terms Offered: Spring
Equivalent Course(s): ARTH 40400, RLVC 40400, CLAS 42600, NTEC 40400

BIBL 40506. Martin Buber’s Philosophy 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. We shall explore all genres and study and evaluate Buber’s thinking and contributions to contemporary
thought and theology. 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.
Instructor(s): Michael Fishbane Terms Offered: Spring
Note(s): This course is open to undergrads by Petition.
Equivalent Course(s): HIJD 40506, DVPR 40506, THEO 40506, RLVC 40506

BIBL 40617. Sem: Epictetus/Aurelius. 100 Units.
Both Epictetus’ Discourses and Marcus Aurelius’ Meditations have been philosophical best sellers ever since
antiquity. Both humanize ancient Stoicism. In this seminar, we will look closely at the Greek text to investigate
each author’s unique response to Stoic doctrine. The focus of the seminar will on the creativity of each author
in reshaping Stoic doctrine. We will also look at the reception of these authors in the Renaissance and later.
Prerequisite: the equivalent of two years of Ancient Greek.
Instructor(s): E. Asmis. Terms Offered: Spring
Equivalent Course(s): GREK 40617

BIBL 41000. Amos. 100 Units.
This course is an exegetical study of the biblical book of Amos (in Hebrew).
Instructor(s): Jeffrey Stackert Terms Offered: Autumn
Prerequisite(s): Biblical Hebrew

BIBL 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 aural qualities of original manuscripts
and for a close-up investigation of their codicological features, we will view material preserved in the Goodspeed
Manuscript Collection.
Instructor(s): Karin Krause Terms Offered: Spring
Equivalent Course(s): ARTH 41203, RLVC 41203

BIBL 41508. I & II Chronicles. 100 Units.
This course is an exegetical study of the biblical book of chronicles (in Hebrew).
Instructor(s): Jeffrey Stackert Terms Offered: Winter
Prerequisite(s): Biblical Hebrew

BIBL 42010. Ancient Sexualities and Early Christianity. 100 Units.
A study of ancient Greek and Roman and early Jewish and Christian attitudes toward sex and constructions
of sexuality, especially homosexuality and lesbianism, as well as sexuality as it relates to gender, prostitution,
marrige, 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
Broten, Dale Martin, etc.
Instructor(s): J. Jay Terms Offered: Autumn
Equivalent Course(s): HCHR 42010

BIBL 42210. The Gospel of John. 100 Units.
This is an exegesis course on the Gospel of John, which we will read in its entirety in Greek in conversation with
select scholarship and commentators. In addition to philological analysis, we will forefront narrative criticism
as a methodological lens for interpreting John as a story with close attention to the narrative functions of the
narrator, settings, plot, characters, audience, irony, and metaphor.
Instructor(s): Jeff Jay Terms Offered: Spring
Prerequisite(s): Greek; Introductory Koine Greek in the Divinity School, or equivalent.
BIBL 42220. What is a "Gospel": The Gospel in Literary Context. 100 Units.
A critical examination of different scholarly proposals for understanding the genre and literary context of the four New Testament gospels, which we will read in comparison with several kinds of ancient literature, including Greco-Roman biographies (of Aesop, Cicero, Apollonius, Antony, etc.), "Jewish novels," the Greek romances, aretologies, comedies, tragedies, and works of ancient historiography. Grounding our inquiry in theories of literary genre and mode, as well as in approaches to thinking about the nature of literary dependency, development, and creativity, we will consider among other issues: How and when does the term "Gospel" come to denote written texts? In what way do "Gospels" constitute the emergence of a "new" kind of literature? How is it best to characterize the authors of the Gospels-as collectors, editors, redactors, or creative writers in their own right? Is a Gospel best described as "high" or "low" literature? How do select "apocryphal" or non-canonical "Gospels" fit into this literary picture? Overall, this course provides a step toward understanding, characterizing, and situating early Christian literary culture in terms of the emergence and development of "Gospel" literature.

BIBL 42222. Lesser Known Gospels. 100 Units.
An introduction to the apocryphal gospels. Our primary task will be to read and discuss the primary texts in translation-gospel writings outside of the four canonical New Testament gospels in conjunction with recent scholarship. We will focus on (among others) the Gospels of Peter, Thomas, Mary, the Infancy Gospel of Thomas, the Proto-Gospel of James, as well as other select Jewish-Christian and Nag Hammadi gospel texts.
Instructor(s): S. Chavel Terms Offered: Spring
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 Lukian constructions of masculinity, the role Luke gives to women, the problem of wealth and economics, and Luke's posture toward imperial Rome. For the final project, students may choose one Lukan pericope, for which they will provide an annotated translation and write an interpretive essay.
Instructor(s): J. Jay Terms Offered: Spring
Prerequisite(s): Greek skills (Koine); 2 quarters of the Koine sequence in the Divinity School or equivalent.

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 Lukian 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 Lukian pericope, for which they will provide an annotated translation and write an interpretive essay.
Instructor(s): J. Jay Terms Offered: Spring
Prerequisite(s): Greek skills (Koine); 2 quarters of the Koine sequence in the Divinity School or equivalent.

BIBL 42240. Jesus in History and Memory. 100 Units.
An inquiry into the historical figure of Jesus. What can we know historically about this person, his place of origin in first-century Galilee, his life and death, his teachings (e.g., on law, love, marriage and divorce, family, eschatology), his self-understanding, healings, exorcisms, hopes, or failures? How can we situate Jesus culturally and religiously vis-à-vis early first-century Mediterranean and Palestinian societies, Second Temple Judaism, imperial Rome, or Greco-Roman philosophies? We will examine a variety of scholarly approaches, methods, and answers to these questions, which in turn require serious hermeneutical reflection and decision about the nature and limits of historical knowledge and the hairbreadth lines between written and oral sources, the remembrance of things past, and history (to the degree it is accessible) wie es eigentlich gewesen. We will work carefully with the canonical gospels, "Q," the Coptic Gospel of Thomas, and other valuable non-canonical sources. We will also critically examine the works of major scholars in this area, including Rudolf Bultmann, Albert Schweitzer, Norman Perrin, E.P. Sanders, Gerd Theissen, John Dominic Crossan, John P. Meier, Sean Freyne, James D. G. Dunn, and Daniel Boyarin.
Instructor(s): J. Jay Terms Offered: Spring
Prerequisite(s): Introduction to the New Testament or equivalent will be helpful but is not required; Greek reading skills are not necessary, but opportunity will be provided for their rigorous use for credit.

BIBL 42404. Gospel of Mark. 100 Units.

BIBL 42600. Textual Criticism of the Hebrew Bible: Introduction. 100 Units.
Critical survey of texts of prophetic commissioning or of direct interaction with the deity, in prose and in poetry.
Instructor(s): S. Chavel Terms Offered: Winter

BIBL 42610. Textual Criticism of the Hebrew Bible. 100 Units.
Introduces the materials, tools, methods, and ideas connected with the world of manuscript differences in the Hebrew Bible. Engages the Dead Sea scrolls, the Septuagint, the Masoretic Text, and the Samaritan Pentateuch. Examples range across the Hebrew Bible.
Instructor(s): Simeon Chavel Terms Offered: Autumn
Prerequisite(s): Biblical Hebrew and Greek

BIBL 42906. The Book of Ezekiel. 100 Units.
This text-course will read a representative set of excerpts from The Book of Ezekiel, a unique retrospective account of a prophet's speeches and mimes in the sixth century BCE, around the destruction of Judea and exile of its population. We will treat aspects such as its historical setting, literary frame, real and implied audiences, and mode and mood of prophecy.
Instructor(s): Simeon Chavel Terms Offered: Autumn
Prerequisite(s): 1 year biblical Hebrew + 1 course in 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.

Instructor(s): Erin Galgay Walsh Terms Offered: Autumn
Prerequisite(s): No languages are required, but there will be ample opportunity for students with skills in Greek, Latin, Syriac, and Hebrew to use them.
Equivalent Course(s): NTEC 33200, HCHR 33200

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

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

Instructor(s): Margaret M. Mitchell Terms Offered: Autumn
Prerequisite(s): BIBL32500 (Introduction to the New Testament) or equivalent. There are no language prerequisites, but there will be ample opportunity to exercise skills in Koine Greek and other languages of interpretation.
Equivalent Course(s): NTEC 33200, HCHR 33200

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

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

Equivalent Course(s): HIJD 43100

BIBL 43200. Colloquium: Ancient Christianity. 100 Units.

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

Instructor(s): Margaret Mitchell Terms Offered: Spring
Note(s): This course is open to undergraduates by petition.
Equivalent Course(s): HCHR 43200

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

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

Instructor(s): J. Stackert Terms Offered: Winter
Prerequisite(s): Hebrew required; facility with other ancient Near Eastern languages desirable
Equivalent Course(s): HIJD 42220
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.
Instructor(s): David Martinez Terms Offered: Spring
Prerequisite(s): Three years of Greek
Note(s): This course is open to undergrads by Petition only.
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.
Instructor(s): Jeff Jay Terms Offered: Spring
Prerequisite(s): Intermediate Greek skills (Koine)

BIBL 43600. The Pastoral Epistles. 100 Units.
A Greek exegesis course on three short letters addressed to Paul’s trusted envoys (1 and 2 Timothy; Titus), which will focus on the following questions: the nature, significance, dynamics and authority of Pauline pseudepigraphy; the forms of ethical argumentation in these letters and their relation to Hellenistic philosophy; the social history of Greco-Roman households and their role in early Christian formation; historical reconstruction of the roles of women in the Paulinist communities addressed by these letters (including a reading of the later work, The Acts of Paul and Thecla, which may represent the viewpoint the author is attacking), and the history of interpretation and outsize influence of this small body of texts on Christian thought and practice, down to the present.
Instructor(s): Margaret M. Mitchell Terms Offered: Winter
Prerequisite(s): Greek skills (Koine and/or Attic)

BIBL 43804. Deuteronomy 1-4: Composition, Redaction, Textual Transmission. 100 Units.
This course will examine the complex compositional and textual history of Deuteronomy 1-4. We will consider the role these chapters play in the pentateuchal Deuteronomic source, their relationship with corresponding texts in Exodus and Numbers, and the relevance of the ancient witnesses for understanding their composition and redaction.
Instructor(s): Jeffrey Stackert Terms Offered: Autumn

BIBL 44600. Zion and Zaphon: Biblical Texts from Seventh Century Judah (Chavel) 100 Units.
Students will examine biblical texts on the premise they respond to the astonishing turn of events in the eighth century BCE, in which Assyria dissolved the Israelian kingdom and nearly destroyed the Judean, with: theoretical orientation from history and historiography, memory studies, and literary theory; survey of ancient written and image-based sources; archaeological evidence.
Instructor(s): Simeon Chavel Terms Offered: Autumn
Equivalent Course(s): KNOW 44600

BIBL 44602. Song of Songs. 100 Units.
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.
Instructor(s): Simeon Chavel Terms Offered: Spring
Prerequisite(s): prerequisite: 1 year biblical Hebrew/ BIBL 33900 and BIBL 34000
Note(s): This is the Biblical Hebrew exegesis course.
Equivalent Course(s): HIJD 44602, GNSE 24603, RLST 24602, GNSE 44603, NEHC 44602

BIBL 44700. The Book of Samuel: MT-LXX-DSS. 100 Units.
Introduction to textual criticism (= manuscript analysis) of the Hebrew Bible through comparison of the book of Samuel in the Hebrew Massoretic Text (MT), the Greek Septuagint (LXX), the Dead Sea scrolls, and parallels in the book of Chronicles.
Equivalent Course(s): NELC 30061

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

BIBL 45100. Innerbiblical Exegesis. 100 Units.
This course will explore the phenomenon of literary revision in the Hebrew Bible and, to a limited extent, its precursors and successor texts. In addition to analyzing various examples of innerbiblical exegesis, we will
consider the theoretical issues related to literary revision, including the question of criteria for determining literary dependence and direction of dependence and the intents of texts that reuse source material.
Instructor(s): Jeffrey Stackert Terms Offered: Winter
Prerequisite(s): Strong Biblical Hebrew

BIBL 45250. Christians’ and "Jews", Rhetoric and Reality. 100 Units.
A critical assessment of different scholarly positions on the relationship between "Christians" and "Jews" in the imperial period up until the end of the fourth century (e.g., "the siblings model," "the parting of the ways," the "wave theory model," the "ways that never parted," and others) as tested against close analysis of such literary sources as the letters of Paul, the gospels of Matthew and John, Justin Martyr's Dialogue with Trypho, Melito of Sardis' Peri Pascha, Tertullian's "Against the Jews," various works of Origen, and John Chrysostom's 8 homilies "Against the Jews/Judaizing Christians." Our goal is careful methodological and historiographical analysis of whether or how from such sources we might discern and reconstruct historical reality - local and/or trans-Mediterranean - about persons and groups, and their identities, viewpoints, practices and interactions.
Equivalent Course(s): HCHR 45250

BIBL 45602. Giving and Receiving. 100 Units.
Emphasis will be on care of the indigent. The focus will be textual (classical biblical and rabbinic sources, also some medieval legal codes), but will include comparative issues drawn from anthropology. The larger concern of this course will be on theological matters.
Equivalent Course(s): HIJD 45600

BIBL 45913. Sem: Ancient medical writings in context. 100 Units.
Ancient medicine is intimately linked with philosophical investigation. From the beginning, it fed philosophical theory as well as adapted it to its own use. It also offers a valuable insight into how ordinary humans lived their lives. Medical practice takes us into the homes of the Greeks and Romans, while shedding light on their fears and aspirations. The extant literature is voluminous. There is, first of all, the Hippocratic corpus, a diverse collection of medical writings that drew inspiration from the reputed founder of scientific medicine, Hippocrates. These writings offer a unique insight into the first stages of the creation of a science. Later, Galen established the foundation of Western medicine by his brilliant dissections. As it happens, he was extremely voluble; and he took care to have his spoken words passed on in writing. As a result, we learn much more than just medical theory: we know how physicians competed with one another, and how they related to their patients. In sum, this seminar will study a selection of medical writings, conjointly with some philosophical and literary writings, in an attempt to gauge the intellectual and social significance of ancient medicine. Some knowledge of Greek will be useful.
Instructor(s): E. Asmis Terms Offered: Winter
Equivalent Course(s): CLAS 45913

BIBL 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.
Instructor(s): Instructor TBD Terms Offered: Spring
Prerequisite(s): Students need to have working knowledge of the languages listed above, especially Hebrew and Greek.
Note(s): Course will be remote.

BIBL 46200. Prophetic Vision and Divine Visitation. 100 Units.
Readings in literary theory, followed by a critical survey of texts of prophetic commissioning or of direct interaction with the deity, in prose and in poetry, across the Hebrew Bible.
Instructor(s): S. Chavel Terms Offered: Winter
Prerequisite(s): PQ: One year of Biblical Hebrew

BIBL 46399. The Apocalypse of John: Conflict of Interpretations. 100 Units.
We will examine various and sometimes conflicting hermeneutical strategies for decoding this enigmatic work and accessing its complex symbolism and imagery. The first task will be to gain some purchase on how the Apocalypse of John (a.k.a. Revelation) works as an example of ancient apocalyptic writing in comparison with near-contemporary Jewish apocalypses. We will also examine how this text portrays the Roman imperial regime, with special attention to its critique of the imperial cult and other ways it intersects with and addresses Greco-Roman history, religion, politics, and society. On the other side of this literary-historical analysis we will discuss the contemporary reception of the Apocalypse, focusing on how its critical and subversive theological grammars have been redeployed in modern contexts of political struggle and oppression, for example, in South Africa during Apartheid, as well as its interpretation in critical theories, intercultural interpretations, and environmental ethics. The overall logic of this course forces serious hermeneutical reflection and discussion about the relationship between literary, historical, and constructive readings, as well as between interpretive
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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 rabbit? a religious fanatic? an intellectual? a foe of "religion"? a universalist before his time? a Jewish apostate who vilified his own people? a prophet to the Gentiles like Jonah? a misogynist? an anti-imperial agitator? a clever religious free-lancer? a covenantal theologian? This course will examine scholarly portraits of "the apostle Paul" (as he is known to history) from the 20th and 21st centuries, including also perhaps some forays into the graphic arts and cinema. Students will learn tools for critically analyzing these portraits, their methodologies, their own poetics, and their implications for larger questions about "Christianity," "Judaism," "religion" and "politics," in past and present.

Instructor(s): Margaret Mitchell Terms Offered: Spring
Note(s): Note: open to undergraduates with permission of instructor.

BIBL 46800. Tragedy and the Tragic Vision in Early Jewish and Christian Literature. 100 Units.
We will start by studying the tragic theories of Friedrich Nietzsche, George Steiner, Simone Weil, and David Tracy, with special attention to how each theorist construes the contested relationship between tragedy and the Judeo-Christian tradition, which is viewed variously as hostile or responsive to tragedy, incapable of anything approaching "authentic tragedy" or productive of the best examples of its kind. In light of this conflict of interpretations we will then study, discuss, and closely interpret a variety of early Jewish and Christian texts where tragic drama is appropriated, interpreted, and/or composed, and where the tragic vision in some form is (arguably) alive. Authors to be studied include (among others): Ezekiel the Tragedian (who dramatizes the Exodus in the form of Greek tragic drama), Philo of Alexandria, Paul, Mark, John, Origen, Lucian, and Pseudo-Gregory's Christus patiens (which is an adaptation of poetic material from Euripides' Bacchae for a presentation of Christ's passion and resurrection).

Equivalent Course(s): RLVC 46800

BIBL 46900. Readings in Plutarch's Demonology. 100 Units.
We will read sections of Plutarch's Moralia dealing with the topic of daimones, particularly from the treatise De defectu oraculorum ("On the Decline of the Oracles"). We will also read the major demonological passages from the Greek New Testament and compare the perspectives on the origen, nature, and activities of the daimon.

Instructor(s): David Martinez Terms Offered: Winter
Prerequisite(s): At least two years of Greek required.
Equivalent Course(s): GREK 36918

BIBL 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.

Instructor(s): Michael Fishbane Terms Offered: Spring
Prerequisite(s): Basic proficiency in Rabbinic Hebrew (translation will be supplemented).
Note(s): This course is open to undergrads by Petition.
Equivalent Course(s): THEO 47012, HIJD 47012

BIBL 48002. Haggai, Zechariah, and Malachi. 100 Units.
This is a reading and exegesis course on the prophetic texts of Haggai, Zechariah (chs. 1-8), and Malachi. All texts will be read in Hebrew.

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

BIBL 48116. Seminar: Cicero Orator. 100 Units.
Cicero's culminating essay on oratory is compared with Aristotle's Rhetoric, other rhetorical writings by Cicero, and some of the speeches with the aim of identifying distinctive preoccupations of Latin oratory at the end of the Republic. Topics considered include the influence of philosophy on rhetoric, practice versus theory, teleology in the history of Roman oratory, the construction of Roman auctoritas, and the relation of live performance to publication. Ident. CLAS 48116. Peter White. ARR.
Equivalent Course(s): LATN 48116

BIBL 49800. 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 Heraclides preserved among the Tura papyri. We will of course focus on Origen as the greatest exponent of the allegorical method of biblical interpretation and its Platonic underpinnings. We will also consider carefully the style of his Greek and his position as a Christian apologist.

Equivalent Course(s): GREK 37114

BIBL 49900. The Corpus Hermeticum. 100 Units.
According to Clement of Alexandria Hermes Trismegistus authored 42 "fundamental books" on Egyptian religion. The writings under his name which are extant, dating between the first and third centuries AD, incorporate many styles and genres, including cosmogony, prophecy, gospel, popular philosophy, anthropology,
magic, hymn, and apocalypse. The first treatise in the collection well represents the whole. It tells how the
god Poimandres manifests to his follower a vision, revealing the origin of the kosmos and humanity, and how
archetypal man descends to his fallen state and may be redeemed. We will begin with the Poimandres and then
read other sections of this strange but absorbing body of material (including Books 4, 10, 13 and 16).
Instructor(s): David Martinez Terms Offered: Winter
Prerequisite(s): At least two years of Greek required.
Equivalent Course(s): GREK 37100

BIBL 50400. Early Christian Rhetoric. 100 Units.
An examination of the rhetorics (persuasive strategies) of early Christian literature, and how they were rooted
in the ancient paideia (educational system) and forms of public life in the Greco-Roman world. We shall focus
on significant points of intersection with the Greco-Roman rhetorical tradition in terms of style, invention,
arrangement, memory and delivery, by triangulated close readings each week in Greek of selected early Christian
writings, Greco-Roman rhetorical compositions, and samples of rhetorical theory. The early Christian texts will
range from the Pauline letters to the fourth century, and may include: 1 Thessalonians; Acts 22; 2 Corinthians
10-13; 1 Clement; Irenaeus, Adversus haereses; Justin Martyr, apologiae; Gregory of Nazianzus, Funeris in
laudem Caesarii fratris oratio; Gregory of Nyssa, in diem natalis salvatoris; and John Chrysostom’s de laudibus
sanci Pauli.
Instructor(s): Margaret M. Mitchell Terms Offered: Winter
Prerequisite(s): Strong Greek Skills
Equivalent Course(s): NTEC 50400, HCHR 50401

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

BIBL 51620. The Priestly Religious Imagination. 100 Units.
In this seminar, we will examine the major religious ideas of the pentateuchal Priestly source and related texts
in the Hebrew Bible as a window on the ancient Israelite religious imagination. All biblical texts will be read in
Hebrew.
Instructor(s): J. Stackert Terms Offered: Autumn
Prerequisite(s): Strong Hebrew language skills

BIBL 51800. Exegesis Seminar: 2 Corinthians. 100 Units.
An exegesis course on the Greek text of 2 Corinthians, in which we shall critically test one theory of literary
partition through a close reading in succession of each of the five letter fragments now contained in the redacted
canonical epistle. This allows for a fresh historical reconstruction of an unfolding conflict, and for due attention
to how Paul’s letters and their multiple meanings contributed to it, as he and his earliest readers struggle to
control meaning in the context of suspicion, misunderstanding and dissent. Focal themes: epistolary theory
and practice; the nature, logic and limitations of Pauline rhetoric; the cultural and religious repertoire upon
which Paul draws in these letters (e.g., on boasting, reconciliation, military imagery, anthropology, consolation,
heavenly journeys, fund-raising and gift-giving); the purpose and art of interpretation and its audiences.
Instructor(s): Margaret M. Mitchell Terms Offered: Autumn
Prerequisite(s): Greek skills (Koine)
Equivalent Course(s): NTEC 51800

BIBL 52100. Galatians and James: Traditions in Conflict? 100 Units.
Is salvation by faith or by works (or by some combination of the two)? This seminar will involve a close
exegetical analysis of two early Christian documents, both purportedly letters by first generation Christians,
which use suspiciously similar vocabulary and even invoke the same exemplum (Abraham) to debate this
religious question. First we shall study the historical context, religious world-view, rhetorical purpose and
theology of each document on its own terms, and then test various theories of their literary and historical
relationships with one another, while simultaneously engaging κατὰ πρόσωπον with the long and intertwined
history of reception of both. Ongoing discussion of the nature, purpose, meaning and challenges of a biblical
canon, its authority and negotiability in Christian traditions of thought and practice over time.
Instructor(s): Margaret M. Mitchell Terms Offered: Autumn
Prerequisite(s): Greek skills (Koine)
Equivalent Course(s): HCHR 52100, NTEC 52100

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

BIBL 52800. The Book of Kings: Seminar. 100 Units.
Equivalent Course(s): NEHC 42800

BIBL 52907. Lamentations. 100 Units.

BIBL 53500. Early Christian Biblical Interpretation. 100 Units.
This year the Early Christian Biblical Interpretation seminar will focus on two caches of untranslated Greek
homiletic texts: the Greek homilies on the Psalms by Origen of Alexandria (discovered in 2012, published in a
critical edition in 2015), and homilies by John Chrysostom on "problem passages" in the Pauline epistles. Reading
Origen and Chrysostom alongside one another will allow us to test the accuracy of the traditional divide between
"Alexandrine allegory" and "Antiochene literalism," while also focusing on the various ways that each employs
the traditional school form of problenmata kai lyseis ("problems and solutions") in his interpretive work and its rhetorical presentation.
Instructor(s): Margaret M. Mitchell Terms Offered: Autumn
Prerequisite(s): Advanced Greek skills (Attic and Koine)
Equivalent Course(s): HCHR 53500, NTEC 53500

BIBL 53510. Early Jewish Interpretation of the Hebrew Bible. 100 Units.
Explores Jewish ideas and hermeneutics at Exodus 19-20 and select other biblical texts, in sources from the Septuagint and Dead Sea scrolls through Targumim and Rabbinic literature to Medieval Jewish commentaries.
Instructor(s): Simeon Chavel Terms Offered: Autumn
Prerequisite(s): Biblical Hebrew; Biblical Greek or Aramaic; Professor Approval
Equivalent Course(s): HIJD 53510, NELC 30063

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

BIBL 54700. Critical Methods in the Study of the Hebrew Bible. 100 Units.
Advanced methods seminar in Hebrew Bible.
Instructor(s): J. Stackert Terms Offered: Autumn

BIBL 55100. Hebrew Bible Colloquium. 100 Units.
Students will develop together their written-argument skills by substantially improving and expanding a graded paper from a prior course in Hebrew Bible. The course will entail reading and presenting each other's work, providing together critical feedback, and new research and writing.
Instructor(s): S. Chavel Terms Offered: Winter
Prerequisite(s): PQ: One graded paper from any previous course. Consent required

BIBL 55110. Sources of the Pentateuch. 100 Units.
Seminar for hands-on experience in identifying, "separating," and interpreting sources within the Pentateuch (and Joshua) through varied examples.
Instructor(s): Simeon Chavel Terms Offered: Spring
Prerequisite(s): Biblical Hebrew and Greek
Equivalent Course(s): NEHC 30027

BIBL 55118. The Book of Job. 100 Units.
A critical, multifaceted exploration of this influential and provocative work on justice in God's world.

BIBL 55900. Biblical Historical Texts. 100 Units.
This is a reading course in biblical texts that narrate the past. We will consider the nature of biblical historiography as we read a selection of historical texts from across the biblical canon. All biblical texts will be read in Hebrew.
Instructor(s): Jeffrey Stackert Terms Offered: Spring
Prerequisite(s): One year of Biblical Hebrew

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

COMMITTEE ON THE MINISTRY COURSES

CHRM 35100. Arts of Ministry: Worship and Preaching. 100 Units.

CHRM 35102. Arts of Ministry: Ritual, Worship, Preaching, and Teaching. 100 Units.
This course is the first of a three-quarter sequence introducing students to essential aspects of religious leadership; the sequence is required for second-year MDIV students and complements their work in field education. In this course, students have the opportunity to visit and observe religious practice in several religious communities, as they are reading ritual theory and researching their own traditions’ practices. Weekly “practice labs” offer students the opportunity to practice speaking to and on behalf of religious communities, instruct students on ritual performance, and invite students to engage their classmates in a life cycle ritual of their own construction.
Instructor(s): Cynthia Lindner Terms Offered: Autumn
Prerequisite(s): Second year M.Div students, or by permission from instructor.

CHRM 50202. Advanced Preaching Seminar. 100 Units.

CHRM 50401. Advanced Seminar in Spiritual Care: Defining Health Multidisciplinary Explorations. 100 Units.

CHRM 50402. Advanced Seminar in Spiritual Care: Selves, Families, Communities. 100 Units.
The seminar will delve into systems theory, as so many individuals, organizations and communities are struggling for coherence and effectiveness in a polarized cultural context. We will examine some of the more recent theoretical developments, such as "internal family systems", as well as 'traditional' family systems; couples work; group work; congregations and communities-as-systems. Regular labs will explore cases and work on skills for couples and family work, and negotiating group conflict. Students will develop and workshop their own projects.
Instructor(s): Cynthia Lindner Terms Offered: Spring
Prerequisite(s): Arts of Ministry: Spiritual Care and Counseling; or, permission of instructor

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

HISTORY OF CHRISTIANITY COURSES

HCHR 30200. History of Christian Thought II. 100 Units.
This second class in the History of Christian Thought sequence deals with the period from Late Antiquity until the end of the Early Middle Ages, stretching 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: Boethius and Cassiodorus. 2. The rise of asceticism in the West: the Rule of St. Benedict and Gregory the Great; 3. Connecting East and West: Dionysius the Areopagite and John Scottus Eriugena. 4. Monastic and Scholastic paragons: Anselm of Canterbury, Peter Abelard. 5. High-medieval monastic developments: Cistercians (Bernard of Clairvaux) and Victorines (Hugh and Richard of St. Victor), beguines (Hadewijch) and mendicants (Bonaventure). 6. Scholastic synthesis and spiritual alternatives: Thomas Aquinas, Marguerite Porete and Eckhart.
Instructor(s): Willemien Otten
Terms Offered: Autumn
Note(s): This course is open to undergrads ONLY by Petition
Equivalent Course(s): THEO 30200, HIST 31902

HCHR 30300. History of Christian Thought III. 100 Units.
This course covers the early modern era from the 14th through the 16th century. The emphasis is on intellectual history, particularly that of the reformation and the Council of Trent. The course includes readings from 14th century mystics and late-medieval dissidents such as John Hus, Luther, Zwingli and Calvin, as well as Ignatius of Loyola and the Council of Trent.
Instructor(s): Susan Schreiner
Terms Offered: Spring
Equivalent Course(s): THEO 30300

HCHR 30400. History of Christian Thought IV. 100 Units.
This fourth class in the History of Christian Thought sequence deals with the period from the Council of Trent to the mid-18th Century (1550-1750). Themes to be discussed include the rise of modern theology, the relationship between theology and philosophy, the relationship between faith and reason, and the increasing diversification of modes of theological discourse.
Instructor(s): Ryan Coyne
Terms Offered: Autumn
Equivalent Course(s): THEO 30400

HCHR 30900. 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, 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.
Instructor(s): Kevin Hector
Terms Offered: Autumn
Equivalent Course(s): RSTL 13500, THEO 30700

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

HCHR 32111. Mary and Mariology. 100 Units.
More than a saint but less than God, no figure of Christian devotion other than Jesus Christ has inspired as much piety or excited as much controversy as the Virgin Mother of God. In this course, we will study the development of the Virgin Mary’s image and cult from her descriptions in the Gospels through the modern papal definitions of Marian dogma so as to come to some understanding how and why this woman “about whom the Gospels say so little” has become a figure of such popular and theological significance. We will consider both the medieval flowering of her cult and its dismantling, transformation, transmission, and reinvention in the centuries since.
Instructor(s): R. Fulton Brown
Terms Offered: Autumn
Equivalent Course(s): RLST 22111, HIST 32111, HIST 22111

HCHR 32900. The Italian Renaissance. 100 Units.
Florence, Rome, and the Italian city-states in the age of plagues and cathedrals, Dante and Machiavelli, Medici and Borgia (1250-1600), with a focus on literature and primary sources, the recovery of lost texts and technologies of the ancient world, and the role of the Church in Renaissance culture and politics. Humanism, patronage, translation, cultural immersion, dynastic and papal politics, corruption, assassination, art, music, magic, censorship, religion, education, science, heresy, and the roots of the Reformation. Assignments include creative writing, reproducing historical artifacts, and a live reenactment of a papal election. First-year students and non-history majors welcome.
Instructor(s): A. Palmer
Terms Offered: Spring
Equivalent Course(s): HIST 32900, CLAS 32914, ITAL 22914, CLCV 22914, KNOW 31405, MDVL 22900, ITAL 32914, KNOW 21405, RLST 22900, HIST 22900

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, feministic and literary critique, as well as theology. Students will also analyze medieval and modern poetry with religious themes in light of earlier traditions to reflect on the poetry and the religious imagination more broadly.

Instructor(s): Erin Galgay Walsh Terms Offered: Spring
Note(s): Open to undergraduate and graduate students; Graduate students may choose to attend weekly translation group
Equivalent Course(s): BIBL 43100, NTEC 33200

HCHR 33200. Interpreting the Gospel According to Matthew. 100 Units.
An exegesis course on “the church’s gospel,” which will seek to create a constructive conversation between modern redaction-critical readings of Matthew as a document forged in heated interaction with a specific historical context (particularly defined by the inter-/intra-Jewish polemics and the emergence of the “ekklesia” as distinct from the synagogue) and the history of interpretation and effects of this gospel in the ancient church and up to the present, including film. Each student will select an interpreter or interpretation—ancient, medieval, modern, post-modern—to impersonate in class discussions.

Instructor(s): Margaret M. Mitchell Terms Offered: Autumn
Prerequisite(s): BIBL32500 (Introduction to the New Testament) or equivalent. There are no language prerequisites, but there will be ample opportunity to exercise skills in Koine Greek and other languages of interpretation.
Equivalent Course(s): BIBL 43100, NTEC 33200

HCHR 34900. The Age of Walter Rauschenbusch: History and Historiography of the Social Gospel. 100 Units.
This course is an intensive analysis of the origins, development, and historical significance of the Social Gospel as a religious and social reform movement in America. Particular emphasis is devoted to the theological works of Walter Rauschenbusch and broader intellectual and cultural developments in the US from the 1880s to the 1920s. Some basic knowledge of the history of biblical interpretation is helpful to make sense of the theological and biblical controversies of the time period. Some attention in class and in the readings will be devoted to the origin of these developments as a factor in the emergence of the Social Gospel.

Instructor(s): Curtis Evans Terms Offered: Autumn
Equivalent Course(s): RAME 34900

HCHR 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 in their writings. Some attention in class and in the readings will be devoted to the origin of these developments as a factor in the emergence of the Social Gospel.

Instructor(s): Erin Galgay Walsh Terms Offered: Autumn
Equivalent Course(s): RLST 16500, NEHC 36500, GNSE 36505, NEHC 26500, BIBL 36500, GNSE 26505

HCHR 37106. Race and Religion: Judaism, Christianity, and Islam. 100 Units.
What does race have to do with religion? This course will explore how racial concepts - ideas about the transmission of characteristics through blood and lineage - emerged in Judaism, Christianity, and Islam, often in response to episodes of large-scale conversion. The word “race” was itself first applied to humans in response to one of these episodes: the mass conversions of Jews and Muslims to Christianity in late medieval Spain. We will study this and other episodes, beginning with early Christianity and early Islam, and concluding with conversions to Islam in South Asia, and of enslaved Africans and native peoples to Christianity in the New World, in order to ask how these episodes of conversion influenced the mapping of culture (religion) onto reproduction (nature, biology). Did they effect the racialization of religion? and what influence did these mappings have on racial concepts in modernity?

Instructor(s): David Nirenberg Terms Offered: Winter. Course to be taught Winter 2020
Prerequisite(s): Undergrads by consent of instructor.
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, Carlsstadt, Franck, the Anabaptists, and Catholic thinkers such as Juan de Valdés, Ignatius of Loyola and Teresa of Avila.
Instructor(s): Susan Schreiner Terms Offered: Spring
Equivalent Course(s): THEO 37500

HCHR 39200. Latin American Religions, New and Old. 100 Units.
This course will consider select pre-twentieth-century issues, such as the transformations of Christianity in colonial society and the Catholic Church as a state institution. It will emphasize twentieth-century developments: religious rebellions; conversion to evangelical Protestant churches; Afro-diasporan religions; reformist and revolutionary Catholicism; new and New Age religions.
Instructor(s): D. Borges Terms Offered: Autumn
Equivalent Course(s): RLST 21401, CRES 39000, HIST 39000, LACS 39000, HIST 29000, LACS 29000, MAPS 39200, CRES 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 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.
Instructor(s): Sarah Pierce Taylor and Erin Galgay Walsh Terms Offered: Winter
Equivalent Course(s): BIBL 39300, GNSE 29303, RLVC 39300, SIGN 26074, HREL 39300, GNSE 39303, RLST 29300

HCHR 39522. Europe’s Intellectual Transformations, Renaissance through Enlightenment. 100 Units.
This course will consider the foundational transformations of Western thought from the end of the Middle Ages to the threshold of modernity. It will provide an overview of the three self-conscious and interlinked intellectual revolutions which reshaped early modern Europe: the Renaissance revival of antiquity, the “new philosophy” of the seventeenth century, and the light and dark faces of the Enlightenment. It will treat scholasticism, humanism, the scientific revolution, Bacon, Descartes, Hobbes, Locke, Voltaire, Diderot, and Sade.
Instructor(s): A. Palmer Terms Offered: Autumn
Prerequisite(s): Students taking FREN 29322/39322 must read French texts in French.
Note(s): First-year students and non-History majors welcome.
Equivalent Course(s): KNOW 39522, KNOW 29522, HIST 39522, FREN 39322, FREN 29322, SIGN 26036, RLST 22605, HIST 29522

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 discussions from Classical Antiquity before examining the new directions Christian writers followed as they staged debates with pagans, Jews, Manichaens, 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.
Instructor(s): Erin Galgay Walsh Terms Offered: Autumn
Equivalent Course(s): CLCV 23820, RLST 20360, BIBL 40360, CLAS 33820

HCHR 40608. Becoming Modern: Religion in America in the 1920’s. 100 Units.
Terms such as “acids of modernity” and the “modern temper” were commonly used in the 1920s to describe a new phenomenon in American history. Historians still regard the 1920s as a significant moment in US History, even while revising older narratives that viewed such changes as leading to a decline in church attendance and religious practice. In the 1920s, the nation struggled with the effects of massive immigration, decades of urbanization, and significant cultural and social changes that had profound implications for religious practice and belief. This course takes an extended look at the 1925 Scopes Trial, the fundamentalist modernist controversy, and the intellectual and cultural challenges to traditional religious beliefs and practices.
Instructor(s): Curtis Evans Terms Offered: Autumn
Equivalent Course(s): RAME 40608

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

HCHR 41102. Dialogue in the Middle Ages. 100 Units.
Dialogue was a crucial part of religious pedagogy in the Middle Ages, and was used in a wide range of genres, including hagiography, anti-Jewish polemic, and philosophical conversation. This class will investigate the practice of written dialogue across a broad range of texts, covering the period from Gregory the Great’s Dialogues to later medieval scholastic disputation. We shall also consider the relationship between written dialogue and public performance. Reading knowledge of Latin is helpful but not required.
Instructor(s): Lucy Pick Terms Offered: Winter
Equivalent Course(s): THEO 41102

HCHR 41401. Gender, Power and Religion in Medieval Europe (800-1100) 100 Units.
This course will examine the intersection of religious and secular power and the way these were reflected in and shaped by the gender systems of early medieval Europe. Topics to be studied include Kantorowicz’s notion of “the king’s two bodies,” royal men and women, women and memorial culture, lineage and gender, marriage, and monastic culture. We will examine the Carolingian world and its aftermath, Ottonian Germany, Anglo-Saxon England, Hungary, and the early Spanish kingdoms.
Equivalent Course(s): HIST 42701, GNSE 41400

HCHR 41604. The Cult of Relics in Byzantium and Beyond. 100 Units.
The cult of relics played a vital role in Byzantine culture and, consequently, left a strong imprint on the artistic production. Not only did the veneration of relics find expression in personal devotion, but the image of the Byzantine court was largely modelled on the claim that the emperors possessed the most precious of all sacred remains, first and foremost those associated with the Passion of Christ and the Virgin Mary. The outstanding treasure of relics housed in the imperial palace contributed to the understanding in the medieval Christian world of Constantinople as the “New Jerusalem.” We will begin our investigation in the ancient Near East, where major centers of pilgrimage developed from the fourth century on. These sites considerably fueled the early Byzantine cult of relics and the associated artistic production. The chief focus of the seminar will be on the major urban centers of the Byzantine Empire, especially the capital city of Constantinople. We will closely study different types of reliquaries manufactured in the Byzantine Empire over the centuries and investigate how their design responded to devotional needs, ritual practice and political claims. Historical developments and primary texts (in English translation) will be addressed throughout to better understand the circumstances of the acquisition of relics and the motivations guiding their veneration.
Instructor(s): Karin Krause Terms Offered: Spring
Equivalent Course(s): 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): FNDL 23113, THEO 41300, RLST 20702

HCHR 42010. Ancient Sexualities and Early Christianity. 100 Units.
A study of ancient Greek and Roman and early Jewish and Christian attitudes toward sex and constructions of sexuality, especially homosexuality and lesbianism, as well as sexuality as it relates to gender, prostitution, marriage, and virginity. We will closely examine and discuss many of the most important primary sources for these issues from the non-Christian world, including texts by Aeschines, Plato, Lucian, Ovid, Juvenal, Martial, Musonius Rufus, and Philo. In light of the map that emerges by examining these forms of erotic subjectivity in the premodern cultures of Greece and Rome, we will then focus on analyzing several Christian primary sources, including parts of Paul’s epistles and the Gospel of John, and selections from Clement of Alexandria, John Chrysostom, and others. We will have the opportunity to think about Michel Foucault’s revolutionary complication of the whole notion of “sexuality” as it relates to conceptions of desire, pleasure, and the self as we interpret and analyze several of the primary sources with which Foucault himself worked. We will also have the opportunity to assess the scholarship of several leading scholars in this area, including the work of John Boswell, Arnold Davidson, K.J. Dover, David Halperin, Martha Nussbaum, Craig Williams, Daniel Boyarin, Bernadette Brooten, Dale Martin, etc.
Equivalent Course(s): BIBL 42010

HCHR 42300. Readings in Luther’s Theology. 100 Units.
This course concentrates on the development of Luther’s thought and includes several genres, including disputations, exegetical works, and theological treatises. By means of these readings we will follow Luther as he delves into the doctrine of human nature, the nature of sin, the theology of the cross, justification by faith and the role of the Spirit in his polemics against the “enthusiasts.” We will also be analyzing his underlying concerns and presuppositions about such issues as the nature of reality, the concern with deception and the certainty of salvation.
Instructor(s): Susan Schreiner Terms Offered: Spring
Equivalent Course(s): THEO 42300
HCHR 4207. Comparative and Global Christianities. 100 Units.
TBD
Equivalent Course(s): AASR 42407

HCHR 42901. Christianity and Slavery in America, 1619-1865. 100 Units.
We will be examining the relationship between Christian thought and the practice of slavery as they evolved historically, especially in the context of European enslavement of peoples of African descent in the colonies of British North America and in the antebellum South. The following questions will be addressed in some form through our readings and class discussions: Why did some Christians oppose slavery at a specific time and in a particular historical context? In other words, why did slavery become a moral problem for an influential though minority segment of the United States by the early 19th century? How and why did white evangelical Christians, especially in the South, become the most prominent defenders of slavery? What were some of the consequences of debates about slavery in regard to efforts to engage broader social reform? What role did race play in the historical development of slavery? How did people of African descent shape and practice Christianity in British North America and in the Southern States of the United States?
Instructor(s): Curtis Evans Terms Offered: Winter
Equivalent Course(s): RAME 42901, RLST 21303

HCHR 42999. The Religious Thought of Emerson and W. James. 100 Units.
This seminar focuses on late nineteenth-century American religious thought, centering on R.W. Emerson and William James, to see how their thought can be used productively today in light of contemporary constructive theological pressures. The theme will be on the interplay of nature and human nature, both in Emerson’s view of nature, moral perfectionism and religion, and in James’ view of religion. The work of Stanley Cavell (for Emerson) and Charles Taylor (on W. James) among others will help guide our discussions.
Instructor(s): Willemien Otten Terms Offered: Autumn
Equivalent Course(s): HIST 62208, THEO 42999

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

HCHR 43101. The Catholic Reformation. 100 Units.
This course analyzes early modern Catholicism and covers the years from 1400-1600. The readings include treatises on the nature of the church, the role of dissent, the polemics against the Protestants, and the spirituality of this era. The requirement for the course is a take-home examination.
Equivalent Course(s): THEO 43101

HCHR 43104. The Second Great Awakening. 100 Units.
Equivalent Course(s): RAME 43104

HCHR 43200. Colloquium: Ancient Christianity. 100 Units.
A critical reading of influential narratives--both ancient and modern--of "the rise of Christianity" in the first four centuries, and the sources from which they are composed, asking the question: can such a narrative be told (if it can be told) in a way other than as a romance or a tragedy? Each week we shall analyze select primary sources (textual, artistic, architectural, on which students will give presentations) that illuminate crucial issues (e.g. demographics, conversion, race, persecution, martyrdom, asceticism, gender, ecclesiological and ritual structures, intellectual lineages, orthodoxy and heresy), personalities (e.g., Ignatius, Perpetua and Felicitas, Irenaeus, Antony, Eusebius, Constantine, Desert Fathers and Mothers, Macrina, Augustine) and events. On-going reflection on the nature of historiography as a science and an art, involving both discovery and invention.
Instructor(s): Margaret Mitchell Terms Offered: Spring
Note(s): This course is open to undergraduates by petition.
Equivalent Course(s): BIBL 43200

HCHR 43301. Religion in Modern America, 1865 to 1920. 100 Units.
This course is a general history of religion in America from the Civil War to the 1920s. Special emphases include religious practice, interreligious encounters and conflicts, race, confrontation with modernity, and the changing social and public dimensions of religion in the U.S.
Equivalent Course(s): RAME 43301

HCHR 43302. Comparative Mystical Literature: Islamic, Jewish and Christian. 100 Units.
The mysticisms of the three monotheistic faiths share many features that invite comparison. All three deal with sacred texts that overlap in instances, and all three responded in different ways to the philosophical mysticisms inherited from Classical antiquity. While there are a number of influences, both direct and indirect, among these traditions, there are far more instances of similar structural motifs shared by the three. This course is designed to explore the history and structural dynamics of Jewish, Christian, and Islamic mysticisms through the careful reading of primary sources across the traditions. The Class will be limited to 20 students on a first-come, first-serve basis. Each student will be expected to demonstrate reading competence in the language of one of the mystical traditions (e.g., Hebrew, Arabic, Persian, Latin, or one of the Christian vernaculars).
Equivalent Course(s): RLIT 43303, CMLT 43301, HIJD 43301, ISLM 43301

HCHR 43900. Luther And The Old Testament. 100 Units.
Equivalent Course(s): THEO 43900
HCHR 43959. Varieties of Dominican Mysticism: Albert the Great, Meister Eckhart, and Catherine of Siena. 100 Units.
This seminar will focus on three major Dominican mystical theologians: Albert the Great, Meister Eckhart and Catherine of Siena and, through a study of their thought, map out developments in late medieval mysticism and intellectual history. The focus will be on the mystical path towards union with God, with a sub focus on the mediating role of nature and natural philosophy on the one hand and of the church and sacraments on the other.
Instructor(s): Willemien Otten Terms Offered: Spring
Prerequisite(s): Knowledge of Latin and/or German is recommended but not required
Notes: This course is open to undergrads ONLY by Petition.
Equivalent Course(s): THEO 43959, HIST 60612

HCHR 43995. Comparative Issues in Monotheistic Mystical Traditions. 100 Units.
The mysticisms of the three monotheistic faiths share many features that invite comparison. All three deal with sacred texts that overlap in instances, and all three responded in different ways to the philosophical mysticisms inherited from Classical antiquity. While there are a number of influences, both direct and indirect, among these traditions, there are far more instances of similar structural motifs shared by the three. This course is designed to explore the history and structural dynamics of Jewish, Christian, and Islamic mysticisms through the careful reading of primary sources across the traditions.
Equivalent Course(s): ISLM 43995, RLIT 43995, CMLT 43995, HIJD 43995

HCHR 44004. The Veneration of Icons in Byzantium: History/Theory/Practice. 100 Units.
In order to appreciate the pivotal religious significance icons had in Byzantium for private devotion, in the liturgy, in civic ritual, and in military campaigns, we will survey the visual evidence along with a vast array of written sources. We will explore the origins of the Christian cult of icons in the Early Byzantine period and its roots in the Greco-Roman world of paganism. Through the close analysis of icons executed over the centuries in different artistic techniques, we will examine matters of iconography, style and aesthetics. We will also have a close look at image theory, as developed by Byzantine theologians and codified in the era of Iconoclasm.
Instructor(s): Karin Krause Terms Offered: Spring
Equivalent Course(s): RSLT 28704, ARTH 44014, ARTH 24014, RLVC 44004, MDVL 28704

HCHR 44600. Renaissance and Reformation. 100 Units.
This class examines points of convergence and divergence during the era of the Renaissance and the Reformation spanning the time between Cusa and Bruno. The issues analyzed will go beyond strictly theological debates. We will examine views of reason and human nature, the revival of Platonism, the rise of historical thought, the study of law and philology, and the implications regarding the development of perspective on both thought and art. We will also examine the role of rhetoric, poetry, and moral philosophy; the rise of skepticism, the appeal to certitude, curriculum reform, and the reform of art as exemplified by Michelangelo.
Instructor(s): Susan Schreiner Terms Offered: Winter
Equivalent Course(s): THEO 44601

HCHR 44804. Virginity and the Body in Late Antiquity & Early Middle Ages. 100 Units.
What did virginity mean to Christians in Late Antiquity, and how did this change and develop in the early medieval period? What notions of the body and bodilyness did an ideal of virginity encourage and support? We will begin by reading Peter Brown's classic, The Body and Society: Men, Women and Sexual Renunciation in Early Christianity, together with some of the primary sources Brown uses to make his case, and selected recent studies. We will take this theme into the early Middle Ages through a reading of monastic rules, hagiographies, and other texts.
Equivalent Course(s): THEO 44804, GNSE 44804, HIST 60606

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).
Instructor(s): Karin Krause Terms Offered: Spring
Equivalent Course(s): RLVC 45200, ARTH 42205, 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 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.

Instructor(s): Willemien Otten Terms Offered: Winter
Note(s): This course is open to undergraduates with permission of the instructor.
Equivalent Course(s): HIST 42303, THEO 45570

HCHR 46500. Colloq: Christian Politics in Medieval & Early Modern Europe. 100 Units.
Is there such a thing as a Christian politics, or does all politics in this world take place-as Augustine put it-under the sign of Cain? If there is a this-worldly Christian politics, what should it look like? What are its ends? Where are its borders? Who is sovereign within those borders, and what are the limits of that sovereignty? These and similar questions were asked by the earliest Christian communities and continue to be asked today. This course will focus on how they were answered in the five hundred years stretching from the Investiture Controversy and the emergence of "Christendom" in the late eleventh and twelfth centuries, continuing with the reintegration of Aristotelian political theory in Latin Europe, and concluding with Luther and Calvin's reformation of the Christian polity in the sixteenth century.

Equivalent Course(s): SCTH 55001, HIST 55001

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

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

HCHR 48700. Late Medieval Women: Authorship and Authority. 100 Units.
In recent decades there has been a great deal of interest in medieval vernacular theology, as complementing the more traditional division of medieval theological texts into monastic and scholastic. This course will focus on a number of medieval women writers, dealing mainly albeit not exclusively with vernacular texts. After a historical overview of the position of women in the early Middle Ages, the course will focus on Heloise and Hildegard of Bingen as transitional figures, and continue with four women writers writing in the vernacular, i.e., Mechtild 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, HIST 60909

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 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.

Instructor(s): Willemien Otten Terms Offered: Autumn
Equivalent Course(s): GNSE 50000, THEO 50000, HIST 66004
HCHR 50401. Early Christian Rhetoric. 100 Units.
An examination of the rhetorics (persuasive strategies) of early Christian literature, and how they were rooted in the ancient paideia (educational system) and forms of public life in the Greco-Roman world. We shall focus on significant points of intersection with the Greco-Roman rhetorical tradition in terms of style, invention, arrangement, memory and delivery, by triangulated close readings each week in Greek of selected early Christian writings, Greco-Roman rhetorical compositions, and samples of rhetorical theory. The early Christian texts will range from the Pauline letters to the fourth century, and may include: 1 Thessalonians; Acts 22; 2 Corinthians 10-13; 1 Clement; Irenaeus, Adversus haereses; Justin Martyr, apologiae; Gregory of Nazianzus, Funebris in laudem Caesarii fratis oratio; Gregory of Nyssa, in diem natalem salvatoris; and John Chrysostom’s de laudibus sancti Pauli.
Instructor(s): Margaret M. Mitchell Terms Offered: Winter
Prerequisite(s): Strong Greek Skills
Equivalent Course(s): NTEC 50400, BIBL 50400

HCHR 50405. Colloquium: Peter Lombard’s Sentences. 100 Units.
For centuries, Peter Lombard’s twelfth-century collection of patristic interpretations of Scripture or “sentences” served as the foundation for the formal study of Christian theology. All university masters in theology were required to lecture on the Sentences, and many of the greatest works of late medieval theology began as commentaries on the Sentences. Covering in order the mystery of the Trinity (book 1), creation (book 2), the incarnation of the Word (book 3), and the doctrine of signs (book 4), Lombard’s summa provided at once a structure for inquiry and a limit on the kinds of questions theologians were expected to ask. In this course, we will follow the medieval practice of reading and commenting on the four books of the Sentences both in order to learn how medieval Christians thought about God, creation, salvation, virtue, the sacraments, and the last things, and in order to practice making such theological arguments ourselves. The Sentences themselves are newly available in English translation, but students will be encouraged insofar as they are able to work with them in the original Latin.
Instructor(s): R. Fulton Terms Offered: Autumn
Equivalent Course(s): HIST 60405

HCHR 51510. Idolatry: Historical and Modern Perspectives. 100 Units.
This seminar examines the concept of idolatry as formulated in the Reformation disputes. We will analyze the way idolatry was understood by Luther, Calvin and Zwingli. We will also look at the occurrences of iconoclasm and religious violence in the 16th century; at the development of the concept of the modern ideas of idolatry, partly as a legacy of Francis Bacon; and at the view of idolatry in Karl Barth, Jacques Ellul and Nicholas Lash.
Equivalent Course(s): THEO 51510

HCHR 51703. Theological Criticism: Christology. 100 Units.
The seminar on theological criticism aims to explore the problem of how constructive theology can best make use of historical sources and do so in responsible fashion. While simply adhering to one’s confessed tradition yields uncritical positions, an eclectic attitude towards historical sources may not be a wise alternative. Without forcing theologians to become historians, this seminar deals with the larger issue of how to select and use one’s source material in such a way that the historical work is methodologically sound and the theological end product accessible and informative, while remaining properly constructive. The seminar concentrates especially but not exclusively on the use of premodern sources but other, later sources will also be brought to the discussion. As the seminar is in large part student-driven, students are invited to bring in sources of their choice to the table as well. This year’s theological critical focus will be on Christology and is loosely structured around Kathryn Tanner’s Christ the Key. Authors to be included are Athanasius, Gregory of Nyssa, Augustine, Aquinas, Eckhart, Calvin, Schleiermacher, Barth, Rahner.
Instructor(s): Willemien Otten Terms Offered: Autumn
Equivalent Course(s): THEO 51703, HIST 66003

HCHR 52100. Galatians and James: Traditions in Conflict? 100 Units.
Is salvation by faith or by works (or by some combination of the two)? This seminar will involve a close exegetical analysis of two early Christian documents, both purportedly letters by first generation Christians, which use suspiciously similar vocabulary and even invoke the same exemplum (Abraham) to debate this religious question. First we shall study the historical context, religious world-view, rhetorical purpose and theological critique of each document on its own terms, and then test various theories of their literary and historical relationships with one another, while simultaneously engaging ἔρωτας τούτου with the long and intertwined history of reception of both. Ongoing discussion of the nature, purpose, meaning and challenges of a biblical canon, its authority and negotiability in Christian traditions of thought and practice over time.
Instructor(s): Margaret M. Mitchell Terms Offered: Autumn
Prerequisite(s): Greek skills (Koine)
Equivalent Course(s): NTEC 52100, BIBL 52100

HCHR 53500. Early Christian Biblical Interpretation. 100 Units.
This year the Early Christian Biblical Interpretation seminar will focus on two caches of untranslated Greek homiletic texts: the Greek homilies on the Psalms by Origen of Alexandria (discovered in 2012, published in a critical edition in 2015), and homilies by John Chrysostom on “problem passages” in the Pauline epistles. Reading Origen and Chrysostom alongside one another will allow us to test the accuracy of the traditional divide between
"Alexandrine allegory" and "Antiochene literalism," while also focusing on the various ways that each employs the traditional school form of problemata kai lyseis ("problems and solutions") in his interpretive work and its rhetorical presentation.

Instructor(s): Margaret M. Mitchell
Terms Offered: Autumn
Prerequisite(s): Advanced Greek skills (Attic and Koine)
Equivalent Course(s): BIBL 53500, NTEC 53500

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 rabbinic Judaism and the Jesus movement towards the end of the period. The course will consist of three sections: (1) Survey of the history of legal discourse during this period and acquaintance with the relevant works on law from Qumran (2) A thorough investigation of scholarly trends on Jesus and the law and close readings of major sources on law in the Gospels (3) Introduction to the study of early rabbinic literature and its relevance for the study of Second Temple traditions. Meetings will consist of introductory lectures, discussions of scholarship and readings of select ancient sources (in translation).
Instructor(s): Yair Furstenberg (staff)
Terms Offered: Spring
Equivalent Course(s): RLST 20175, LLSO 20775

HIJD 30402. Poetics of Midrash. 100 Units.
An introduction to the modern literary study of classical rabbinic Midrash; its styles and genres. Particular attention will be given to issues of hermeneutics and theology.
Instructor(s): M. Fishbane
Terms Offered: Autumn
Equivalent Course(s): JWSC 21402, RLIT 30402, THEO 30402

HIJD 31004. Introduction to the Hebrew Bible. 100 Units.
The course will survey the contents of the Hebrew Bible, and introduce critical questions regarding its figures and ideas, its literary qualities and anomalies, the history of its composition and transmission, its relation to other artifacts from the biblical period, its place in the history and society of ancient Israel and Judea, and its relation to the larger culture of the ancient Near East.
Instructor(s): Simeon Chavel
Terms Offered: Autumn
Note(s): This course counts as a Gateway course for RLST majors/minors.
Equivalent Course(s): BIBL 31000, NEHC 20504, RLST 11004, NEHC 30504, JWSC 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.
Instructor(s): James Robinson
Terms Offered: Winter
Equivalent Course(s): ISLM 41100, RLST 22406, RLVC 41100, MDVL 21100, JWSC 26252, HREL 41101

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.
Instructor(s): Stuart Creason
Terms Offered: Spring
Equivalent Course(s): RLST 21215, ISLM 31215, BIBL 31215, NEHC 31215, JWSC 21215, NEHC 21215

HIJD 32700. Law in Biblical Literature. 100 Units.
The course will survey topics of biblical law, recover biblical legal reasoning, compare biblical law with comparable ancient Near Eastern records and literature, reconsider the nature of biblical legal composition, interpret biblical legal passages within their larger compositions as pieces of literature, analyze several non-biblical biblical texts for the legal interpretation embedded in them, and engage modern scholarship on all these aspects.
In addition to preparing to discuss assigned biblical texts, students will also work towards composing an original piece of sustained analysis submitted at quarter’s end.

Instructor(s): Simeon Chavel
Terms Offered: Winter

Prerequisite(s): 1 year biblical Hebrew + 1 course in Hebrew Bible
Equivalent Course(s): BIBL 32700, RLST 22700, NEHC 32700, JWSC 22702

HIJD 33906. French Jewish Thought. 100 Units.
This seminar will introduce students to the tradition of French Jewish Thought from the 1860’s through the early 2000’s with particular attention to the issues of universalism and particularism, the relationship between Judaism and French philosophy, and French-Jewish responses to major historic events during the period: the Dreyfus affair, World War II, the Algerian War, the Six-Day War and contemporary anxieties surrounding the New anti-Semitism. Some French reading knowledge is a must.

Instructor(s): Sarah Hammerschlag
Terms Offered: Spring
Equivalent Course(s): DVPR 53900, RLVC 53900

HIJD 34210. Jonah and Joel (Biblical Hebrew III) 100 Units.
A classic text-course covering prose narrative and poetic prophecy, attends to grammar, semantics, genre, and history.

Instructor(s): Simeon Chavel
Terms Offered: Spring
Prerequisite(s): Biblical Hebrew I-II
Equivalent Course(s): BIBL 34210, NELC 30062

HIJD 34304. Readings in Hasidic Texts: Rabbi Menachem Nachum of Chernobyl. 100 Units.

HIJD 35004. Readings in Ibn Tufayl's Hayy b. Yaqzan. 100 Units.
A study of Ibn Tufayl’s twelfth-century philosophical/mystical romance about a boy spontaneously generated on a desert island who achieves knowledge of God through empirical study of nature. The many themes in Hayy ibn Yaqzan will be studied in relation to the philosophical literature that formed it and in light of recent modern scholarship about it.

Instructor(s): James T. Robinson
Terms Offered: Winter
Equivalent Course(s): RLST 25105, MDVL 15004, FNDL 25105, NEHC 35004, ISLM 35004

HIJD 35112. Phil, Talmudic Culture, and Religious Experience: Soloveitchik. 100 Units.
Joseph Soloveitchik was one of the most important philosophers of religion of the twentieth century. Firmly rooted in the tradition of Biblical and Talmudic texts and culture, Soloveitchik elaborated a phenomenology of Jewish self-consciousness and religious experience that has significant implications for the philosophy of religion more generally. This course will consist of a study of some of his major books and essays. Topics to be covered may include the nature of Halakhic man and Soloveitchik’s philosophical anthropology, the problem of faith in the modern world, questions of suffering, finitude, and human emotions, the nature of prayer, the idea of cleaving to God. Soloveitchik will be studied both from within the Jewish tradition and in the context of the classical questions of the philosophy of religion. Some previous familiarity with his thought is recommended. (I)

Instructor(s): A. Davidson
Terms Offered: Winter
Equivalent Course(s): DVPR 35112, RLST 25112, PHIL 35112, PHIL 25112

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

Equivalent Course(s): HREL 35113, RLST 20513

HIJD 35115. Topics in the Philosophy of Religion: The Challenge of Suffering from Job to Primo Levi. 100 Units.
This course will focus on authors from the Jewish tradition, although some attention will be given to Catholic and Protestant perspectives, as found, for example, in liberation theology and in certain forms of religious existentialism. We will look at the various ways in which contemporary philosophers of Judaism have dealt with suffering, evil and God, especially after the experience of the Shoah. We will examine the often repeated claim that Judaism has approached the philosophical and religious challenges of suffering more through an ethics of suffering than on the basis of a metaphysics of suffering. After an introductory discussion of Maimonides on the Book of Job, readings for the course may come from authors such as E. Lévinas, J.B. Soloveitchik, Y. Leibowitz, H. Jonas, A. Lichtenstein, D.W. Halivni, D. Shatz, and E. Berkovits. The course will culminate in a philosophical analysis of some of the most important writings of Primo Levi.

Instructor(s): A. Davidson
Terms Offered: Winter
Equivalent Course(s): DVPR 35115, PHIL 25115, RLST 25115, ITAL 25115, ITAL 35115, JWSC 26115, PHIL 35115

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)
Instructor(s): J. Stern Terms Offered: Spring
Equivalent Course(s): MDVL 25110, RLST 25110, JWSC 26100, PHIL 25110, PHIL 35110, FNDL 25110

HIJD 35300. The Question in Jewish Religious and Theological Culture. 100 Units.
Equivalent Course(s): THEO 35300

HIJD 35350. Cultivation of Character in Jewish Moral/Spiritual Literature. 100 Units.
This course will survey classical texts and practices in Jewish religious literature from antiquity to the modern period. Selections will include key portions from: Book of Proverbs; Ethics of the Fathers; Fathers According to Rabbi Nathan; Dererch Eretz; Maimonides' 'Eight Chapters'; Bachya ben Asher's moral proems; Asher ben Yecheil's 'Orchot Hayyim'; Moshe Cordovero's 'Tomer Devorah'; Jewish Ethical Wills (diverse periods); Tracts of Spiritual Practices (Safed and modern Hasidism); Moshe Hayyim Luzatto, 'Mesilat Yesharim'. Contemporary literature on moral and spiritual self-formation and practice will be considered; and pertinent comparisons will be made to classical Catholic sources.
Instructor(s): Michael Fishbane Terms Offered: Autumn
Note(s): Texts in Hebrew with English translations.
Equivalent Course(s): THEO 35350

HIJD 35500. Introduction to Kabbalah. 100 Units.
A general introduction to the origins and development of Kabbalah, focusing on the classic period of the twelfth and thirteenth centuries. We will read samples from the major texts and most important movements, including the Bahir and Isaac the Blind in Provence, the Gerona circle (Ezra, Azriel, Nachmanides), and developments in Castile, from Ibn Latif and Ibn Sahula to Abraham Abulafia and Joseph Ibn Gikatilla to Moses de Leon and the Zohar.
Instructor(s): James T. Robinson Terms Offered: Autumn
Equivalent Course(s): MDVL 25500, JWSC 24650, RLST 21205

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, Mekhila de-Rabbi Ishmael; Pesikta de-Rav Kahana; Exodus Rabbah; Song of Songs Rabbah; and Tanhuma), as well as pertinent cases in the contemporary liturgical poetry. Particular attention will be given to the types, forms and content of exegetical theology involved.
Instructor(s): Michael Fishbane Terms Offered: Autumn
Prerequisite(s): Knowledge of Hebrew desired, but English translations will be provided.
Equivalent Course(s): RLIT 35503

HIJD 35505. Jewish Hermeneutical Theology. 100 Units.
Equivalent Course(s): THEO 35505

HIJD 36100. Philosophical Interpretation of Scripture in the Middle Ages. 100 Units.
An important genre of philosophical writing during the Middle Ages was the commentary, both commentaries on canonical philosophical works (e.g., Aristotle) and on Scripture. This course is an introduction to medieval philosophical exegesis of Scripture, concentrating on the Book of Job and the philosophical problems of evil and suffering. Authors will include Saadiah, Maimonides, and Aquinas, and readings will include both their commentaries on Job and their systematic philosophical discussions of the problems of evil. (IV)
Instructor(s): J. Stern Terms Offered: Winter
Equivalent Course(s): RLST 25902, PHIL 26100, PHIL 36100, JWSC 26250

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 Rabbis Levi Yitzhak of Berdichev, Shneur Zalman of Liadi, Yehuda Aryeh Leib of Gur, and Menachem Mendel of Chernobyl.
Instructor(s): M. Fishbane Terms Offered: Spring
Prerequisite(s): Texts will be studied in English with the Hebrew originals provided. The course is suitable for students in the College and for Divinity School Students in the areas of Jewish Studies, Religion and Literature, and Theology.
Equivalent Course(s): THEO 36400, RLST 25810

HIJD 36802. Jewish Writings of Hannah Arendt. 100 Units.
This is neither a course for the faint hearted nor for the politically correct. Hannah Arendt's work is much admired and rightly so. But it is also extremely edgy and does not shy away from, shall we say, highly unpopular points of view. Besides, at times she is outright wrong and yet, some of her philosophically or historically more challenged expositions (such as Eichmann in Jerusalem) turn out to contain brilliant insights. In short, debating
Hannah Arendt is not an easy task and it is particularly difficult when it comes to her "Jewish writings." We have in mind reading and discussing-and in the course of it debating-as many of Arendt's texts as possible, which is to say that this is also a reading-intensive course. Inasmuch as anti-Semitism is part of this complex, we will also discuss anti-Semitism, but the focus will be on Jews and Jewishness in the Diaspora, in Palestine, and in Israel.

Instructor(s): M. Geyer Terms Offered: Autumn
Prerequisite(s): Graduate Students Only
Equivalent Course(s): HIST 66800

HIJD 36805. Philosophy as Resistance. 100 Units.
This course will explore the thinking of Adorno, Horkheimer, Levinas and Arendt on the question of the possibility of philosophy after Auschwitz. These philosophers in particular, each in their own way and with varying forcefulness, had the courage, the strength, the perception, or sometimes simply the desperation to strive to understand what happened, to allow themselves to be questioned by the event and by the shock that it produced, to face questions, which by their very nature challenged their own right to exist as philosophical questions. Moreover, these sometimes greatly differing authors shared a vehement sense of the necessity of testifying to the suffering and death imposed on the victims of the gas chambers, the necessity of subjecting their personal thoughts to the ordeal of this scandal and facing this danger. They felt the urgent need to deal in their thinking with the agony of those who died at Auschwitz. It is with attention to this injury that we will explore and compare these texts to find out how for each a philosophy after Auschwitz is only possible as testimony and as resistance.

Instructor(s): Orietta Ombrosi Terms Offered: Autumn
Equivalent Course(s): RLST 26805, JWSC 26805

HIJD 37106. Race and Religion: Judaism, Christianity, and Islam. 100 Units.
What does race have to do with religion? This course will explore how racial concepts - ideas about the transmission of characteristics through blood and lineage - emerged in Judaism, Christianity, and Islam, often in response to episodes of large-scale conversion. The word "race" was itself first applied to humans in response to one of these episodes: the mass conversions of Jews and Muslims to Christianity in late medieval Spain. We will study this and other episodes, beginning with early Christianity and early Islam, and concluding with conversions to Islam in South Asia, and of enslaved Africans and native peoples to Christianity in the New World, in order to ask how these episodes of conversion influenced the mapping of culture (religion) onto reproduction (nature, biology). Did they effect the racialization of religion? and what influence did these mappings have on racial concepts in modernity?

Instructor(s): David Nirenberg Terms Offered: Winter. Course to be taught Winter 2020
Prerequisite(s): Undergrads by consent of instructor.
Equivalent Course(s): SCTH 37106, HCHR 37106, ISLM 37106, HIST 42102

HIJD 37303. The Four-Fold: Studies in Jewish Exegesis. 100 Units.
This course will focus on the emergence of the four-fold method of Jewish Bible interpretation in the medieval period (known as PaRDes), in light of internal Jewish features since and antiquity and comparative Christian exegesis. Particular attention will be placed on the work of the great medieval Spanish commentator Rabbi Bahya ben Asher (13th century). Consideration of modern adaptations of this method will be taken up at the end (notably, in M. Fishbane's commentary on the Song of Songs and in his theological writings).

Equivalent Course(s): BIBL 37303

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

Instructor(s): Michael Fishbane Terms Offered: Autumn
Prerequisite(s): Knowledge of Hebrew required (or consent of instructor)
Equivalent Course(s): RLIT 38607

HIJD 40506. Martin Buber's Philosophy 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. We shall explore all genres and study and evaluate Buber's thinking and contributions to contemporary thought and theology. 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.

Instructor(s): Michael Fishbane Terms Offered: Spring
Note(s): This course is open to undergrads by Petition.
Equivalent Course(s): BIBL 40506, DVPR 40506, THEO 40506, RLVC 40506

HIJD 40901. Contemporary European Philosophy and Religion. 100 Units.
Course description unavailable.
Equivalent Course(s): JWSC 21201, DVPR 40900, CMLT 31201, PHIL 31209, CMLT 21201, PHIL 21209
HIJD 40902. Reading the Bible: How and Why did Midrash develop in the Rabbinic Period? 100 Units.
We will analyze early rabbinic methods of reading Scripture against the backdrop of Christian and Pagan readings. Emphasis will be placed on non-legal commentary, aggadic midrash, which so excited late 20th century literary criticism.
Instructor(s): M. Hirshman Terms Offered: Spring

HIJD 42700. Interactions b/w Jewish Phil. and Lit. in Middle Ages. 100 Units.
Any study of Jewish philosophy that focuses on a small collection of systematic summas tells only half the story. In this seminar, the emphasis will be shifted from canonical theologies to lesser-known works of literature. Each class will examine the way a different genre was used to defend philosophy and teach it to the community at large. Emphasis will be on literary form and style, rhetoric, methods of teaching and argumentation, all in relation to questions about reception and dissemination, progress and creativity, science and religion.
Instructor(s): James T. Robinson Terms Offered: Winter
Equivalent Course(s): RLVC 42700, RLST 28504, NEHC 28504, MDVL 22700, NEHC 42700, JWSC 22701, ISLM 42700

HIJD 42906. The Book of Ezekiel. 100 Units.
This text-course will read a representative set of excerpts from The Book of Ezekiel, a unique retrospective account of a prophet’s speeches and memes in the sixth century BCE, around the destruction of Judea and exile of its population. We will treat aspects such as its historical setting, literary frame, real and implied audiences, and mode and mood of prophecy.
Instructor(s): Simeon Chavel Terms Offered: Autumn
Prerequisite(s): 1 year biblical Hebrew + 1 course in Hebrew Bible.
Note(s): This course is open to undergrads ONLY by Petition.
Equivalent Course(s): BIBL 42906, NEHC 42906

HIJD 43100. History and Narrative in the First and Second Book of Maccabees. 100 Units.
The first two Books of Maccabees, composed by Jews in antiquity but preserved only via the Christian canon, in Greek, narrate the events of a critical and formative period of Jewish history in the second century BCE-a period of Hellenization, persecution, rebellion, and state-building. But they reflect very different points of view and ways of life. 1 Maccabees, originally in Hebrew, is a Judean work, the dynastic history of the sovereign Judean rulers of the Hasmonean state. 2 Maccabees, in contrast, is an originally Greek work and reflects the world of Judaism in the Hellenistic Diaspora, subjects of Hellenistic monarchs. In this seminar we will focus on the two books both as evidence for events in Judaea and as evidence for the respective contexts that they reflect. The seminar is open to students with at least basic proficiency in ancient Greek.
Equivalent Course(s): BIBL 43102

HIJD 43108. Judaism, Islam, and the Study of Religion. 100 Units.
The Seminar will deal with the religious and intellectual contexts of the study of Judaism and Islam in modern Europe. It will 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.
Instructor(s): Guy Stroumsa Terms Offered: Autumn
Note(s): 28 September: The scholarly discovery of religion in modern times 5 October: The comparative study of religion and its history 12 October: Yom Kippur, No class 19 October: Three rings and three impostors 26 October: Ex oriente numen: the other oriental Renaissance 2 November: Renen on Judaism and Islam 9 November: Wellhausen and Robertson Smith on Judaism and Islam 16 November: Islam in the mind of Europe: Geiger, Goldziher, Masson 23 November: Jewish students of Jesus 30 November: Bergson’s Two Sources and its sources
Equivalent Course(s): ISLM 43108

HIJD 43220. Biblical Law in its Near Eastern Context. 100 Units.
This course will consider biblical legal texts in relation to other legal material from the ancient Near East. We will address issues such as the origin of biblical laws, their relation to real legal practice, their similarities to and differences from other Near Eastern laws, their relation to the narratives in which they are embedded, and their legal reasoning.
Instructor(s): J. Stackert Terms Offered: Winter
Prerequisite(s): Hebrew required; facility with other ancient Near Eastern languages desirable
Equivalent Course(s): BIBL 43220

HIJD 43221. Israel and Judah under Empire: Archaeology and History of the Assyrian and Babylonian Periods. 100 Units.
In the late 8th century BCE Israel, Judah and the other polities of the southern Levant came under Assyrian hegemony, and then under the Babylonian and Persian empires. The seminar will review the demographic and economic situation in the region before the arrival of the first empire in the late 8th century BCE, and the subsequent changes during the 7th-6th centuries BCE in an attempt to use the unparalleled data available from this region to (1) reconstruct life in the provinces and client kingdoms and (2) use the detailed information to learn about imperial encounters at large, and the impact of imperial control on the life of the peoples under its yoke.
Instructor(s): Avraham Faust Terms Offered: Spring
HIJD 43301. Comparative Mythological 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): BUHL 33221, NEAA 43221

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 decodings or formulations, and above all, if we follow Derrida, brings with it the epochal question (since it is the most urgent of our epoch) of animal suffering and death. We will turn our attention to and reflect on the alterity of this other - the animal - which in some way disarms and questions us, and will also draw on Derrida's criticism of Levinas regarding the alterity of the animal and its possibility (or impossibility) of having or being a face - in the words and in the sense of Levinas. We will consider as well, thus, the Jewish question and its relation to alterity as it circulated between them. Finally, following the last seminars of the philosopher at the Ecole des Hautes Etudes, we will consider the question of the relationship between animality and sovereignty (of human being and also of man), as it relates to politics.
Instructor(s): Orietta Ombrosi Terms Offered: Autumn
Equivalent Course(s): DVPR 43875

HIJD 43995. Comparative Issues in Monotheistic Mystical Traditions. 100 Units.
The mysticisms of the three monotheistic faiths share many features that invite comparison. All three deal with sacred texts that overlap in instances, and all three responded in different ways to the philosophical mysticisms inherited from Classical antiquity. While there are a number of influences, both direct and indirect, among these traditions, there are far more instances of similar structural motifs shared by the three. This course is designed to explore the history and structural dynamics of Jewish, Christian, and Islamic mysticisms through the careful reading of primary sources across the traditions.
Equivalent Course(s): ISLM 43995, HCHR 43995, RLIT 43995, CMLT 43995

HIJD 44200. Messianism and Modernity. 100 Units.
This course will consider the changing function of the notion of the messiah as it developed and changed in the modern era. It takes as its concrete starting point the Sabbatian Heresy of the 17th century and concludes with Derrida's philosophical development of the concept of the messianic. The course's aim is to use messianism as a focal point around which to consider the dynamic relationship between philosophy and Jewish civilization. It will examine the changing representations of the messiah within the history of Jewish civilization. Concurrently it will consider the after-effect of these representations on discourses of modernity and vice-versa, illustrating both how Enlightenment conceptions of progress helped to create the notion of "messianism" understood as an abstract idea, and how the modern/post-modern philosophical conception of the "messianic" as a force that interrupts time is dependent upon historical studies of the messianic dimension of traditional Judaism.
Equivalent Course(s): GRMN 33708

HIJD 44290. The Messiah and Messianism. 100 Units.
The course will consider the place of Messianism, perhaps the most enduring feature of Jewish thought in the modern period, the writings of Moses Mendelssohn, Hermann Cohen, Franz Rosenzweig, Martin Buber, Gershom Scholem, Ernst Bloch, Walter Benjamin, and Jacques Derrida.
Instructor(s): Paul Mendes-Flohr Terms Offered: Autumn

HIJD 44500. Religion in European Enlightenment: Spinoza to Kant. 100 Units.
Readings in primary texts that constitute the historical phenomenon denominated "the Enlightenment", with particular comparison of English with continental traditions, centrally Hobbes with Spinoza; Locke with 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): RLVC 44500
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.
Instructor(s): Simeon Chavel Terms Offered: Spring
Prerequisite(s): prerequisite: 1 year biblical Hebrew/ BIBL 33900 and BIBL 34000
Note(s): This is the Biblical Hebrew exegesis course.
Equivalent Course(s): GNSE 24603, BIBL 44602, RLST 24602, GNSE 44603, NEHC 44602

HIJD 44603. The Bible in Arabic. 100 Units.
An introduction to the Arabic translations of the Bible produced during the early Middle Ages (850-1200).
The focus will be on the Judeo-Arabic versions, though the Christian-Arabic translation tradition will be considered as well (in order to provide comparative perspective). The translations will be explored from multiple perspectives, ranging from the terminology used and method of translation to the intellectual world of the translators themselves. Each week we will read samples from the Arabic translations, as much as possible texts in manuscript that have never before been published.
Instructor(s): James T. Robinson
Prerequisite(s): Good knowledge of Arabic and/or Hebrew
Equivalent Course(s): ISLM 44603

HIJD 44750. Contemporary Jewish Theology: Types of Theological Writing in America. 100 Units.
This course is intended to introduce students to four figures who wrote theology for American audiences - thoroughly engaged with the classic rabbinc 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 rabbinc dynasties and also trained at the University of Berlin, came to America and stimulated a renaissance after the Holocaust and its religious-cultural catastrophe. The second two, Arthur Green and Michael Fishbane, were born in America and influenced by these and other contemporary theologians, and were part of the renaissance of American Jewish religious life from the late 1960s on. We shall read essays and books by these theologians and assess their modes of composition, reinterpretation of the classical Jewish tradition, and visions for the renewal of Jewish life in contemporary times and circumstances.
Instructor(s): M. Fishbane Terms Offered: Spring
Prerequisite(s): This course is suitable for student in the College and Divinity School students in the areas of Jewish Studies, Theology and Religion and Literature. There is no language requirement.
Equivalent Course(s): RLST 25820

HIJD 44900. Martin Buber's I and Thou. 100 Units.
Martin Buber's I and Thou. An analysis of the foundational text of Buber's philosophy of dialogue and religion. The close reading - explication de texte -- will supplement by reference to Buber's lectures "Religion as Presence" and "Zwiesprache" (Dialogue).
Instructor(s): Paul Mendes-Flohr Terms Offered: Autumn
Equivalent Course(s): THEO 44900

HIJD 44908. The "Science of Letters" in Judaism and Islam. 100 Units.
Equivalent Course(s): ISLM 44908, FNDL 25120, RLST 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.
Instructor(s): P. Mendes-Flohr Terms Offered: Autumn

HIJD 45302. Franz Rosenzweig's Shorter Writings. 100 Units.
Among Rosenzweig's shorter writings, we will read his epistolary exchange with Eugen Rosenstock-Huessy, "Judaism despite Christianity"; his programmatic essay "The New Thinking"; his satirical elaboration of his critique of philosophical idealism, Understanding the Sick and the Healthy, and his commentary on the poetry of Jehuda Halevy.
Instructor(s): Paul Mendes-Flohr Terms Offered: Winter

HIJD 45400. Readings in Maimonides' Guide of the Perplexed. 100 Units.
A careful study of select passages in Maimonides' Guide of the Perplexed, focusing on the method of the work and its major philosophical-theological themes, including: divine attributes, creation vs. eternity, prophecy, the problem of evil and divine providence, law and ethics, the final aim of human existence.
Instructor(s): James Robinson Terms Offered: Autumn
Equivalent Course(s): NEHC 40470, FNDL 24106, JWSC 21107, RLVC 45400, ISLM 45400, MDVL 25400, HREL 45401, RLST 21107
HIJD 45600. Giving and Receiving. 100 Units.
Emphasis will be on care of the indigent. The focus will be textual (classical biblical and rabbinc sources, also
some medieval legal codes), but will include comparative issues drawn from anthropology. The larger concern of
this course will be on theological matters.
Equivalent Course(s): BIBL 45602

HIJD 45712. Judah Halevi's Kuzari. 100 Units.
Equivalent Course(s): SCTR 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.
Instructor(s): P. Mendes-Flohr Terms Offered: Autumn

HIJD 46100. Franz Rosenzweig's Star of Redemption. 100 Units.
A close exegetical reading of Rosenzweig's magnum opus, focusing on his deconstruction of German Idealism;
the realignment of philosophy and theology; the revalorization of cardinal theistic concepts (Creation, Revelation,
and Redemption); the religious phenomenology of the Jewish and Christian liturgical calendar; and "Messianic
politics."
Instructor(s): Paul Mendes-Flohr Terms Offered: Autumn

HIJD 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.
Instructor(s): Michael Fishbane Terms Offered: Spring
Prerequisite(s): Basic proficiency in Rabbinic Hebrew (translation will be supplemented).
Note(s): This course is open to undergrads by Petition.
Equivalent Course(s): BIBL 47012, THEO 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.

HIJD 47600. Gershom Scholem: The Theologian and Social Critic. 100 Units.
With the objective of determining whether Scholem's scholarship on mysticism and antinomianism reflects a
theological and ideological agenda, we will examine his diaries, memoirs, correspondence, especially with Walter
Benjamin on how to read Kafka, Zionism, his poetry, and occasional essays on theology.
Instructor(s): Paul Mendes-Flohr Terms Offered: Winter

HIJD 48200. Leo Strauss and Judaism. 100 Units.
A systematic examination of Strauss's Jewish writings, beginning with his early essays on Judaism and Zionism,
his volume on Spinoza's Critique of Religion (including the autobiographical introduction to the English
translation), his programatic essay on Philosophy and Law.

HIJD 48300. Arendt's: Texts on Jewishness, Palestine, Israel. 100 Units.
Course description unavailable.
Equivalent Course(s): HIST 22904, JWSC 22901, HIST 32904

HIJD 48501. Jewish Neoplatonism. 100 Units.
Although Aristotle was the name that dominated medieval philosophy - he was the "Philosopher" par excellence
and figure the religious traditions needed to contend with -- the more dominant philosophical-theological-literary

trend in the early Middle Ages, at least, was Neoplatonism, or rather the unique synthesis of Plato with
Aristotle and Ptolemy that developed out of and through the thought of Plotinus. This course will introduce the
Jewish tradition of Neoplatonism, beginning with foundations in the Arabic adaptations of Plotinus, Porphyr,
Iamblichus, and Proclus, and working from Isaac Israeli in tenth-century Kairouan to a host of Andalusi
philosophers, poets, and exegetes in the eleventh and twelfth.
Instructor(s): James Robinson Terms Offered: Autumn
Equivalent Course(s): ISLM 48501

HIJD 48610. Jewish Sufism. 100 Units.
During the Middle Ages the Jews in the Muslim world developed a robust synthesis of Jewish Spirituality
and Islamic Sufism. Even those who did not subscribe to a Sufi pietistic Judaism nevertheless introduced Sufi
language and ideas into their Jewish thought. This course will introduce several important figures in this Jewish
Sufi movement, from Bahya ibn Paquda in 11th-century Spain to Maimonides and his descendants in 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.
Instructor(s): James T. Robinson Terms Offered: Winter
Equivalent Course(s): JWSC 28610, NEHC 48610, NEHC 28611, RLVC 48610, ISLM 48610, RLST 28611, MDVL 28610

HIJD 48900. Maimonides, Eight Chapters and Commentary on Avot. 100 Units.
Equivalent Course(s): ISLM 48900

HIJD 49700. Readings in Abraham ibn Ezra. 100 Units.
Close readings of select texts from the diverse corpus of Abraham Ibn Ezra: medieval poet, linguist, biblical exegetes, neoplatonic philosopher, and astrologer. The emphasis will be on his biblical commentaries, but the commentaries will be read together with his philosophical, linguistic and astrological writings.
Instructor(s): James Robinson

HIJD 50200. Readings in Arabic Religious Texts. 100 Units.
Texts to be covered include the 27th Sura of the Qur'an, selections from the Adab work Muhadarat al-Abrar of Ibn ’Arabi, and examples of the Hadith Qudsi genre (hadiths that report divine, non-Qur’anic messages given to the Prophet).
Instructor(s): Michael Sells Terms Offered: Spring
Equivalent Course(s): ISLM 50200, NEHC 40604

HIJD 50211. Models of Philosophy/Religion as a Way of Life. 100 Units.
In the first part of this course, we will examine Stoicism as a way of life through a reading of Pierre Hadot’s commentary (in French) on Epictetus’ Manual, supplemented by other writings of Hadot. The second part of the course will be devoted to the topic of Judaism as a way of life, focusing on the writings of Joseph Soloveitchik. The third part of the course will consider a number of historically and theoretically heterogeneous essays that take up different aspects of our theme. Depending on the interests of the seminar participants, texts for this part of the course may include the writings of Francis of Assisi, essays by Michel Foucault, Hilary Putnam, and Wittgenstein’s “Lectures on Religious Belief”. (I)
Instructor(s): A. Davidson Terms Offered: Autumn
Prerequisite(s): Reading knowledge of French required. Limited enrollment; Students interested in taking for credit should attend 1st seminar before registering. Consent only.
Equivalent Course(s): CMLT 50511, FREN 40212, PHIL 50211, DVPR 50211

HIJD 51414. Monotheism and its Discontents. 100 Units.
This course will study in the same framework some of the most radical heretics among Jews, Christians, and Muslims across the centuries, from antiquity to the twentieth century: dualists, deniers of prophecy, philosophical deists and atheists. The main purpose of this exercise is to detect similar patterns of rejection of the Abrahamic God, and to search for similarities and differences between such patterns and atheistic trends in other cultures, such as ancient Greece. The study of the different ways in which monotheism was rejected in history might help us identify more precisely core elements of the Abrahamic religions.
Equivalent Course(s): SCTH 51414, ISLM 51414

HIJD 53359. Topics in Philosophy of Judaism: Ethics and Halakhah. 100 Units.
Does Judaism recognize an ethics independent of Halakhah (Jewish law)? What are the interrelations, conceptually and normatively, between ethics and Halakhah? How should we understand the conflicts between ethics and Halakhah, morality and religion? How does the Jewish tradition conceive of the notion of mitzvah (commandment), and what is the relationship between interpersonal mitzvot and mitzvot between human beings and God? What are the modes of Halakhic reasoning distinct from ethical argumentation? These topics will be considered through a study of the work of Joseph B. Soloveitchik, Aharon Lichtenstein, Yeshayahu Leibowitz, David Weiss Halivni, Daniel Sperber, and Emmanuel Lévinas. Specific examples to be discussed may include the status of women, prayer, and repentance.
Equivalent Course(s): THEO 53359, DVPR 53359, PHIL 53359

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

Instructor(s): A. Davidson
Terms Offered: Winter
Prerequisite(s): All students interested in enrolling in this course should send an application to jbarbaro@uchicago.edu by 12/11/2020. Applications should be no longer than one page and should include name, email address, phone number, and department or committee. Applicants should briefly describe their background and explain their interest in, and their reasons for applying to, this course. Advanced undergraduates may also apply.
Equivalent Course(s): PHIL 53361, DVPR 53361

HIJD 55310. Early Jewish Interpretation of the Hebrew Bible. 100 Units.
Explores Jewish ideas and hermeneutics at Exodus 19-20 and select other biblical texts, in sources from the Septuagint and Dead Sea scrolls through Targumim and Rabbinic literature to Medieval Jewish commentaries.
Instructor(s): Simeon Chavel
Terms Offered: Autumn
Prerequisite(s): Biblical Hebrew; Biblical Greek or Aramaic; Professor Approval
Equivalent Course(s): NECL 50063, BIBL 53510

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

HISTORY OF RELIGIONS COURSES

HREL 23210. Spells, Talismans, Alchemy, Zen: Language and Religious Practice 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 poets; Chan and Zen discourse records and essays; and a range of modern theorists of language, nonsense, and religion. All works will be in English. We will consider questions such as: why do some ritual utterances center passages in obscure foreign languages, or even simple nonsense? Why do some religious practices feature claims for the absolute accuracy, profundity, and magical potencies of scriptural language, while others are at least in part based on the idea that all language, in every way, always fails? Why are some religious texts written such that they seem not to mean what they say? Can a mere painting of a cake offer nourishment?

Instructor(s): P. Copp
Terms Offered: Spring
Equivalent Course(s): EALC 23210, RLST 28403, HREL 33210

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.
Instructor(s): Dan Arnold
Terms Offered: Winter
Equivalent Course(s): RLST 24201, DVPR 30201, SALC 30901, SALC 29001

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 -- Mīmāṃsā and Vedānta -- and their consequences for the philosophy of language, theories of cognitive error, and even poetics.
Instructor(s): Anand Venkatkrishnan, Andrew Ollett
Terms Offered: Spring
Equivalent Course(s): SALC 29002, MDVL 24202, SALC 30902, RLST 24202, DVPR 30302

HREL 30927. Knowledge as a Platter: Comparative Perspectives on Knowledge Texts in the Ancient World. 100 Units.
In various ancient cultures, sages created the new ways of systematizing what was known in fields as diverse as medicine, politics, sex, dreams, and mathematics. These texts did more than present what was known; they exemplified what it means to know - and also why reflective, systematic knowledge should be valued more highly than the knowledge gained from common sense or experience. Drawing on texts from Ancient India, Greece, Rome, and the Near East, this course will explore these early templates for the highest form of knowledge and compare their ways of creating fields of inquiry: the first disciplines. Texts include the Arthashastra, the Hippocratic corpus, Deuteronomy, the Kama Sutra, and Aristotle's Parva naturalia.
Equivalent Course(s): CHSS 30927, SCTH 30927, SALC 30927, KNOW 31415

HREL 31100. The Foundation of Buddhist Thoughts. 100 Units.
The foundation of Buddhist thought is the Buddha’s teachings preserved in the extant Buddhist scriptures such as Pali Nikāya and Chinese Āgama. As Buddhism spreaded cross the vast and culturally-diverse regions of Southeast, Central, and East Asia, Buddhist thought evolved and expanded in order to meet the needs of these varied societies. Each Buddhist tradition highlights its own distinctive aspects of Buddhist thought accordingly. This course aims to give students a solid foundation in the early Buddhist doctrines so that they will have a better capacity to decipher the subsequent development of theories and doctrines by other Buddhist schools. This perspective provides the students with a clear road map of the progression of the Buddha’s teachings. The
course includes the most fundamental teachings of the Buddha and critical terms and concepts of Buddhism, such as Dependent Origination, the Four Noble Truth, the Doctrine of Non-self, The Doctrine of Karma. These will be elaborated, and it will be shown how these teachings are interrelated doctrinally and practically forming a systematic whole.

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

HREL 31110. The Foundation of Buddhist Thoughts. 100 Units.
Objectives: The foundation of Buddhist thought is the Buddha’s teachings preserved in the extant Buddhist scriptures such as Pali Nikāya and Chinese Āgama. As Buddhism spreaded cross the vast and culturally-diverse regions of Southeast, Central, and East Asia, Buddhist thought evolved and expanded in order to meet the needs of these varied societies. Each Buddhist tradition highlights its own distinctive aspects of Buddhist thought accordingly. This course aims to give students a solid foundation in the early Buddhist doctrines so that they will have a better capacity to decipher the subsequent development of theories and doctrines by other Buddhist schools. This perspective provides the students with a clear road map of the progression of the Buddha’s teachings. Course Organization: The course includes the most fundamental teachings of the Buddha and critical terms and concepts of Buddhism, such as Dependent Origination, the Four Noble Truth, the Doctrine of Non-self, The Doctrine of Karma. These will be elaborated, and it will be shown how these teachings are interrelated doctrinally and practically forming a systematic whole.

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

HREL 31990. Towards Ecumenical Buddhism. 100 Units.
There are many Buddhist traditions around the world which can be categorized into three major traditions: Theravada, Mahayana, and Vajrayana. Each of these traditions claims the legitimacy of their teachings, directly passed down from the Buddha, which holds the supreme authority and is the purest form of Buddhism. This seminar will give students an understanding of the ideals of these three traditions by studying their cultural, ethnic, political, and scriptural contents. Based on the ideology of these traditions on their doctrines, they may more simply be classified into two: Bodhisattva Path and Arahant Path. The seminar will aim at helping the participants to identify similarities among them, to foster a clearer picture of the core teachings of the Buddha, and offers itself as one way among many of disclosing certain aspects of the field, possibly the missing link of each other to form a uniformity. The seminar will be arranged into two parts, a discussion of the reading list and presentations. The readings and discussion will be organized to focus on the concept of the Buddha, monasticism, rituals, salient Buddhist norms such as emptiness, nirvana, perfect beings and even their possibly cultural or political influences on each on the emergence of Buddhism, to foster the understanding of core Buddhist teachings.

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

HREL 3204. The Veda and its Interpreters. 100 Units.
What, according to the Veda, is required of us? What is our response to it? What is the Veda, why does it matter, and to whom? This course seeks to cultivate an understanding of how scriptural commentators have grappled with notions of authority, obligation, ritual action, and liberating knowledge. We are primarily interested in the reception of Vedic figures, themes, and ideas among its many interpreters, scholastic, literary, and political. Particular attention is given to the hermeneutical tradition of Vedānta, in both its premodern and modern incarnations.

Instructor(s): Anand Venkatkrishnan Terms Offered: Winter
Equivalent Course(s): RLST 22204

HREL 32900. Classical Theories of Religion. 100 Units.
This course attempts to historicize the modern academic study of religion by studying systems of classification from many different regions, times, and traditions. Beginning with premodern forms of knowledge, the first half of the course seeks to understand the genres of polemic, doxography, ethnology, and comparativism. Special attention is given to the entwining of race and religion under early modern imperial regimes. The latter half of the course looks at how concepts of religion feature in modern social theory from the nineteenth and twentieth centuries.

Instructor(s): Anand Venkatkrishnan Terms Offered: Autumn
Equivalent Course(s): AASR 32900, ANTH 35005

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?

Instructor(s): P. Copp Terms Offered: Spring
Equivalent Course(s): EALC 23210, HREL 23210, RLST 28403
HREL 34110. Buddhism and the West. 100 Units.
Buddhism is a transnational phenomenon and as such can be found in vast array of cultures and times. This course, focusing on East Asian Buddhism, looks at Buddhist history in China, Korea and Japan and the interpretation and reception of these traditions by and in "the West." Topics to be discussed include, but are not limited to, orientalism, occidentalism, esoteric and exoteric traditions, Chan/Son/Zen, problems of translation, the roles of culture, history, nation and nationalism in religion, etc.
Instructor(s): J. Ketelaar, P. Copp Terms Offered: Autumn
Equivalent Course(s): HIST 24110, HIST 34110, CRES 24110, EALC 24110, EALC 34110

HREL 34300. Buddhist Poetry in India. 100 Units.
The substantial Buddhist contribution to Indian poetry is of interest for what it teaches us of both Buddhism and the broad development of Indian literature. The present course will focus upon three phases in this history, with attention to what changes of language and literary genre tell us of the transformations of Indian religious culture from the last centuries B.C.E. to about the year 1000. Readings (all in translation) will include the Therīgāthā, a collection of verses written in Pali and the most ancient Indian example of womens' literature, selections from the work of the great Sanskrit poets Aśvaghoṣa, Aryaśūra, and Mātṛceta, and the mystical songs, in the Abhadraśa language, of the Buddhist tantric saints.
Instructor(s): Matthew Kapstein Terms Offered: Spring
Prerequisite(s): General knowledge of Buddhism is desirable.
Equivalent Course(s): RLST 26250, RLVC 34300, DVPR 34300, MDVL 26250, SALC 34300

HREL 34358. Hindu Goddesses and the Deification of Women. 100 Units.
This course has two focuses. The first is to examine how and why representations of goddesses in her iconic, aniconic and symbolic forms are embraced by various religious traditions (Buddhist, Saiva, Vaishnava and Jaina) of India. The second focus includes: 1) an examination of the manner in which the power of the feminine has been expressed socially, mythologically, and theologically in Hinduism; 2) how Hindu women have expressed their religiosity in social and psychological ways; 3) how and why women have been deified, a process that implicates the relationship between the goddess and women; and 4) how various categories of goddesses can be seen or not as the forms of the so-called "Great Goddess" (Mahadevi), and how these goddesses reflect varying relationships with human women.
Instructor(s): Sree Padma Holt Terms Offered: Autumn
Note(s): This course is open to undergraduates with permission of the instructor.
Equivalent Course(s): GNSE 24358, GNSE 34358, RLST 14358

HREL 34410. Anthropology of Religion I. 100 Units.
This course surveys various methods and topics in the study of religion in the social sciences. We will begin with social evolutionist models, moving to the interpretive cultural turn and genealogical approaches. Classic analytics raised in the field of anthropology include ritual and tradition, semiotics, arts and performance, embodiment, authority and agency. We will also engage recent debates around the sociology of conversion, secularisms, the idea of ‘world religions’, and politics of religious difference, religious violence and global religious movements.
Instructor(s): Angie Heo Terms Offered: Autumn
Equivalent Course(s): AASR 34410, ANTH 35031

HREL 34419. What Is Authority. 100 Units.
The aim of the seminar is to clarify the notion of authority in its (historically shifting) relation to neighboring concepts such as power, violence, domination, law, obedience, among others. Readings will be drawn from literature (Shakespeare, Kafka), philosophy (Hegel, Derrida, Agamben), psychoanalytic theory (Freud, Lacan), political and cultural theory (Benjamin, Schmitt, Arendt), anthropology (Geertz), and sociology (Weber, Durkheim).
Instructor(s): Eric Santner Terms Offered: Autumn
Equivalent Course(s): GRMN 34419

HREL 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.
Instructor(s): J. Ketelaar Terms Offered: Spring
Equivalent Course(s): HIST 34700, RLST 22505, EALC 24700, EALC 34700, HIST 24700

HREL 35100. Indian Buddhism. 100 Units.
This course is designed to serve as an introductory survey of the history, doctrines, institutions, and practices of Buddhism in India from its origins through the present. Readings will be drawn both from primary sources (in translation) and secondary and tertiary scholarly research.
Instructor(s): Christian Wedemeyer Terms Offered: Winter
Equivalent Course(s): SALC 48306

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

Equivalent Course(s): RLST 20513, HIJD 35113

HREL 35200. Tibetan Buddhism. 100 Units.
This course is designed to serve as an introductory survey of the history, doctrines, institutions, and practices of Buddhism in Tibet from its origins in the mid-first-millennium through the present. Readings will be drawn both from primary sources (in translation) and secondary and tertiary scholarly research.
Instructor(s): Christian Wedmeyer Terms Offered: Spring
Equivalent Course(s): SALC 39001

HREL 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.
Instructor(s): Christian Wedmeyer Terms Offered: Spring
Equivalent Course(s): SALC 39001

HREL 35844. Daoism and Chinese Religion. 100 Units.
Daoism is the collective name for a group of interrelated Chinese religious traditions, including the "Ways" of the Celestial Masters, of Highest Clarity, of Numinous Treasure, and of Complete Reality, among many others. Together, they have sometimes been characterized as "China's indigenous higher religion," in part for the ways they grew out and systematized the myriad disparate religious practices of China's antiquity, such as a vast range of "shamanic" and therapeutic techniques, and the philosophical and visionary ideas found in classic texts such as the Laozi, the Zhuangzi, and the Songs of Chu. More than this, however, the various forms of Daoism also grew by absorbing and remaking religious practices and ideas from across Eurasia, most importantly those found in the various styles of Buddhist religion that entered China in the first millennium AD and often formed, in this period and later, Daoism's main rival. In this course we will cover the entirety of Daoism's history in China, but focus mainly on its formative periods and on its place in China (and the world at large) today.
Instructor(s): P. Copp Terms Offered: Winter
Note(s): Open to MAPH and MA Divinity students, not PhD students
Equivalent Course(s): EALC 35844, EALC 25844, RLST 25844

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.
Instructor(s): Sarah Pierce Taylor Terms Offered: Winter
Note(s): This course is open to undergrads ONLY by Petition.
Equivalent Course(s): EALC 35900, EALC 25844, RLST 25844

HREL 36000. Second-Year Sanskrit II. 100 Units.
This sequence begins with a rapid review of grammar learned in the introductory course, followed by readings from a variety of Sanskrit texts. The goals are to consolidate grammatical knowledge, expand vocabulary, and gain confidence in reading different styles of Sanskrit independently. The winter quarter will be a reading of the Mahabharata.
Instructor(s): W. Doniger Terms Offered: Winter
Prerequisite(s): SANS 20100 or consent of instructor
Equivalent Course(s): SANS 20200, SALC 48400

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

HREL 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.
Instructor(s): John Holt Terms Offered: Autumn
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.
Instructor(s): Sree Padma Holt Terms Offered: Winter
Equivalent Course(s): SALC 26260, SALC 36260, HIST 36703, RLST 26260

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.
Instructor(s): O. Porath Terms Offered: Winter
Equivalent Course(s): EALC 28202, EALC 38202, RLST 28202

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 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.
Instructor(s): Sarah Pierce Taylor and Erin Galgay Walsh Terms Offered: Winter
Equivalent Course(s): BIBL 39300, GNSE 29303, RLVC 39300, HCHR 39300, SIGN 26074, GNSE 39303, RLST 29300

HREL 40010. Contemporary Topics in the Study of South Asian Religion. 100 Units.
This course takes up theoretical problems in religious studies, issues specific to the study of South Asia, and the intersections between the two. It foregrounds history, that is, the historical lives of religion in the subcontinent. Theory, in both the sense of conceptualizing religion and the concepts of religious actors themselves, is treated as an historical object, as emerging from and participating in history. Topics covered in the course range between: religious encounter and shared practices; sexuality and spirit-possession; epics and everyday ethics; poverty and plenitude; hospitality and healing; colonial systems of classification; caste and regimes of unfree labor.
Instructor(s): Anand Venkatkrishnan Terms Offered: Autumn
Equivalent Course(s): SALC 40010

HREL 40020. Contemporary Topics in the Study of South Asian Religion: Imagining South Asian Islam. 100 Units.
This course is a continuation of the annual 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 “Imagining South Asian Islam.” We will read classic debates about the expansion of Islam into the subcontinent, its geographical distribution, and cultural and religious syncretism (while, at the same time, problematizing the syncretic model). We will also take up more recent scholarship that turns to broader conceptual questions about how to describe, name, and understand different moments in the history of South Asian Islam from the “Persianate Cosmopolis” to “Islamic” versus “Islamicate.” The readings assigned in the course bring together diverse scholarship on history, art history, material culture, and literary analysis. By the end of the course, students will be familiar with the longue durée arc of the history of Islam in South Asia as well as the variety of different scholarly approaches that have sought to understand and interpret the specificity of Islam in the context of the subcontinent.
Instructor(s): Sarah Pierce Taylor Terms Offered: Autumn
Note(s): By permission only. Please email Professor Pierce Taylor with a description of your background and relevant interests in this course. This course is open to undergrads ONLY by Petition.
Equivalent Course(s): RLVC 40025, ISLM 40020, SALC 40020

HREL 40301. The Discovery of Paganism. 100 Units.
How do we know what we know about ancient religions? Historians of religion often begin by turning to texts: either sacred texts, or, in the absence of such scriptures, descriptions of belief and practice by observers from outside the faith. Archaeologists focus their attention on the spaces and traces of religious practice or at least those that survive while art historians begin by examining images of deities and religious rites. Yet we often fail to see the extent to which the questions which we ask of all of these diverse sources are conditioned by Christian rhetoric about pagan worship. In this course, we compare two moments when Christians encountered "pagans": during the initial Christian construction of a discourse on paganism (and, more broadly, a discourse on religion) during the late Roman empire and during the Spanish discovery of the New World. Our course examines silences and absences in the textual and material records, as well as the divergences between texts and objects, in order to further our understanding of ancient religious practice. We will begin to see the many ways in which, as scholars of religion, we are in effect still Christian theologians, paving the way for new approaches to the study of ancient religion.
Equivalent Course(s): LACS 40301, CDIN 40301, KNOW 40301, ARTH 40310, HIST 64202, ANCM 44916, CLAS 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.
Instructor(s): Brook Ziporyn Terms Offered: Autumn
Equivalent Course(s): RLST 20440, DVPR 40440

HREL 41100. Readings in the History of Religions: The Chicago School. 100 Units.
This course will be devoted primarily to the close, critical reading and historical assessment of representative works of the most famous names associated with the History of Religions at the University of Chicago. The course will begin by considering some prior historiography of the "Chicago School" and the work of A. Eustace Haydon, before looking closely at the work of Joachim Wach, Mircea Eliade, Joseph M. Kitagawa, Charles H. Long, Jonathan Z. Smith, Wendy Doniger, and Bruce Lincoln. Students will develop and present a research paper over the course of the term, and are encouraged to consult the archived papers of Wach and Eliade, or other relevant documents in the university library system.
Instructor(s): Christian Wedemeyer Terms Offered: Spring

HREL 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 confrères in the world of nature.
Instructor(s): James Robinson Terms Offered: Winter
Equivalent Course(s): ISLM 41100, RLST 22406, RLVC 41100, HIJD 31100, MDVL 21100, JWSC 26252

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

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

HREL 42907. Contemporary Theories of Religion. 100 Units.
This course will explore developments in the study of religion from the Marburg Declaration of 1960 to the present. Participants will attend to the recent history of the field, intellectually and institutionally; to the analysis of select theoretical developments in this period, their prospects, accomplishments, and challenges; to the relationships between the History of Religions and work on religion in related fields of study (e.g., anthropology, sociology, history); and to the social location(s) of the study of religion in the late twentieth and early twenty-first centuries.
Instructor(s): Christian Wedemeyer Terms Offered: Spring
Prerequisite(s): PQ: HREL 32900 / AASR 32900 "Classical Theories of Religion"
Equivalent Course(s): AASR 42907

HREL 42910. Gender and Sexuality in South Asian Religions. 100 Units.
From Vaśyāyana’s Kaśmīraśtra to debates around widow remarriage in the colonial period, the nexus of gender and sexuality fundamentally shapes religious practices and beliefs as well as the lives of women and
gender non-conforming people. The central questions guiding this course are: How do South Asian religious traditions incorporate sexual practice and/or restraint into a vision of ethical life? When does one's gender become dangerous or unethical? How do histories of imperialism interfere with and transform the study of gender and sexuality in South Asian religions? In pursuing these questions through a range of methodological approaches to the field, students will gain a deep familiarity with practices of religious asceticism, the place of erotics within religious discourse, new perspectives on queer and trans theory, emic feminisms, and sexual ethics.

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

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

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 Muslims communities in Sri Lanka, Myanmar and Thailand respectively. This course provides an analytical, diachronic and comparative overview of the various social, economic, political and religious dynamics that have contributed to the recent outbreak of these conflicts.

Instructor(s): John Holt
Terms Offered: Spring

Equivalent Course(s): RLST 22999

HREL 43497. Ethnographies of Buddhism in Southeast Asia. 100 Units.
A study of the ways in which contemporary Theravada Buddhist practice has been observed and analyzed in Thailand, Laos, Myanmar and Cambodia by anthropologists and historians of religions. Among the topics considered in relation to Buddhist traditions: death rites, spirit cults, monastic ordination, social hierarchies, gender, and rites celebrating the efficacy of sacred texts. Lecture and discussion formats.

Instructor(s): John Holt
Terms Offered: Autumn

Equivalent Course(s): RLST 23497

HREL 43555. Buddhist Scholasticism and Its Practical Path Structures. 100 Units.
It is always a question whether there is only one path (mārga) structure or many prescribed by the Buddha. The period of Abhidhamma and Abhidharma represent the historical stage when Buddhist scholasticism systematically formed. A foundational knowledge of the two traditions under the same umbrella as Śrāvakayāna ("Vehicle of Hearing" in contrast to Mahāyāna) will enable the participants to acquire an integrated perspective on the Buddhist development with regards to path structures. No prior acquaintance with the doctrines of either tradition is assumed. The course will examine the fundamental path structure of Theravāda and Sarvāstivāda doctrines pertaining to spiritual praxis. Where appropriate, corresponding or parallel textual materials from the Yogācāra tradition will also be discussed with comparative studies. The course is designed to foster a clear and comprehensive understanding of the meditative system of both schools (Theravāda and Sarvāstivāda) and to provide clear perspectives on the development of the doctrines and practices in the diverse forms of meditative practice found in Abhidhamma/Abhidharma sources. Reading in Chinese Abhidharma texts will be conducted if required.

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

HREL 43587. 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 Theravadins as the language spoken by the Buddha himself, although linguistic scholars have argued that Pāli is only one of the many vernacular languages spoken in northern India during the middle period of Indian linguistic evolution. This course is designed to provide a platform for the students to engage in reading selected Pāli suttas, commentaries, and literature. Students will be expected to analyze the sentence patterns and read sentences aptly. The selection of texts and literature will help the students develop their understanding of the core Pāli teachings. In addition, reading similar texts in ancient Chinese translated from probable Indic Languages between the 2nd and 11th centuries will provide participants a better sense of the transformation and contextualization of early Buddhist texts. The course provides the participants with skills in reading and comprehending Pāli suttas and commentaries. The sessions will be highly focused on the discussion of the teachings and implications. Chinese parallels to the Pāli texts will be given to read for comparative studies.

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

Prerequisite(s): Basic knowledge of either Pāli or Sanskrit is required.

HREL 4408. Shamans, Witches, and Werewolves. 100 Units.

HREL 44701. Ritual in South Asian Buddhism. 100 Units.
This course will explore some ritual practices and theories of South Asian Buddhists in light of current theorization of ritual. What is it that Buddhists "actually" (physically and verbally) do? And, what do they say about what they do? Does what they do "mean" anything? If so, how? And, what significance might this have for anyone else? What happens when we consider these possibly meaningful forms of expression as "ritual?" Exemplaria will be drawn from India, Nepal, Burma and Tibet, with some comparative perspectives considered along the way.

Instructor(s): Christian Wedemeyer
Terms Offered: Winter

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

Equivalent Course(s): SALC 44701
HREL 44908. The "Science of Letters" in Judaism and Islam. 100 Units.
Equivalent Course(s): HIJD 44908, ISLM 44908, FNDL 25120, RLST 25120

HREL 45401. Readings in Maimonides' Guide of the Perplexed. 100 Units.
A careful study of select passages in Maimonides' Guide of the Perplexed, focusing on the method of the work
and its major philosophical-theological themes, including: divine attributes, creation vs. eternity, prophecy, the
problem of evil and divine providence, law and ethics, the final aim of human existence.
Instructor(s): James Robinson Terms Offered: Autumn
Equivalent Course(s): NEHC 40470, FNDL 24106, JWSC 21107, RLVC 45400, ISLM 45400, MDVL 25400, HIJD
45400, RLST 21107

HREL 45702. Sources and Methods in the Study of Chinese Buddhism. 100 Units.
A graduate-level introduction to the study of Chinese Buddhism and to the field of Chinese Buddhist studies,
mainly as it has been practiced in North America and Europe over the last 50 years.
Instructor(s): James Robinson Terms Offered: Autumn
Equivalent Course(s): NEHC 45700

HREL 45705. Sources and Methods in the Study of Chinese Religion. 100 Units.
A graduate-level introduction to the study of premodern Chinese Religion and to the field of Chinese religious
studies, mainly as it has been practiced in North America and Europe over the last 50 years.
Instructor(s): James Robinson Terms Offered: Autumn
Equivalent Course(s): EALC 45700

HREL 45715. Sem: Ghosts, Demons & Supernatural Danger in the Anc. World. 100 Units.
Equivalent Course(s): ANCM 45715, CLAS 45715

HREL 45716. Seminar: Ghosts, Demons and Supernatural Danger in the Ancient World. 100 Units.
This two-quarter graduate seminar, which fulfills the seminar requirement for graduate students in the
Department of Classics' Program in the Ancient Mediterranean World, will examine the ancient discourses on
and the ritual remedies for supernatural danger in Persian, Greek, Norse, Roman and other cultures. The first
quarter will be devoted to guided reading and discussion while the second quarter will be reserved for writing
a major research paper. Students, by arrangement with the instructor, will also be permitted to enroll for just the
first quarter and write a shorter paper or take-home exam.
Instructor(s): C. Faraone, B. Lincoln Terms Offered: Winter
Equivalent Course(s): ANCM 45716, CLAS 45716

HREL 45801. Manuscripts, Material Culture and Ritual Practice. 100 Units.
An introduction to the practice of religion in ancient and medieval China using manuscript sources and
archaeological materials, and applying sociological and anthropological methodologies to the examination of the
evidence. Reading ability in modern and literary Chinese is required.
Equivalent Course(s): EALC 45801

HREL 45803. Dunhuang Studies. 100 Units.
This year we will read ritual texts from the Dunhuang cache—yuanwen, zhaiwen, huanwen, etc—in the context of
relevant archaeological finds.
Instructor(s): P. Copp Terms Offered: Autumn
Prerequisite(s): Reading ability in Literary Chinese
Equivalent Course(s): EALC 45803

HREL 45820. Chinese Buddhist Texts and Thought. 100 Units.
This course is intended as an introduction to the major textual and philosophical currents of Chinese Buddhism
for Ph.D. students of Chinese art, history, and literature (though it is in principle open to anyone who can read
literary Chinese). We will read sections from important scriptures such as the Vimalakirti, Lotus, and Heart
sutras, as well as from Chan literature, with the primary goal of understanding basic Buddhist doctrines (such as
"expedient means," "emptiness," "conditioned arising," "Buddha-nature," etc), as well as to gain familiarity with the
language and styles of Chinese Buddhist texts and thought
Instructor(s): P. Copp Terms Offered: Winter
Note(s): What you need to know about Buddhist thought and practice to be a scholar of East Asian Art, History,
or Literature.
Equivalent Course(s): EALC 45820

HREL 45830. Sources and Methods in the Study of East Asian Buddhism. 100 Units.
This course is intended for graduate students with research interests in Buddhism in East Asia. We will critically
examine the approaches modern scholars have taken to the subject (the sources they have focused on, the
methods they have employed, the kinds of things they have construed Buddhism to be) as a way to both learn the
field and develop our own skills as scholars. Ability in Chinese and/or Japanese helpful but not required.
This course is intended for graduate students with research interests in Buddhism in East Asia. We will critically
examine the approaches modern scholars have taken to the subject (the sources they have focused on, the
methods they have employed, the kinds of things they have construed Buddhism to be) as a way to both learn
the field and develop our own skills as scholars.
Instructor(s): Paul Copp Terms Offered: Autumn
Note(s): Chinese or Japanese ability helpful but not required.
Equivalent Course(s): EALC 45830

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

HREL 46518. Sem: Hesiod and the Homeric Hymns. 100 Units.
We will read in Greek and slowly discuss Hesiod’s Theogony, the preem to the Works and Days and the four
longer Homeric Hymns to Aphrodite, Apollo, Demeter and Hermes. Students will be evaluated on their in-class
translations and a seminar paper.
Instructor(s): C. Faraoe & B. Lincoln Terms Offered: Winter
Equivalent Course(s): GREK 46518, ANCM 36518

HREL 47001. Pahlavi Language and Literature. 100 Units.
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
social contexts. A term paper on topic in consultation with instructor is required.
Instructor(s): S. Collins Terms Offered: Spring
Prerequisite(s): Previous familiarity with Buddhism in south or southeast Asia.
Note(s): This course is open to undergrads ONLY by Petition.
Equivalent Course(s): SALC 47270

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

HREL 48203. Buddhist Narratives. 100 Units.
This course will read and discuss stories translated mostly from Pali (with some from Sanskrit), on the topics of
the Buddha’s (extended) (Auto)biography, and the Past Lives of the Buddha (Jātakas) culminating in an analysis
of various versions of the Vessantara (Viśvantara) Jātaka. Such stories will be considered also in light of the
theory of the Ten Excellencies (Perfections, pāramī). It will also study some works on Narrative Theory, and on
the difference between narrative and systematic thought, asking what different textual form makes to Buddhist
ideas, ideals and values.
Instructor(s): S. Collins Terms Offered: Spring
Prerequisite(s): PQ: Previous knowledge of Buddhism (at least one course)
Equivalent Course(s): SALC 48203

HREL 48910. Readings in Tibetan Buddhist Texts. 100 Units.
Readings in selected Buddhist doctrinal writings in Tibetan.
Instructor(s): Matthew Kapstein Terms Offered: Winter
Prerequisite(s): Open to students reading Tibetan at an advanced level.
Equivalent Course(s): SALC 48501, DVPR 48910

HREL 49301. Asceticism and Civilization. 100 Units.
This course examines the phenomenon of asceticism (it is better to use the Greek word askēsis) -a disciplined
life-style (usually) involving celibacy, lack of individual wealth, obedience to a rule, etc.- in relation to human
civilization. How is it that this way of life, which in many ways challenges basic elements of normal social
existence, is nonetheless often accorded a central civilization position and value? In addition to works of
theory, material on both men and women ascetics will be investigated, in the Hindu and Jain traditions in India,
Buddhism in Southeast Asia, Taiwan, and Japan, Hellenistic and Roman Philosophy, and Christianity and
Catharism in Europe.
Instructor(s): S. Collins Terms Offered: Autumn
Equivalent Course(s): SALC 49301

HREL 50104. Chinese Religious Manuscripts and Epigraphy. 100 Units.
An introduction to reading and working with Chinese religious manuscripts and stone inscriptions. Though we
will read and discuss basic secondary works in paleography, codicology, and epigraphy, most of our time will
be spent developing our own skills in these disciplines, including in trips to the Field Museum to examine their
extensive collection of rubbings and inscribed Buddhist and Daoist statuary.
Instructor(s): P. Copp Terms Offered: Autumn
Prerequisite(s): Knowledge of literary Chinese required.
Equivalent Course(s): EALC 50100

HREL 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 as 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 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.
Instructor(s): Tom Ginsburg and Ben Schonthal Terms Offered: Winter
Note(s): This class will begin the week of January 4, 2021.
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): SCTR 50204, 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.
Instructor(s): Angie Heo Terms Offered: Spring
Equivalent Course(s): ASR 50207

HREL 52200. Problems in the History of Religions. 100 Units.
A seminar for students either in the PhD program in the History of Religions or in a related field in the scientific study of religion(s). Participants will both present and give a formal response to works-in-progress, such as colloquium ("second-year") papers, orals statements for the Qualifying Examination, or dissertation chapters.
Instructor(s): C. Wedemeyer Terms Offered: Winter
Prerequisite(s): PQ – PhD students in HREL, ASR, or by permission of instructor.

HREL 52201. Discourse & Practice: History of Religions Classic Researches. 100 Units.
Instructor(s): Bruce Lincoln Terms Offered: Autumn

HREL 52402. Readings: Advanced Tibetan III and 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.
Instructor(s): Matthew Kapstein Terms Offered: Spring
Prerequisite(s): Students must have had two years of Tibetan OR Sanskrit.
Note(s): This course is open to undergrads ONLY by petition.
Equivalent Course(s): TBTN 47902, SALC 48316

HREL 52808. Sovereignty, Intimacy, and the Body. 100 Units.
A close exploration of relationships between state power and everyday forms of embodied sociality, ethics, and intimacy. Readings will include selections from some or all of the following authors: Asad, Berlant, Foucault, Kantorowicz, Santner, Siegel, and various ethnographies.
Instructor(s): Alireza Doostdar Terms Offered: Winter
Prerequisite(s): Permission of instructor, and at least 1 previous course in ANTH or ASR
Note(s): Class limit to 10 students
Equivalent Course(s): AASR 52808

**HREL 56000. Dissertation Seminar. 100 Units.**
Instructor(s): Bruce Lincoln Terms Offered: Autumn

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

**PHILOSOPHY OF RELIGIONS COURSES**

**DVPR 30200. Moral Perfectionism. 100 Units.**
TBD
Instructor(s): D. Arnold Terms Offered: Autumn
Equivalent Course(s): PHIL 31200, PHIL 21200, RLST 24000

**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.
Instructor(s): Dan Arnold Terms Offered: Winter
Equivalent Course(s): RLST 24201, HREL 30200, SALC 30901, SALC 20901

**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.
Instructor(s): Anand Venkatkrishnan, Andrew Ollett Terms Offered: Spring
Equivalent Course(s): HREL 30300, SALC 20902, MDVL 24202, SALC 30902, RLST 24202

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

**DVPR 33600. Historical and Theoretical Limits of the Concept of "Metaphysics" 100 Units.**
Many contemporary debates, both in continental and in analytical philosophy, deal with the issue of "metaphysics." Most of the time, arguments are immediately raised in favour or in opposition to it. However, what often remains unclear is what is meant by this term, and which concepts might be entailed by its usage. This class will try to clarify the issue by (a) giving an historical outline of the actual constitution of the system of metaphysics, (b) pointing out the achievements and the limitations of this system, (c) explaining what it may mean to overtake them.
Instructor(s): Jean-Luc Marion Terms Offered: Spring
Equivalent Course(s): RLST 23660

**DVPR 33750. New Cartesian Questions. 100 Units.**
The course shall be divided, in each class, in two moments. First moment: a close reading of Descartes' Meditations on First Philosophy to allow students to reach a direct knowledge of cartesian thought, by presenting text explanations. Second, in each class will be addressed one of the most debated issues in the past or today among the allegedly well-known cartesian doctrines. For instance: Was Descartes more a skeptic than a dogmatic philosopher? (b) How far Descartes has followed Montaigne more than he opposed him? (c) Is the ego in the cogito argument really a "subject" or a "substance"? (c) Why a finite mind can enjoy an infinite will, and why the successors (even the self-proclaimed followers) of Descartes have given up this claim? (d) Is phenomenology (from Husserl to Levinas) qualified to understand itself as "cartesian"? (e) Is there or not a cartesian metaphysics, and why the answer remains difficult today? (f) Which role, if any, play sensation and non-conceptual knowledge in Descartes doctrine of morals.
Instructor(s): Jean-Luc Marion Terms Offered: Spring
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' positions were understood both by his contemporaries (Hobbes, Pascal, etc.) as well as by later philosophers (Spinoza, Kant, Nietzsche, Husserl, Heidegger, Wittenstein, etc.). Emphasis will be put on the misunderstandings of the ego, of the so-called "dualism" and of the definitions of God.
Instructor(s): Jean-Luc Marion Terms Offered: Spring
Equivalent Course(s): THEO 33812

**DVPR 34000. Franz Rosenzweig's Concept of Revelation. 100 Units.**
Franz Rosenzweig's Concept of Revelation
Equivalent Course(s): GRMN 34500, GRMN 24500, RLST 20900
DVPR 34300. Buddhist Poetry in India. 100 Units.
The substantial Buddhist contribution to Indian poetry is of interest for what it teaches us of both Buddhism and the broad development of Indian literature. The present course will focus upon three phases in this history, with attention to what changes of language and literary genre tell us of the transformations of Indian religious culture from the last centuries B.C.E. to about the year 1000. Readings (all in translation) will include the Therīgāthā, a collection of verses written in Pali and the most ancient Indian example of women’s literature, selections from the work of the great Sanskrit poets Asvaghoṣa, Aryaśūra, and Mātṛketa, and the mystical songs, in the Apabhraṃśa language, of the Buddhist tantric saints.
Instructor(s): Matthew Kapstein Terms Offered: Spring
Prerequisite(s): General knowledge of Buddhism is desirable.
Equivalent Course(s): RLST 26250, RLVC 34300, MDVL 26250, HREL 34300, SALC 34300

DVPR 34619. Giorgio Agamben's Homo Sacer Project. 100 Units.
The seminar will attempt to work through the nine (mostly short) volumes that constitute Agamben's effort to articulate a theory of the ways in which human life is "politicized," comes to be inscribed relations of power and authority. Special consideration will be given to Agamben's recourse to literature—above all, to the work of Kafka—in the elaboration of his theory.
Instructor(s): Eric Santner and Ryan Coyne Terms Offered: Spring
Note(s): Undergrads welcome with permission of instructor
Equivalent Course(s): GRMN 34619, THEO 34619

DVPR 34801. 18th/19th Century Philosophy of Religion. 100 Units.
TBD
Equivalent Course(s): RLST 24801, PHIL 34801, PHIL 24801

DVPR 35112. Phil, Talmudic Culture, and Religious Experience: Soloveitchik. 100 Units.
Joseph Soloveitchik was one of the most important philosophers of religion of the twentieth century. Firmly rooted in the tradition of Biblical and Talmudic texts and culture, Soloveitchik elaborated a phenomenology of Jewish self-consciousness and religious experience that has significant implications for the philosophy of religion more generally. This course will consist of a study of some of his major books and essays. Topics to be covered may include the nature of Halakhic man and Soloveitchik's philosophical anthropology, the problem of faith in the modern world, questions of suffering, finitude, and human emotions, the nature of prayer, the idea of cleaving to God. Soloveitchik will be studied both from within the Jewish tradition and in the context of the classical questions of the philosophy of religion. Some previous familiarity with his thought is recommended. (I)
Instructor(s): A. Davidson Terms Offered: Winter
Equivalent Course(s): RLST 25112, HIJD 35112, PHIL 35112, PHIL 25112

DVPR 35115. Topics in the Philosophy of Religion: The Challenge of Suffering from Job to Primo Levi. 100 Units.
This course will focus on authors from the Jewish tradition, although some attention will be given to Catholic and Protestant perspectives, as found, for example, in liberation theology and in certain forms of religious existentialism. We will look at the various ways in which contemporary philosophers of Judaism have dealt with suffering, evil and God, especially after the experience of the Shoah. We will examine the often repeated claim that Judaism has approached the philosophical and religious challenges of suffering more through an ethics of suffering than on the basis of a metaphysics of suffering. After an introductory discussion of Maimonides on the Book of Job, readings for the course may come from authors such as E. Lévinas, J.B. Soloveitchik, Y. Leibowitz, H. Jonas, A. Lichtenstein, D.W. Halivni, D. Shatz, and E. Berkovits. The course will culminate in a philosophical analysis of some of the most important writings of Primo Levi.
Instructor(s): A. Davidson Terms Offered: Winter
Equivalent Course(s): PHIL 25115, RLST 25115, ITAL 25115, HIJD 35115, ITAL 35115, JWSC 26115, PHIL 35115

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

DVPR 35805. What is Transcendence? 100 Units.
What is transcendence? In this course we will explore the meaning of transcendence and the transcendent in a variety of ancient, medieval, and modern sources. We will pay particularly close attention to the Kantian and Husserlian legacies.
Instructor(s): R. Coyne Terms Offered: Winter

DVPR 38614. Girard 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.
Instructor(s): Françoise Meltzer Terms Offered: Winter
Note(s): Graduate students interested in this course should email the department administrator, Ingrid Sagor (isagor@uchicago.edu) by Thursday, November 12th 5pm with a brief note of interest, program year, and student number and will be notified of their admittance to the course by Monday, November 16th. Course requires consent after add/drop begins; contact the administrator for a spot in the class or on the waiting list.
Equivalent Course(s): CMLT 38614, CMLT 28614, RLST 28614
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, literature, and philosophy in the Twentieth Century, and the status of these discourses after Auschwitz.

Instructor(s): Sarah Hammerschlag and Ryan Coyne
Terms Offered: Winter
Equivalent Course(s): GNSE 38750, RLVC 38750

DVPR 39416. 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. Course requirements will be one in-class presentation, based on the reading(s) for that day, and one final paper.

Instructor(s): Françoise Meltzer
Terms Offered: Autumnn
Equivalent Course(s): CMLT 39416, CMLT 29416, ENGL 29416, ENGL 39416, RLST 29416

DVPR 39702. Studies in Chan (Zen) Buddhism: Yunmen, Chaozhou, et al. 100 Units.

DVPR 39703. Chinese Contemplative Traditions. 100 Units.
In this course we will examine Daoist, Buddhist and Confucian self-cultivation traditions, including readings of “Inner Training” chapter of the Guanzi and related classical Chinese texts, medieval Quanzhen Internal Alchemy texts from Zhang Boduan and others, meditation manuals from the Tiantai and Chan traditions of Chinese Buddhism, and Neo-Confucian discussions of “quiet sitting” and “reverential attention.” All readings in English, with possible supplementary sessions reading the original classical Chinese texts.

Instructor(s): Brook Ziporyn
Terms Offered: Spring

DVPR 40200. Can One Say Yes to Finitude. 100 Units.

What is finitude? Does it refer primarily to the situation of a being that can and must die, and that knows something about death? Or is finitude somehow irreducible to this capacity for and knowledge of dying? Is it ever possible to say yes to finitude? If so, is it ever permissible? Or even necessary? This course will consider the role of finitude in modern European philosophy from Nietzsche to the present. Taking our cue from Nietzsche’s “philosophy of the morning,” we will then examine the conceptualization of finitude in the writings of Heidegger, Sartre, Levinas, Bataille, Blanchot, Deleuze, and Derrida among others.

DVPR 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.

Instructor(s): Brook Ziporyn
Terms Offered: Autumn
Equivalent Course(s): HREL 40440, RLST 20440

DVPR 40506. Martin Buber’s Philosophy 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. We shall explore all genres and study even Buber’s thinking and contributions to contemporary thought and theology. 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.

Instructor(s): Michael Fishbane
Terms Offered: Spring
Note(s): This course is open to undergrads by Petition.
Equivalent Course(s): HIJD 40506, BIBL 40506, THEO 40506, RLVC 40506

DVPR 40900. Contemporary European Philosophy and Religion. 100 Units.
Course description unavailable.
Equivalent Course(s): HIJD 40901, JWSC 21201, CMLT 31201, PHIL 31209, CMLT 21201, PHIL 21209

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 villians 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.

Instructor(s): Brook Ziporyn
Terms Offered: Autumn
Note(s): This course is open to undergrads ONLY by Petition

**DVPR 41100. Anglo-American Philosophy of/and Religion. 100 Units.**
This course will examine key texts and figures in twentieth-century Anglo-American philosophy, with particular attention to their implications for the study of religion. Figures treated will include C.S. Peirce, William James, John Dewey, Ludwig Wittgenstein, Charles Hartshorne, Wilfrid Sellers, John McDowell, and Alvin Plantinga.
Instructor(s): Kevin Hector Terms Offered: Autumn

**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.
Instructor(s): G. Tubb Terms Offered: Spring
Equivalent Course(s): SANS 47902

**DVPR 41602. Zhuangzi and Early Daoist Thought. 100 Units.**
Close readings of Zhuangzi and other early Daoist philosophical texts. Classical Chinese preferred but not essential.
Instructor(s): Brook Ziporyn Terms Offered: Winter

**DVPR 41700. Readings in Madhyamaka. 100 Units.**
This course will involve close philosophical attention to a representative range of Indian Madhyamaka texts.
Instructor(s): Dan Arnold Terms Offered: Winter
Prerequisite(s): Some Tibetan or Sanskrit is expected. Exceptions with consent of the instructor.
Equivalent Course(s): SALC 48317

**DVPR 41800. The Buddha-Nature: Mahayana Sutras/Zhanaran's Diamond Scalpel. 100 Units.**
In this course we will trace the development of the idea of the Buddha-Nature or Tathāgatha-garbha (womb or embryo of the Buddha) through several Mahāyāna Sūtras (Tathāgatha-garbha Sūtra, Laṅkāvatāra Sūtra, Śūraṃgama 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 sentience per se, and the Tiantai School's insistence on the "Threefold" Buddha-Nature and the resultant claim that "Insentient Beings have the Buddha-Nature." The latter ideas will be explored at length through a close reading of Jingxi Zhanran's classic polemical work, The Diamond Scalpel (Jin'gangpi#). All readings will be in English.
Instructor(s): Brook Ziporyn Terms Offered: Autumn

**DVPR 41900. Nietzsche as Metaphysician: Non/Self, Recurrence, Eternity. 100 Units.**
An exploration of the themes of Will-to-Power and Eternal Recurrence as presented in Thus Spoke Zarathustra, supplemented by readings from other works, with special attention to the posthumously published notes critiquing commonsensical and scientific notions of causality, things, selves, atoms, will, and forces. Of particular interest will be the comparative horizon of the anti-substantialist and anti-essentialist Buddhist notions of Non-Self and Emptiness; in both cases we will be focusing on how these extreme forms of anti-essentialism, denying that any entity from atoms to forces to humans possess a substantial existence, nonetheless both end up lending themselves to some form of the idea of immanent "deep eternity" for all things, and on whether and to what extent these two parallel explorations have any convergences or divergences that will help illuminate both, or even, better yet, illuminating substancelessness and eternity. All readings in English.
Instructor(s): Brook Ziporyn Terms Offered: Autumn

**DVPR 42002. Alfred North Whitehead: Metaphysics. 100 Units.**
Instructor(s): Franklin Gamwell Terms Offered: Autumn
Equivalent Course(s): THEO 42602, RETH 42601

**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.
Instructor(s): Kevin Hector Terms Offered: Autumn
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 École des Hautes Études, we will consider the question of the relationship between animality and sovereignty (of human being and also of man), as it relates to politics.

Instructor(s): Orietta Ombrosi
Terms Offered: Autumn
Equivalent Course(s): HIJD 43875

DVPR 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.

Instructor(s): Ryan Coyne
Terms Offered: Autumn
Equivalent Course(s): THEO 45505, RLST 25505, FNDL 23006

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 identity-construction (and vice-versa).

Instructor(s): Kevin Hector
Terms Offered: Autumn
Equivalent Course(s): RLST 25590, THEO 45590

DVPR 46477. Coherence in Chinese Philosophy: Confucius to Tiantai. 100 Units.
This course will undertake a history of Chinese philosophy from its beginnings to the advent of Neo-Confucianism in the Song dynasty, focusing on the evolution of notions of "coherence," eventually coming to converge around the concept of "Li" as it plays out in Confucian, Daoist, Buddhist and hybrid traditions. Li will be viewed as a variable term indicating a subject-object Gestalt structured around dyadic bipolarities as generative of continuities with designated values and desires, as conceived variously by the various sub-traditions. The role played by this conception of continuity in logic and epistemology, as well as metaphysics and ontology, will be contrasted with philosophical conceptions rooted in traditions that dichotomize sameness and difference through conceptions such as universals, particulars, essences, substances, attributes, God, design, and truth. The course will consist of the close reading of the two-volume series, Ironies of Oneness and Difference, and Beyond Oneness and Difference.

Instructor(s): Brook Ziporyn
Terms Offered: Spring
Equivalent Course(s): EALC 46477

DVPR 46502. Studies in Atheist Spirituality. 100 Units.

DVPR 46616. Religion and Reason. 100 Units.
The quarrel between reason and faith has a long history. The birth of Christianity was in the crucible of rationality. The ancient Greeks privileged this human capacity above all others, finding in reason the quality wherein man was closest to the gods, while the early Christians found this viewpoint antithetical to religious humility. As religion and its place in society have evolved throughout history, so have the standing of, and philosophical justification for, non-belief on rational grounds. This course will examine the intellectual and cultural history of arguments against religion in Western thought from antiquity to the present. Along the way, of course, we will also examine the assumptions bound up in the binary terms "religion" and "reason."

Equivalent Course(s): PHIL 43011, CHSS 40201, CLAS 46616, HIST 66606, KNOW 40201

DVPR 47004. Religious Diversity as a Philosophical Problem. 100 Units.
The manifest diversity of religious traditions, many of which advance doctrinal claims that evidently contradict the claims of other traditions, raises significant philosophical problems - especially epistemological and ethical problems - regarding truth and justification, tolerance and exclusion, etc. Many take the competing and mutually exclusive claims of the world’s religious traditions as evidence of the falsity of some or all of them, or as recommending skepticism, relativism, or other such ways of accommodating the conflicting claims. This course will explore some of these issues, focusing particularly on issues of truth, justification, and toleration. In keeping with the theme of diversity, the course will consider not only some modern Western attempts to address the various philosophical problems, but also some examples of philosophical thought reflecting India’s historically different experience of religious diversity.
DVPR 47607. Buddhist Sutras Reading in Traditional Tiantai. 100 Units.
Buddhist Sutras Reading in Traditional Tiantai "Classification of Teachings" Rather Than Historical Order. Buddhist sutra literature is vast and complex, representing many historical periods and many diverse and even conflicting conceptions of Buddhist doctrine. A historical development of ideas can be traced in these texts by treating them in their historical order, each subsequent period responding to and developing ideas from previous periods. But Chinese Buddhist schools such as Tiantai understood the divergences of these texts to be part of a different order: the order in which they were traditionally regarded to have been preached by the Buddha, which stands in sharp contrast to their actual dates of composition. By reading them in the order stipulated by the Tiantai "classification of teachings," as carefully designed parts of a five-part pedagogical program utilized by the Buddha, we come to have a clearer conception of how Tiantai understood the relation between provisional and ultimate truth, and the process of teaching and comprehending ideas, from which a different picture of Buddhism emerges. In this class we will read portions of the following sутra or classes of sutras, in the following order: 1) Avatāṃsaka; 2) Āgamas, 3) Vaipulya (Vimalakīrti Nirdesā and others); 4) Prajñāparamitā; 5) The Lotus Sutra and The Nirvana Sutra.

Instructor(s): Dan Arnold Terms Offered: Spring 2017

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

Instructor(s): Matthew Kapstein Terms Offered: Winter
Prerequisite(s): Open to students reading Tibetan at an advanced level.
Equivalent Course(s): SALC 48501, HREL 48910

DVPR 48912. Comparative Experiments with Buddhist Thought. 100 Units.
Reading one or several recent works written in English attempting to put some aspect of Buddhist thought into dialogue with modern philosophical concerns, particularly those of the European continental traditions. Our likely texts will be Stephen Laycock, The Mind as Mirror and the Mirroring of Mind; Brook Ziporyn, Being and Ambiguity: Philosophical Experiments with Tiantai Buddhism; David Loy, Transcendence and Lack.

Instructor(s): Brook Ziporyn Terms Offered: Spring

DVPR 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.

Instructor(s): Brook Ziporyn and Dan Arnold Terms Offered: Spring
Note(s): This course is open to undergrads ONLY by Petition.
Equivalent Course(s): EALC 49630, SALC 49630

DVPR 49904. Lacan and Religion. 100 Units.
Whereas Freud believed with the Enlightenment that science would increasingly demonstrate religion to be an illusion, Lacan saw religion as that which would save us from the increasingly loud discourse of science. From Lacan’s early (Freudian) notion of the Nom-du-Père, to his later conflation of Freud and Christ (as rescuing the father), and finally to his Barromean knots and the sinthome, Lacan considers religion a “garbage can, for it has not the slightest homogeneity.” This course, then, will consider Lacan’s concept of religion. We will begin with readings from Freud’s texts on religion: “Obsessive Actions and Religious Practices,” “The Future of an Illusion,” “Totem and Taboo,” “Civilization and its Discontents,” “Moses and Monotheism.” We will then read the texts on religion from Lacan, considering how his views change on the subject, and what the stakes are in his efforts to separate psychoanalysis from science and religion.

Instructor(s): Francoise Meltzer Terms Offered: Winter
Prerequisite(s): Reading knowledge of French, basic familiarity with Lacan.
Equivalent Course(s): CMLT 43350

DVPR 50007. Michel Foucault: Les aveux de la chair. 100 Units.
The last volume of Foucault’s history of sexuality has finally been published after more than a 30 year wait. In this volume Foucault moves from his previous focus on Greco-Roman culture to early Christianity, and his account culminates in an extensive discussion of Saint Augustine. This seminar will consist of a close reading of Les Aveux de la chair, supplemented by a few other texts from the later Foucault. We will also try to draw some general methodological and philosophical conclusions from our reading.

Instructor(s): A. Davidson Terms Offered: Winter
Prerequisite(s): Good reading knowledge of French and familiarity with the previous volumes of Foucault’s “Histoire de la sexualité”. All students interested in enrolling in this course should send an application to wweaver@uchicago.edu by 12/14/2018. Applications should be no longer than one page and should include name, email address, phone number, and department or committee. Applicants should briefly describe their background and explain their interest in, and their reasons for applying to, this course.
Equivalent Course(s): PHIL 50007, FREN 40007, CMLT 50007
DVPR 50008. Michel Foucault: Self, Government, and Regimes of Truth. 100 Units.
A close reading of Michel Foucault’s 1979-80 course at the Collège de France, Du gouvernement des vivants. Foucault's most extensive course on early Christianity, these lectures examine the relations between the government of the self and regimes of truth through a detailed analysis of Christian penitential practices, with special attention to the practices of exomologēsis and exagoreusis. We will read this course both taking into account Foucault’s sustained interest in ancient thought and with a focus on the more general historical and theoretical conclusions that can be drawn from his analyses. (I)
Instructor(s): A. Davidson Terms Offered: Autumn
Prerequisite(s): Limited enrollment; Students interested in taking for credit should attend first seminar before registering. Reading knowledge of French required. Consent Only.
Equivalent Course(s): FREN 40008, CMLT 50008, PHIL 50008

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

DVPR 50201. Contemporary Critical Theory. 100 Units.
This course will examine some of the salient texts of postmodernism. Part of the question of the course will be the status and meaning of "post"-modern, post-structuralist. The course requires active and informed participation.
Instructor(s): Françoise Meltzer Terms Offered: Winter
Equivalent Course(s): CMLT 50201, ENGL 50201

DVPR 50211. Models of Philosophy/Religion as a Way of Life. 100 Units.
In the first part of this course, we will examine Stoicism as a way of life through a reading of Pierre Hadot’s commentary (in French) on Epictetus’ Manual, supplemented by other writings of Hadot. The second part of the course will be devoted to the topic of Judaism as a way of life, focusing on the writings of Joseph Soloveitchik. The third part of the course will consider a number of historically and theoretically heterogeneous essays that take up different aspects of our theme. Depending on the interests of the seminar participants, texts for this part of the course may include the writings of Francis of Assisi, essays by Michel Foucault, Hilary Putnam, and Wittgenstein’s "Lectures on Religious Belief". (I)
Instructor(s): A. Davidson Terms Offered: Autumn
Prerequisite(s): Limited enrollment; Students interested in taking for credit should attend 1st seminar before registering. Consent only.
Equivalent Course(s): CMLT 50511, FREN 40212, PHIL 50211, HIJD 50211

DVPR 51204. Readings in Madhyamaka. 100 Units.

DVPR 51315. Reading Daoist Philosophical Texts: the Liezi and the Huainanz. 100 Units.
Reading the rich original texts of “second-tier” Daoist philosophical works, the Liezi and/or Huainanzi, with special attention to their relations to the "first-tier" classics, the Daodejing and Zhuangzi. All readings in classical Chinese.
Instructor(s): Brook Ziporyn Terms Offered: Spring
Note(s): All readings in classical Chinese.

DVPR 51404. The Pantheist Controversy: Spinoza to Hegel. 100 Units.
This course focuses on Spinoza’s system of thought and its reception in late 18th and early 19th century Germany. The first five weeks will be a careful reading of Spinoza’s Ethics, supplemented by selections from his Principles of Cartesian Philosophy, Short Treatise on God, Man and His Well-Being, and Emendation of the Intellect. The second half of the class will examine the interpretation and reception of and response to Spinoza’s ideas, mainly in Jacobi’s Letters on Spinoza, and the response to this response from Schelling and Hegel, above all in Hegel’s Faith and Knowledge. Time permitting, we will examine Hegel’s changed views on Spinoza in his mature works (post-1807). Our focus will be the on understanding the thought of both Schelling and Hegel in the early 1800s as a kind of Kantian Spinozism, a seeming oxymoron, and the consequences of their later abandonment of this position.
Instructor(s): Brook Ziporyn Terms Offered: Spring

DVPR 51410. Neo-Confucianism of the Song to Ming Dynasties. 100 Units.
This course will consist of close readings of the works of the key Neo-Confucian thinkers of the Song and Ming dynasties (11th to 17th centuries): Zhou Dunyi, Zhang Zai, Cheng Hao, Cheng Yi, Zhu Xi, Wang Yangming and perhaps others, focusing on their metaphysical and ethical ideas, especially Li (sometimes translated as “principle,” or as “pattern,” or as “coherence” or as “productive compossibility”), Qi (sometimes translated as “vital force” or “material force”), ren (“benevolence,” “humaneness,”), xin (“heart-mind”) and zhong (“center, the unexpressed, equilibrium”).
Instructor(s): Brook Ziporyn Terms Offered: Spring
Prerequisite(s): Some classical Chinese reading ability and some familiarity with classical Confucianism Desirable.

DVPR 51611. Reading of Saint Augustine's The City of God as an Apology. 100 Units.
The particular characteristics and special concern of this special book, compared to the rest of Augustine’s production, can well, if not only be explained by referring the whole De Civitate Dei to the tradition of the “Apology for the Christians”, initiated by (among some few others) Justin in Rome, and rehearsed a century

Equivalent Course(s): THEO 51611

DVPR 51700. Yogacara. 100 Units.
This seminar, which presupposes a basic knowledge of Indian and/or Tibetan Buddhist philosophy, will consider some of the foundational texts of the Yogacara tradition of thought, with particular reference to the works of Vasubandhu. In addition to close readings of assorted primary sources, we will consider contemporary scholarly debates regarding the interpretation of Yogacara (e.e., concerning the question whether this is aptly characterized as an "idealist" school of thought).
Instructor(s): Dan Arnold Terms Offered: Spring
Prerequisite(s): Some knowledge of Sanskrit or Tibetan is preferred.
Equivalent Course(s): SALC 49006

DVPR 52009. Death, Time, Perception: Against Being Here Now. 100 Units.
Workshopping a manuscript in the Philosophy of Religions, this course is focused on a cross-cultural examination of the philosophies of temporality, finitude, perception and death. Authors and traditions addressed in the core text include Epicurus, Spinoza, Schopenhauer, Nietzsche, William James, Borges, Heidegger, Levinas, Zhuangzi, Dogen and Tiantai Buddhism.
Instructor(s): Brook Ziporyn Terms Offered: Autumn

DVPR 52010. The Philosophies of the Yijing (Book of Changes) 100 Units.
A reading of the Yijing, its commentaries, and the uses to which it is put in Confucianist, Daoist and Buddhist traditions.
Instructor(s): Brook Ziporyn Terms Offered: Autumn

DVPR 53309. Saint Augustine: Apology and Eschatology, The City of God. 100 Units.
The City of God, although central to the theology of St. Augustine, does not seem, in his style and themes, exactly on line with his other greatest works. This can be explained if we read it as a follow up of the former attempts to perform theology as an apology - according to Justin and Tertullian (among others). In that view, one can understand better why and how St. Augustine has addressed political and historical as well as spiritual and biblical issues - they all focus on explaining how time (and times) should be understood from the view point of the eternity of God, which means eschatology.
Instructor(s): Jean-Luc Marion Terms Offered: Spring
Note(s): Recommended reading: The City of God, trans. H. Bettenson, Penguin, 2003. De Civitate Dei, eds. G.E. McCracken et al, Loeb, 7 Volumes <these volumes are available online via Hathi Trust at Regenstein Library>
Equivalent Course(s): THEO 53309

DVPR 53310. Questions about the Conception of Revelation. 100 Units.
Although the concept of Revelation is widely admitted as central, most of all in the biblical tradition, it remained unexplained, if not absent, in the first centuries of Christian theology. And, its more recent establishment in dogmatic theology comes mostly from the philosophical polemic of the Enlightenment. A more precise concept of Revelation could be worked out by using categories borrowed from phenomenology and applying them to the most relevant testimonies of Revelation in some biblical texts.
Equivalent Course(s): THEO 53310

DVPR 53315. Elements for a Theological Concept of Revelation. 100 Units.
See Divinity website for a complete course description
Instructor(s): Jean-Luc Marion Terms Offered: Spring
Equivalent Course(s): THEO 53315

DVPR 53330. Revelation, Temporality, and Being. 100 Units.
Following up the previous seminars on the history of the concept of Revelation and its alternative models (metaphysical, phenomenological, biblical, a.s.o.), this class will be devoted to a reverse interrogation: provided first that the concept of Revelation, in a christian perspective, can only be understood from a trinitarian viewpoint (Barth and Balthasar, Basile of Cesarea and Augustine); provided then that the most crucial issues about Revelation should be addressed from this trinitarian viewpoint, one may try to understand not Trinity on the basis of the philosophical concepts of time and history (as Hegel and Schelling did) or of being (as Thomas Aquinas and Heidegger did), but on a contrary order, to consider being and time on the basis of Trinity and according to the logic of agapê. This means a reinterpretation of time as eschatology or krisis, and of being as givenness.
Instructor(s): Jean-Luc Marion Terms Offered: Spring

DVPR 53359. Topics in Philosophy of Judaism: Ethics and Halakhah. 100 Units.
Does Judaism recognize an ethics independent of Halakhah (Jewish law)? What are the interrelations, conceptually and normatively, between ethics and Halakhah? How should we understand the conflicts between ethics and Halakhah, morality and religion? How does the Jewish tradition conceive of the notion of mitzvah (commandment), and what is the relationship between interpersonal mitzvot and mitzvot between human beings.
and God? What are the modes of Halakhic reasoning distinct from ethical argumentation? These topics will be considered through a study of the work of Joseph B. Soloveitchik, Aharon Lichtenstein, Yeshayahu Leibowitz, David Weiss Halivni, Daniel Sperber, and Emmanuel Lévinas. Specific examples to be discussed may include the status of women, prayer, and repentance.

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

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

Equivalent Course(s): 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.

Instructor(s): A. Davidson Terms Offered: Winter
Prerequisite(s): All students interested in enrolling in this course should send an application to jbarbaro@uchicago.edu by 12/11/2020. Applications should be no longer than one page and should include name, email address, phone number, and department or committee. Applicants should briefly describe their background and explain their interest in, and their reasons for applying to, this course. Advanced undergraduates may also apply.

Equivalent Course(s): HIJD 53361, PHIL 53361

DVPR 53900. French Jewish Thought. 100 Units.
This seminar will introduce students to the tradition of French Jewish Thought from the 1860's through the early 2000's with particular attention to the issues of universalism and particularism, the relationship between Judaism and French philosophy, and French-Jewish responses to major historic events during the period: the Dreyfus affair, World War II, the Algerian War, the Six-Day War and contemporary anxieties surrounding the New anti-Semitism. Some French reading knowledge is a must.

Instructor(s): Sarah Hammerschlag Terms Offered: Spring
Equivalent Course(s): 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.

DVPR 54500. Brauer Seminar: Time and Temporality. 100 Units.
Attending to a range of historical and contemporary readings, this seminar will center on philosophical questions raised by reflection on the reality and nature of time. Particular focus will be given to exploration of the difference between scientifically measured time, on one hand, and, on the other, temporality, or subjectively experienced time as that is integral to the structure of human experience. Ought one or the other of these ought to be thought more 'real'? What's at stake in asking as much? How are the issues implicated in this discussion related to questions in epistemology, phenomenology, and/or philosophy of mind? These are among the many questions to be explored in this seminar. Since this is a Brauer Seminar, enrollment requires permission of the instructors, which will be granted based on short statements to be submitted by prospective students. Such statements should concisely discuss the student's overall interests, and the ways in which these related to the issues of the seminar.

Instructor(s): Ryan Coyne and Dan Arnold Terms Offered: Winter
DVPR 54700. The Phenomenology Of Love. 100 Units.
Gilbert Ryle (1900-1976) was one of the leading figures of mid-20th century Oxford Philosophy. This course will focus on a close reading of his 1949 masterpiece, *The Concept of Mind*, with its attack on the "category-mistake" of the Cartesian "Myth of the Ghost in the Machine." Attention will be paid to Ryle's metaphilosophical writings and his views on language, his views on knowledge (and the distinction between knowledge-how and knowledge-that), his relation to behaviorism, and his impact on subsequent developments in the philosophy of mind including the token-token identity theory and functionalism.
Equivalent Course(s): SCTR 40400, PHIL 54700

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

DVPR 55111. Reading Religion Philosophical. 100 Units.
We will examine the question of what it means to read religious texts and practices from a philosophical point of view.
Instructor(s): A. Davidson Terms Offered: Winter
Prerequisite(s): Enrollment requires the consent of the instructor and the course is only open to advanced graduate students who are writing a thesis or preparing comprehensive exams. For more information contact the instructor.
Equivalent Course(s): PHIL 55111

DVPR 58804. Seminar: Dissertation Methodology. 100 Units.
A two-week seminar on the methodology of advanced research and writing for Ph.D. students in the dissertation stage of their program. Each student will present a selection from their current work, with special additional discussion focused on the concept of revelation related to their dissertation topics, followed by a response from Prof. Marion and a discussion-format critique. The presentations will be reserved primarily for students in ABD status. Those not yet dissertating but in the final stage of their qualifying exams and proposal submissions are encouraged to engage in the discussion portion of the seminar.
Instructor(s): Jean-Luc Marion Terms Offered: Winter
Note(s): The seminar will be scheduled over 2-3 hour sessions each week from January 24 to February 2, 2017. Some sessions may be evening or weekend hours to accommodate all participants. Enrollment by application to Dean Owens.
Equivalent Course(s): THEO 58804

DVPR 70000. Advanced Study: Philosphy of Religions. 300.00 Units.
Advanced Study: Philosophy of Religions

PSYCHOLOGY AND SOCIOLOGY OF RELIGION COURSES

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

DVSR 70000. Advanced Study: Psychology & Sociology of Religion. 300.00 Units.
Advanced Study: Psychology & Sociology of Religion

RELIGION AND LITERATURE COURSES

RLIT 30000. Introduction to Religion and Literature. 100 Units.
TBD
Instructor(s): R. Rosengarten, S. Hammerschlag Terms Offered: Winter
Equivalent Course(s): RLST 28210, ENGL 30100

RLIT 30402. Poetics of Midrash. 100 Units.
An introduction to the modern literary study of classical rabbinic Midrash; its styles and genres. Particular attention will be given to issues of hermeneutics and theology.
Instructor(s): M. Fishbane Terms Offered: Autumn
Equivalent Course(s): JWSC 21402, HIJD 30402, THEO 30402

RLIT 32106. Introduction to the Study of Iconography. 100 Units.
TBD
Equivalent Course(s): RLST 28320, HCHR 32106, ARTH 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.
Instructor(s): William Nickell Terms Offered: Spring
Equivalent Course(s): REES 20000, REES 30000, RLST 28501, FNDL 22850
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 Rabbah; Song of Songs Rabbah; and Tanhuma), as well as pertinent cases in the contemporary liturgical poetry. Particular attention will be given to the types, forms and content of exegetical theology involved.
Instructor(s): Michael Fishbane Terms Offered: Autumn
Prerequisite(s): Knowledge of Hebrew desired, but English translations will be provided.
Equivalent Course(s): HIJD 35503

RLIT 38607. Lament and Lamentation in Jewish Literature I. 100 Units.
This course will focus on the theme of lament and lamentation in ancient Jewish literature. It will begin with theories of lament and comparative sources from antiquity. It will then take up some representative Psalms from Scripture; portions of the book of Lamentation; selections from the Midrash on Lamentation (both from the proem and the commentary); and related material from contemporary liturgical poetry (Piyuty).
Instructor(s): Michael Fishbane Terms Offered: Autumn
Prerequisite(s): Knowledge of Hebrew required (or consent of instructor)
Equivalent Course(s): HIJD 38607

RLIT 38914. Munich-Chicago Performance Laboratory: Jephta’s Daughter. 100 Units.
In July 2015, the Bavarian State Opera in Munich will present the world premiere of a piece tentatively titled Jephta’s Daughter, to be directed by Saar Magal (choreographer and director, Tel Aviv) and conceived by Magal in collaboration with University of Chicago professor David Levin. Magal and Levin will offer a laboratory course in which to prepare the piece. As presently conceived, the piece will combine theater, dance, oratorio, film, contemporary composition, and a variety of contemporary performance idioms to adapt and interrogate the story of Jephta’s daughter (in the Book of Judges, from which the story is adapted, she remains nameless).
We are hoping to attract students keen to explore a broad cross-section of materials through seminar-style discussion and experimentation on stage. (We will work through biblical criticism, films like Harmony Korine’s Spring Breakers (2013) or Ulrich Seidl’s Paradise: Love-Faith-Hope, operas like Mozart’s Idomeneo, oratorios like Handel’s Jephta and Carissimi’s Jephta, and a range of critical theory, including Rene Girard’s Violence and the Sacred and Derek Hughes’s Culture and Sacrifice). Stage work will encompass improvisational, physical, and text-based work. Students with an interest in any of the following are especially welcome: adaptation, theater practice, performance theory, dramaturgy, design, and/or editing.
Instructor(s): David Levin, Saar Magal Terms Offered: Autumn
Prerequisite(s): Undergraduate students require consent of instructor.
Equivalent Course(s): GRMN 38914, MUSI 28914, TAPS 28417, JWSC 28914, MUSI 38914, RLST 28914, GRMN 28914

RLIT 40010. Ruins. 100 Units.
Ruins” will cover texts and images, from Thucydides to WWII, via the Reformation. We will include films (e.g. Rossellini’s “Germany Year Zero”), art (e.g. H. Robert, Piranesi) archaeology, and the museum (Soane). On ruins writing, we will read Thucydides, Pausanias from within antiquity, the Enlightenment responses to the destruction and archaeological rediscovery of Pompeii, Diderot, Simmel, Freud on the mind as levels of ruins (Rome) and the analysis as reconstructive archaeologist as well as on the novel Gradiva and the Acropolis, the Romantic obsession with ruins, and the firebombing in WWII. We will also consider the photographing of ruins, and passages from the best-known works on photography (Benjamin, Sontag, Ritchen, Fried, Azoulay). The goal is to see how ruin gazing, and its depictions (textual, imagistic, photographic, etc.) change from the ancients (Greek and Roman), to the Romantic use of ruins as a source of (pleasurable) melancholy, to the technological “advances” in targeting and decimating civilian populations that describe the Second World War.
Equivalent Course(s): 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’lli, Mir Dard, Bulleh Shah, and Ghalib.
Equivalent Course(s): NEHC 40600, ISLM 40100, CMLT 40100

RLIT 41400. Hist Of Criticism: 16-19th. 100 Units.
This course examines the practices of interpretation as they emerge in modernity, and will cover selected foundational figures in the emergent modern practices of biblical criticism, literary criticism, and aesthetics. The course is built around comparisons of figures within particular practices (e.g., Luther and Spinoza for biblical criticism; Sidney and Johnson for literary criticism; Lessing and Kant for aesthetics; ), and among terms that span those practices (e.g., “mimesis,” “nature,” “image”). Readings are all taken from the RL1 exam list (and students scheduled/planning to take that exam should take this course).
RLIT 41504. Blake’s Theology in Poetry and Prints. 100 Units.
It has been well remarked of William Blake (1757-1827) that he was assuredly a Christian – and that he was a church of one. The course aims to approach Blake’s emphatic if idiosyncratic religiosity via particular attention to the remarkable interrelations of his poetry with his prints.

RLIT 42205. Religion and Literature in France 1954-1972. 100 Units.

RLIT 42410. Material Religion. 100 Units.
This course examines approaches to the material study of religion. What are the gains of studying religion through bodily practices and sensory perceptions? How have various scholarly disciplines examined ritual art, objects, things and the organization of space and time? What analytic directions for understanding the social life of religion has a materialist orientation enabled? The course will include readings on mediation, technology and public culture.
Instructor(s): Angie Heo Terms Offered: Spring
Equivalent Course(s): AASR 42410

RLIT 43301. Theory and Texts. 100 Units.
Study of the writing and the performance, as well as the receptions and the theories, of tragic drama as practiced in ancient Greece, Elizabethan England, and early twentieth-century Europe.

RLIT 43303. Comparative Mystical Literature: Islamic, Jewish and Christian. 100 Units.
The mysticisms of the three monotheistic faiths share many features that invite comparison. All three deal with sacred texts that overlap in instances, and all three responded in different ways to the philosophical mysticisms inherited from Classical antiquity. While there are a number of influences, both direct and indirect, among these traditions, there are far more instances of similar structural motifs shared by the three. This course is designed to explore the history and structural dynamics of Jewish, Christian, and Islamic mysticisms through the careful reading of primary sources across the traditions. The Class will be limited to 20 students on a first-come, first-serve basis. Each student will be expected to demonstrate reading competence in the language of one of the mystical traditions (e.g., Hebrew, Arabic, Persian, Latin, or one of the Christian vernaculars).
Equivalent Course(s): HCHR 43302, CMLT 43301, HIJD 43301, ISLM 43301

RLIT 43995. Comparative Issues in Monotheistic Mystical Traditions. 100 Units.
The mysticisms of the three monotheistic faiths share many features that invite comparison. All three deal with sacred texts that overlap in instances, and all three responded in different ways to the philosophical mysticisms inherited from Classical antiquity. While there are a number of influences, both direct and indirect, among these traditions, there are far more instances of similar structural motifs shared by the three. This course is designed to explore the history and structural dynamics of Jewish, Christian, and Islamic mysticisms through the careful reading of primary sources across the traditions.
Equivalent Course(s): ISLM 43995, HCHR 43995, CMLT 43995, HIJD 43995

RLIT 52010. Religion and American Civil War Literature. 100 Units.
This course reexamines the literary critical discourse on the subject of American Civil War literature from the disciplinary vantage of religious studies. In so doing, it considers whether due attention to the theological underpinnings of expressions of postwar American literary nationalism recommends a reimagining of the generic category (i.e., America Civil War literature) and its canon. Though not without significant exceptions, we’ll concentrate our attentions on the period from 1865 to 1905. Our literary and critical interlocutors include (among others) Daniel Aaron, John William De Forest, William Dean Howells, Walt Whitman, Horace Bushnell, Louisa May Alcott, Mark Twain, Ambrose Bierce, Thomas Dixon, Frederick Douglass, and Alexander Gardner. Master’s and doctoral students in the Divinity School have first priority for registration; there is no “pass/fail” option for the course.
Equivalent Course(s): RAME 52010

RLIT 70000. Advanced Study: Religion & Literature. 300.00 Units.

RELIGION, LITERATURE, AND VISUAL CULTURE COURSES

RLVC 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.
Instructor(s): Kris Trujillo Terms Offered: Winter
Note(s): Graduate Students interested in this course should email Prof. Kris Trujillo (ktrujillo@uchicago.edu) copying the department administrator, Ingrid Sagor (isagor@uchicago.edu) by Thursday, November 12th 5pm with a brief note of interest, program year, and student number and will be notified of their admittance to the course by Monday, November 16th. Course requires consent after add/drop begins; contact the instructor & administrator for a spot in the class or on the waiting list.
Equivalent Course(s): CRES 21104, ENGL 31104, ENGL 21104, RLST 26104, GNSE 30104, CMLT 30104, CMLT 20104, GNSE 20104

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.
Instructor(s): Na'ama Rokem Terms Offered: Autumn
Note(s): This is a course intended only for graduate students
Equivalent Course(s): CMLT 30610, NEHC 30659

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)
Instructor(s): Frances Ferguson Terms Offered: Autumn
Equivalent Course(s): ENGL 32104

RLVC 32400. Theory of Literature: The Twentieth Century. 100 Units.
This course will cover the major movements in Twentieth Century Criticism from New Criticism to Psychoanalytic theory, New Historicism, Structuralism and Post-structuralism, as well as the various features of the literary text and interpretive dynamics which have played prominent roles in debates surrounding meaning, modes of expression and theories of reception in the last century. The course will not proceed as a survey of these movements, however. Rather it will take up the Nietzschean question of how illusion relates to truth and how literary representation complicates the relation. It will create a series of debates between schools of thought and will consider the social and political ramifications of the question as well as its strictly theoretical consequences.
Instructor(s): Sarah Hammerschlag Terms Offered: Autumn

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.
Instructor(s): Erin Galgay Walsh Terms Offered: Spring
Note(s): Open to undergraduate and graduate students; Graduate students may choose to attend weekly translation group
Equivalent Course(s): GNSE 24104, CLAS 36119, RLST 23000, GNSE 34104, CLCV 26119, BIBL 33000, HCHR 33000, MDVL 23000, ENGL 33809

RLVC 34300. Buddhist Poetry in India. 100 Units.
The substantial Buddhist contribution to Indian poetry is of interest for what it teaches us of both Buddhism and the broad development of Indian literature. The present course will focus upon three phases in this history, with attention to what changes of language and literary genre tell us of the transformations of Indian religious culture from the last centuries B.C.E. to about the year 1000. Readings (all in translation) will include the Therigāthā, a collection of verses written in Pali and the most ancient Indian example of women's literature, selections from the work of the great Sanskrit poets Aśvaghoṣa, Aryaśūra, and Mātṛceta, and the mystical songs, in the Apabhraṣṭa language, of the Buddhist tantric saints.
Instructor(s): Matthew Kapstein Terms Offered: Spring
Prerequisite(s): General knowledge of Buddhism is desirable.
Equivalent Course(s): RLST 26250, DVPR 34300, MDVL 26250, HREL 34300, SALC 34300

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.
Instructor(s): Sarah Pierce Taylor Terms Offered: Winter
Note(s): This course is open to undergrads ONLY by Petition.
Equivalent Course(s): HREL 35900

RLVC 36000. Novel Traditions: English & African-American. 100 Units.
Can a literary form be understood as a religious tradition? This course pursues this question comparatively, examining early English and twentieth-century African-American works of prose fiction: Robinson Crusoe (1719) and Invisible Man (1951); Moll Flanders (1724) and Their Eyes Were Watching God (1937); Jane Eyre (1847) and Morrison's Beloved (1987). Interspersed will be readings on three foci of comparison: the interaction of nation- and novel-building; the literary-historical accounts of "the rise of the novel" England and of "African-American literature" in America; and analyses of each period's controlling religious question - for eighteenth-century England, the fact of death, and the possibility of a future state (as addressed in essays written by Addison and Steele for The Spectator); for twentieth-century America, the question of dual identity and the "color line" (as addressed in W.E.B. DuBois in The Souls of Black Folk).
Instructor(s): Richard Rosengarten Terms Offered: Autumn

RLVC 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.
Instructor(s): Sree Padma Holt Terms Offered: Winter
Equivalent Course(s): HIST 36704, ARTH 37440, SALC 37440, ARTH 27440, SALC 27440, HREL 37440, RLST 27440

RLVC 38000. Disability Studies and the Question of Religion. 100 Units.
How are religious and secular understandings of disability different? How do religious and secular medical forms of care diverge? How are crippled bodies made functional or even sacred for a multiplicity of traditions? In contrast, how do people with disabilities challenge or problematize religious theologies of physical and spiritual wholeness? What is the connection between divine possession and madness? These opening questions are among the many that animate the Study of Religion and Disability Studies. Despite the ways in which these fields are in complement, the mainstream of Disability Studies and Crip Theory has moved away from its early and robust engagement with the question of religion (e.g. Garland-Thomson, Watts 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.
Instructor(s): Sarah Pierce Taylor Terms Offered: Winter
Prerequisite(s): This course is open to undergraduates with the permission of the instructor.
Equivalent Course(s): GNSE 38000
RLVC 38446. Apocalypse 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 in the Old 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 marranage, capabilities, and neoprimitivism; literary theory of speculative fiction; and post-apocalyptic narratives by Octavia Butler, Jean Hegland, Richard Jefferies, Cormac McCarthy, and Colson Whitehead. Readings and discussions in English.
Instructor(s): Chris Wild Mark Payne Terms Offered: Winter
Equivalent Course(s): CMLT 28446, CMLT 38446, GRMN 38446, RLST 28446, GRMN 28446

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.
Instructor(s): Richard Rosengarten Terms Offered: Spring
Equivalent Course(s): ENGL 38500, RAME 38500, RLST 28510, ENGL 28510

RLVC 38750. Philosophizing with a Hammer: Nietzsche, Freud, Kofman. 100 Units.
Jacques Derrida said of Sarah Kofman that she read Nietzsche and Freud inside and out, pitilessly and implacably, like no one else in the century. In this course, Kofman will not only be a guide to our own rigorous reading of Freud and Nietzsche, but we will also explore the version of deconstruction that she both derives from these writers and applies to them. In the process we will consider the means by which all three thinkers attempt to avoid the ruse of mastery in their work and the moments in which they succumb to its lure. We will consider as well the roles of gender and autobiography in their writings. In sum, Kofman will help us examine the relationship between religion, literature, and philosophy in the Twentieth Century, and the status of these discourses after Auschwitz.
Instructor(s): Sarah Hammerschlag and Ryan Coyne Terms Offered: Winter
Equivalent Course(s): GNSE 38750, DVPR 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 melancholia 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?
Instructor(s): Kris Trujillo Terms Offered: Autumn
Note(s): PhD Students in Comparative Literature and Divinity are given priority registration and should email Ingrid Sagor, isagor@uchicago.edu with consent requests.
Equivalent Course(s): CMLT 28775, ENGL 38775, CRES 22775, CMLT 38775, GNSE 38775, RLST 28775, ENGL 28775, GNSE 28775

RLVC 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
Library translation (by Arthur Fairbanks, 1931, Harvard U.P., much reprinted). This book is not exorbitantly expensive and is worth buying, as we will all need a copy throughout.

Instructor(s): Jaś Elsner
Terms Offered: Spring

Equivalent Course(s): RLST 29001, GNSE 39001, GNSE 29001, ARTH 39001, ARTH 29001

RLVC 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 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.

Instructor(s): Sarah Pierce Taylor and Erin Galgay Walsh
Terms Offered: Winter

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

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 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 "Imagining South Asian Islam." We will read classic debates about the expansion of Islam into the subcontinent, its geographical distribution, and cultural and religious syncretism (while, at the same time, problematizing the syncretic model). We will also take up more recent scholarship that turns to broader conceptual questions about how to describe, name, and understand different moments in the history of South Asian Islam from the "Persianate Cosmopolis" to "Islamic" versus "Islamicate." The readings assigned in the course bring together diverse scholarship on history, art history, material culture, and literary analysis. By the end of the course, students will be familiar with the long durée arc of the history of Islam in South Asia as well as the variety of different scholarly approaches that have sought to understand and interpret the specificity of Islam in the context of the subcontinent.

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

Note(s): By permission only. Please email Professor Pierce Taylor with a description of your background and relevant interests in this course. This course is open to undergrads ONLY by Petition.

Equivalent Course(s): HREL 40202, ISLM 40202, SALC 40202

RLVC 40400. Ekphrasis: Art & Description. 100 Units.

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

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

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

RLVC 40506. Martin Buber’s Philosophy 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. We shall explore all genres and study and evaluate Buber’s thinking and contributions to contemporary thought and theology. 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.

Instructor(s): Michael Fishbane
Terms Offered: Spring

Note(s): This course is open to undergrads by Petition.

Equivalent Course(s): HIJD 40506, BIBL 40506, DVPR 40506, THEO 40506
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.
Instructor(s): James Robinson Terms Offered: Winter
Equivalent Course(s): ISLM 41101, RLST 22406, HIJD 31100, MDVL 21100, JWSC 26252, HREL 41101

RLVC 41150. Art & the World Religions: First Millennium from India to Ireland. 100 Units.
This course, building on the recent Empires of Faith project at the British Museum will explore the interface of visual and religious identity in the formative period when all the religions currently considered 'world religions' were developing their characteristic iconographies. The course will attempt to open comparative and historical perspectives on religion through material culture, interrogating the normative models of constructing religion through written rather than visual sources. Students will be encouraged to work from images as well as texts. The course is open to graduates as well as undergraduates, and will be taught in a speeded up form twice a week for the first five weeks of the quarter.
Instructor(s): Jas Elsner Terms Offered: Spring
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 illuminated 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.
Instructor(s): Karin Krause Terms Offered: Spring
Equivalent Course(s): BIBL 41203, ARTH 41203

RLVC 41290. Blake's Theopoetics. 100 Units.
Study of William Blake's unique combination of poetry-making and print-making, with special attention to its service to his theology.
Instructor(s): Richard Rosengarten Terms Offered: Winter

RLVC 41295. 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.
Instructor(s): Richard Rosengarten Terms Offered: Winter

RLVC 41400. History of Criticism: 16th - 19th Centuries. 100 Units.
This course examines the practices of interpretation as they emerge in modernity, and will cover selected foundational figures in the emergent modern practices of biblical criticism, literary criticism, and aesthetics. The course is built around comparisons of figures within particular practices (e.g., Luther and Spinoza for biblical criticism; Sidney and Johnson for literary criticism; Lessing and Kant for aesthetics), and among terms that span those practices (e.g., "mimesis," "nature," "image"). Readings are all taken from the RL1 exam list (and students scheduled/planning to take that exam should take this course).
Instructor(s): Richard Rosengarten Terms Offered: Autumn

RLVC 41604. The Cult of Relics in Byzantium and Beyond. 100 Units.
The cult of relics played a vital role in Byzantine culture and, consequently, left a strong imprint on the artistic production. Not only did the veneration of relics find expression in personal devotion, but the image of the Byzantine court was largely modelled on the claim that the emperors possessed the most precious of all sacred remains, first and foremost those associated with the Passion of Christ and the Virgin Mary. The outstanding treasure of relics housed in the imperial palace significantly contributed to the understanding in the medieval Christian world of Constantinople as the “New Jerusalem.” We will begin our investigation in the ancient Near East, where major centers of pilgrimage developed from the fourth century on. These sites considerably fueled the early Byzantine cult of relics and the associated artistic production. The chief focus of the seminar will be on the major urban centers of the Byzantine Empire, especially the capital city of Constantinople. We will closely study different types of reliquaries manufactured in the Byzantine Empire over the centuries and investigate how their design responded to devotional needs, ritual practice and political claims. Historical developments and primary texts (in English translation) will be addressed throughout to better understand the circumstances of the acquisition of relics and the motivations guiding their veneration.
Instructor(s): Karin Krause Terms Offered: Spring
Equivalent Course(s): 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 apparatus for the etopotheosis 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.

Instructor(s): Jas Elsner, Richard Neer Terms Offered: Spring
Equivalent Course(s): ARTH 41750

RLVC 42100. The Enlightenment in England and America. 100 Units. This course explores the impact of the broad intellectual movement known as the “Enlightenment” from 1688 to 1830 as it developed in England and America -- the sources in philosophy, theology, and politics common to both, and the cross-Atlantic congress that ensued of ideas about what a wide variety of writers did not hesitate to judge to be good and bad religion. That religion was in this time frame recognized as a fact of life, and that right opinion about it was at once urgent yet far from conceded, will prompt us to think about the relations between what were basic epistemological issues (e.g., reason and revelation as sources of knowledge) and how formulations of their relationship had import for a range of practices: how to read the Bible and how to think about its accounts of miracles; whether history had its source in human causality or divine plan; what was the proper relation of religion to the state; and in turn, how to formulate the appropriate prerequisites for citizenship and, by implication, how to think and what to do about those who did not meet those prerequisites.

Instructor(s): Richard Rosengarten Terms Offered: Autumn
Equivalent Course(s): RAME 42100

RLVC 42700. Interactions b/w Jewish Phil. and Lit.in Middle Ages. 100 Units. Any study of Jewish philosophy that focuses on a small collection of systematic summas tells only half the story. In this seminar, the emphasis will be shifted from canonical theologies to lesser-known works of literature. Each class will examine the way a different genre was used to defend philosophy and teach it to the community at large. Emphasis will be on literary form and style, rhetoric, methods of teaching and argumentation, all in relation to questions about reception and dissemination, progress and creativity, science and religion.

Instructor(s): James T. Robinson Terms Offered: Winter
Equivalent Course(s): RLST 28504, HIJD 42700, NEHC 28504, MDVL 22700, NEHC 42700, JWSC 22701, ISLM 42700

RLVC 42910. Gender and Sexuality in South Asian Religions. 100 Units. From Vaṣṭuśrītā’s Kaṇṭhasūtra 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? What is the relationship of gender politics to 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 apparatus for the etypotheosis 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.

Instructor(s): Jas Elsner, Richard Neer Terms Offered: Spring
Equivalent Course(s): SÁLC 42910, HREL 42910, GNSE 42911

RLVC 44004. The Veneration of Icons in Byzantium: History/Theory/Practice. 100 Units. In order to appreciate the pivotal religious significance icons had in Byzantium for private devotion, in the liturgy, in civic ritual, and in military campaigns, we will survey the visual evidence along with a vast array of written sources. We will explore the origins of the Christian cult of icons in the Early Byzantine period and its roots in the Greco-Roman world of paganism. Through the close analysis of icons executed over the centuries in different artistic techniques, we will examine matters of iconography, style and aesthetics. We will also have a close look at image theory, as developed by Byzantine theologians and codified in the era of Iconoclasm.

Instructor(s): Karin Krause Terms Offered: Spring
Equivalent Course(s): RLST 28704, ARTH 44014, HCHR 44004, ARTH 24014, MDVL 28704

RLVC 44123. William Blake’s Theopoetics. 100 Units. A study of William Blake’s visual art and versification, and their interaction toward a theological vision that is unmistakably yet idiosyncratically Christian -- in the memorable words of at least one commentator, “a church, but a church of one”.

Instructor(s): Sarah Pierce Taylor Terms Offered: Winter
Equivalent Course(s): RLST 28504, HIJD 42700, NEHC 28504, MDVL 22700, NEHC 42700, JWSC 22701, ISLM 42700
Instructor(s): Richard Rosengarten Terms Offered: Autumn

RLVC 44124. Milton's Theology. 100 Units.
The main work of this course will be a sustained close reading of 'Paradise Lost,' but we will also read selected lyrics and prose texts such as "The Christian Doctrine," "The Reason of Church Government Urged Against Prelaty," Areopagitica, For the Liberty of Unlicensed Printing," and "The Doctrine and Discipline of Divorce"
Instructor(s): Richard Rosengarten Terms Offered: Winter

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.
Instructor(s): Richard Rosengarten Terms Offered: Spring
Note(s): This course is open to undergrads ONLY by Petition

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).
Instructor(s): Karin Krause Terms Offered: Spring
Equivalent Course(s): HCHR 45200, ARTH 42205, 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.
Instructor(s): James Robinson Terms Offered: Autumn
Equivalent Course(s): NEHC 40470, FNDL 24106, JWSC 21107, ISLM 45400, MDVL 25400, HREL 45401, HIJD 45400, RLST 21107

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 47200. History of Criticism. 100 Units.
The second of a two-course sequence that offers a survey of major historical moments in the theory of interpretation. The course will pursue the thesis that the sixteenth to nineteenth centuries are dominated by three cardinal moments in the sociology of modern knowledge: the emergence of the figure of "the critic";
the articulation of "aesthetics" as an independent mode of thought; and the establishment of historical-critical methodology as prerequisite to understanding, and in turn properly interpreting, the Bible. Prerequisite: completion of the first course in the sequence. Required of Ph.D. students taking the RLVC 1 exam.

Instructor(s): Richard Rosengarten Terms Offered: Spring
Equivalent Course(s): CMLT 47201

RLVC 48500. Narrative: Theory and Texts. 100 Units.
This course will begin by reviewing the "turn" to narrative as a common denominator in the study of religion across constructive, historical, and human scientific approaches to the study of religion, and will then study a range of narratives (from such conventional literary examples as drama, novel, and epic to ethnography, graphic novel, sermon, cinema, and series of self-portraits). The goal of the course will be for students to develop a working definition of "narrative," and a measured sense of the powers and the limits of narrative, both as a form of religious expression and as an analytic category for understanding religion.

Instructor(s): R. Rosengarten Terms Offered: Spring

RLVC 48610. Jewish Sufism. 100 Units.
During the Middle Ages the Jews in the Muslim world developed a robust synthesis of Jewish Spirituality and Islamic Sufism. Even those who did not subscribe to a Sufi pietistic Judaism nevertheless introduced Sufi language and ideas into their Jewish thought. This course will introduce several important figures in this Jewish Sufi movement, from Bahya ibn Paquda in 11th-century Spain to Maimonides and his descendants in 12th-14th century Egypt. There will be a section for Arabists to read Bahya's "Duties of the Hearts" in Arabic, and a section for Hebraists to read the twelfth-century Hebrew translation of it.

Instructor(s): James T. Robinson Terms Offered: Winter
Equivalent Course(s): HIJD 48610, JWSC 28610, NEHC 48610, NEHC 28611, ISLM 48610, RLST 28611, MDVL 28610

RLVC 50010. Writing Religion. 100 Units.
This will be a course about the craft of scholarly writing. It will consider the conventions and conflicts of writing in a field as interdisciplinary as the study of religion and will explore the opportunities for creativity, voice and style within its various forms through reading and writing. We will work on everything from the sentence to the structuring of book-length manuscripts. The class will be organized to accommodate analysis, discussion and workshop and the final assignment will be the revision of a seminar paper into an essay suitable for publication. The course is geared primarily for PhD students and should be particularly useful to those in the dissertation writing phase.

Instructor(s): S. Hammerschlag Terms Offered: Spring

RLVC 50204. Destruction of Images, Books & Artifacts in Europe and S. Asia. 100 Units.
The course offers a comparative perspective on European and South Asian iconoclasm. In the European tradition, iconoclasm was predominantly aimed at images, whereas in South Asian traditions it was also enacted upon books and buildings. The combination of these traditions will allow us to extend the usual understanding of iconoclasm as the destruction of images to a broader phenomenon of destruction of cultural artifacts and help question the theories of image as they have been independently developed in Europe and South Asia, and occasionally in conversation with one another. We will ask how and why, in the context of particular political imaginaries and material cultures, were certain objects singled out for iconoclasm? Also, who was considered to be entitled or authorized to commit their destruction? Through a choice of concrete examples of iconoclasm, we will query how religious and political motivations are defined, redefined, and intertwined in each particular case. We will approach the iconoclastic events in Europe and South Asia through the lenses of philology, history, and material culture. Class discussions will incorporate not only textual materials, but also the close collaborative study of images, objects, and film. Case studies will make use of objects in the Art Institute of Chicago and Special Collections at the University Library.

Equivalent Course(s): SCTH 50204, CDIN 50204, SALC 50204, HREL 50204, ARTH 40204, CMLT 50204

RLVC 51000. Narrative in 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.

Instructor(s): Sarah Pierce Taylor Terms Offered: Spring
Equivalent Course(s): GNSE 51000, ENGL 51023

RLVC 53900. French Jewish Thought. 100 Units.
This seminar will introduce students to the tradition of French Jewish Thought from the 1860's through the early 2000's with particular attention to the issues of universalism and particularism, the relationship between Judaism and French philosophy, and French-Jewish responses to major historic events during the period: the Dreyfus
affair, World War II, the Algerian War, the Six-Day War and contemporary anxieties surrounding the New anti-Semitism. Some French reading knowledge is a must.
Instructor(s): Sarah Hammerschlag Terms Offered: Spring
Equivalent Course(s): HIJD 33906, DVPR 53900

RLVC 56400. Love Poetry, Mysticism, and Translation. 100 Units.
We will read intensively examples of love poetry from several traditions, one of which will be Arabic, the others of which will be determined by the participants in the seminar. We will discuss the core question of how and why a love poem may be considered a mystical love poem, and controversies over mystical verses non-mystical interpretations of such poems, and the role of mystical commentaries on love poems (such 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 Arabic love poems. A participant versed in Persian, for example, might then fulfill that role to introduce poems by Rumi, Hafiz, Saeb, or Bedil (to mention just four possible examples), and so on with other traditions.
Instructor(s): Michael Sells Terms Offered: Spring
Equivalent Course(s): ISLM 56400

RLVC 70000. Advanced Study: Religion, Literature and Visual Culture. 300.00 Units.
Advanced Study: Religion, Literature and Visual Culture

RELIGIOUS ETHICS COURSES

RETH 30100. Minor Classics in Ethics. 000 Units.
This is the first year of a three-year cycle of readings for 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.
Instructor(s): Richard B. Miller Terms Offered: Autumn Spring Winter 2020-21
Prerequisite(s): Please send Professor Richard Miller (rbm1@uchicago.edu) your email address to receive the readings.
Note(s): 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.
Instructional Mode: Remote

RETH 30404. Introduction to Philosophical Ethics. 100 Units.

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.
Instructor(s): Laurie Zoloth Terms Offered: Spring
Equivalent Course(s): HLTH 24103, SIGN 26069, BIOS 29216, 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? Since all four of the above questions are highly contested questions, we will examine a constellation of responses to each question. During the quarter we will read texts from a wide variety of religious and philosophical perspectives, though I note that the questions we are studying arose out of the western response to environmental crises and so often use that language. Some emphasis will be given to particularly influential texts, thinkers, and points of view in the scholarship of environmental ethics. As the questions above indicate, 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 the background necessary to work on such issues.

Instructor(s): Sarah Fredericks
Terms Offered: Autumn
Equivalent Course(s): ENST 24106, RLST 24106, KNOW 20702, PBPL 20702, KNOW 30702, LLSO 24106

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 Maclntyre, 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 innovative work in religious ethics as a foundation for future scholarship in the field.
Instructor(s): Richard Miller
Terms Offered: Autumn
Note(s): Enrollment in other courses in this sequence is not required to enroll in this course.
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.
Instructor(s): Richard Miller
Terms Offered: Winter
Note(s): Enrollment in other courses in this sequence is not required to enroll in this course. Doctoral students in the RETH area are encouraged to enroll in both quarters.
Equivalent Course(s): RLST 21407

RETH 31100. History of Theological Ethics I. 100 Units.
This is the first part of a two-part history. It is conducted through the study of basic, classic texts. The course moves from the philosophical ethics of the Greek and Roman worlds through strands of Hebrew scripture, the origins of the Christian movement, the end of the Roman age to the emergence of Islam, and, finally, Christian and Jewish scholastic and mystical thought in the Western middle ages. While the golden thread of the history is the origin and differentiation of Christian moral thinking, this is set within with the complexity of traditions (Hellenistic philosophical, Jewish, Islamic) that intersect and often collide throughout these formative century in Western thought. The course proceeds by lectures and discussion. Most readings are in translation. There will be a final examination. No previous work in theology, philosophy, or ethics is required but it is suggested.
Equivalent Course(s): THEO 31100

RETH 31101. History of Religious and Theological Ethics I. 100 Units.
This is the first part of a two-part history. It is conducted through the study of basic, classic texts. The course moves from the philosophical ethics of the Greek and Roman worlds through strands of Hebrew scripture, the origins of the Christian movement, the end of the Roman age to the emergence of Islam, and, finally, Christian and Jewish scholastic and mystical thought in the Western middle ages. While the golden thread of the history is the origin and differentiation of Christian moral thinking, this is set within with the complexity of traditions (Hellenistic philosophical, Jewish, Islamic) that intersect and often collide throughout these formative century in Western thought. The course proceeds by lectures and discussion. Most readings are in translation. There will be a final examination. No previous work in theology, philosophy, or ethics is required but it is suggested.
Instructor(s): William Schweiker
Terms Offered: Autumn
Equivalent Course(s): THEO 31101

RETH 31200. History of Theological Ethics II. 100 Units.
This is the second part of a two-part history. It is conducted through the study of basic, classic texts. The course begins with the tumultuous period of the Reformation and the Renaissance arising from the so-called Middle Ages and so attention to rebirth of classical thought, the plight of women in the medieval world, various religious voices, and the rise of cities and even nations. The course then moves into the emergence of distinctly "modern"
forms of ethics in the "Enlightenment," through the romantic period and to the political, economic, and religious crises of the 20th century. The history ends with the emergence in the global field of the power interaction of the religions. While the golden thread of the history is the development and differentiation of Christian moral thinking, this is set within the complexity of traditions that intersect and often collide through centuries in Western thought. The course proceeds by lectures and discussion. Most readings are in translation. There will be a final examination. No previous work in theology, philosophy, or ethics is required but is suggested.

Equivalent Course(s): THEO 31200

RETH 31201. History of Religious and Theological Ethics II. 100 Units.
This course traces the history of Western Religious and Theological Ethics from the Late Middle Ages to the 20th century.
Instructor(s): William Schweiker
Terms Offered: Winter
Equivalent Course(s): THEO 31201

RETH 32700. Religion, Society, and Culture. 100 Units.
Classic and contemporary theories of society and culture help frame understandings of religion and religious practices. This course will examine social and cultural sources of morality and the relationship of individuals, culture, and society. Universal theories of society and culture will be considered alongside those self-consciously informed by race, gender, class. The relationship between human and nonhuman animals will also be considered. Authors will include Emile Durkheim, W.E.B. Du Bois, Clifford Geertz, Mary Midgley, Alasdair MacIntyre, Cornel West, Sandra Lee Bartky and others.
Instructor(s): Sarah Fredericks
Terms Offered: Autumn

RETH 32800. Religion, Ethics, and the Sciences. 100 Units.
Basic concepts in the philosophy and history of science are critical to understanding debates in bioethics, environmental ethics, information technology ethics, and other related fields. This class will examine how scientific authority, methods, and information may relate to ethics, particularly religious ethics. We will also study objectivity, subjectivity, and values in the sciences; the development of scientific knowledge; risk, precaution, and accidents; and the development and use of codes of ethics for scientists and engineers.
Instructor(s): Sarah Fredericks
Terms Offered: Winter
Prerequisite(s): This course is open to undergrads ONLY by Petition
Equivalent Course(s): KNOW 32800

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.
Instructor(s): William Schweiker
Terms Offered: Spring
Equivalent Course(s): THEO 33599, FNDL 23599, RLST 23599

RETH 35704. Environmental Justice in Chicago. 100 Units.
This course will examine the development of environmental justice theory and practice through social scientific and ethical literature about the subject. We will focus on environmental justice issues in Chicago including, but not limited to waste disposal, toxic air and water, the Chicago heat wave, and climate change. Particular attention will be paid to environmental racism and the often understudied role of religion in environmental justice theory and practice.
Instructor(s): Sarah Fredericks
Terms Offered: Autumn
Equivalent Course(s): KNOW 25704, RLST 25704, PBPL 25704, ENST 25704

RETH 36002. The Ethics of War: Foundational Texts. 100 Units.
This course will focus on foundational texts in the just-war tradition and the ethics of using force, drawing on the works of Augustine, Aquinas, Vitoria, Grotius, Walzer, and Fanon, along with those who have critically engaged their works.
Instructor(s): Richard Miller
Terms Offered: Winter
Prerequisite(s): Prior work in philosophy or political theory recommended but not required.
Equivalent Course(s): RLST 24120

RETH 37000. Moral Theory and Philosophical Ethics. 100 Units.
This is a lecture course in support of the Religious Ethics Area doctoral examinations. It cover major thinkers and moral theories in the history of Western moral philosophy.
Instructor(s): William Schweiker
Terms Offered: Winter
Prerequisite(s): Undergraduates should contact professor about enrollment.
Equivalent Course(s): THEO 37000, RLST 24770
RETH 41775. The Ethics and Politics of Memory. 100 Units.
This seminar will examine whether, on what terms, and in relation to what communities and events there is an obligation to produce a “just public memory.” Authors will include Friedrich Nietzsche, Hannah Arendt, Elie Wiesel, Avishai Margalit, W. James Booth, Paul Ricoeur, and Jeffrey Blustein. Related topics will include trauma, forgiveness, apology, honor (and dishonor), repression, and truth and reconciliation.
Instructor(s): Richard Miller Terms Offered: Winter
Prerequisite(s): Prior work in philosophy, history of religions, anthropology of religions, or religious ethics is recommended but not required.

RETH 42100. Problems in Theology and Ethics: Humanism and Anti-Humanism. 100 Units.
Equivalent Course(s): THEO 42100

RETH 42601. Alfred North Whitehead: Metaphysics. 100 Units.
Instructor(s): Franklin Gamwell Terms Offered: Autumn
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.
Instructor(s): S. Fredericks Terms Offered: Winter

RETH 42802. Rights and Justice. 100 Units.
This course will examine contemporary theories of rights and justice, focusing on racial justice, post-colonialism, global poverty, animal rights, gender justice, justice across cultures, environmental justice, and the human rights regime. The assigned readings theorize about and apply justice and rights to social problems that lie within but often outside the bounds of the nation-state, or to subjects that are not understood according to the category state citizenship. Readings generally aim to expand the scope of moral concern to include neglected or vulnerable human populations, animals, and the environment. Prior work in ethics, philosophy, or political theory is welcome but not required.
Instructor(s): Richard Miller Terms Offered: Autumn
Note(s): Students wishing to enroll should petition Prof. Miller by 9/15/2018, describing their background and interest in the class.

RETH 42802. Rights and Justice. 100 Units.
This course will examine contemporary theories of rights and justice, focusing on racial justice, post-colonialism, global poverty, animal rights, gender justice, justice across cultures, environmental justice, and the human rights regime. The assigned readings theorize about and apply justice and rights to social problems that lie within but often outside the bounds of the nation-state, or to subjects that are not understood according to the category state citizenship. Readings generally aim to expand the scope of moral concern to include neglected or vulnerable human populations, animals, and the environment. Prior work in ethics, philosophy, or political theory is welcome but not required.
Instructor(s): Richard Miller Terms Offered: Winter
Prerequisite(s): Students wishing to enroll are to petition Professor Miller (rbm1@uchicago.edu), describing their academic background and stating their reasons for wishing to enroll in the seminar by December 15.

RETH 43302. The Ethics of Belief. 100 Units.
This seminar will examine authors who ask: Is religious belief and practice good for its adherents and for society more generally? We will examine critics who pose normative questions about religious belief and practice, focusing on thinkers ranging from the early modern European period to the early part of the twentieth century. Throughout the course, we will explore how religion is theorized in the critical discourses surrounding it. Authors include Las Casas, Locke, Hume, Schleiermacher, Marx, James, Freud, Dewey, and DuBois.
Instructor(s): Richard Miller Terms Offered: Winter

RETH 43900. Religion and Democracy. 100 Units.
This seminar critically examines theories of democracy, democratic rights, and democratic virtues, focusing on the proper and improper place of religious discourse and practice in democratic public life and culture. Power, sovereignty, liberty, authority, public reason, political obligation, and religion are among the concepts to be interrogated.
Instructor(s): Richard Miller Terms Offered: Winter
Prerequisite(s): Prior work in theology, philosophy, political theory, or religious ethics recommended but not required.
RETH 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.
Instructor(s): William Schweiker Terms Offered: Winter
Prerequisite(s): This course is open to undergrads by Petition.
Note(s): This course will meet in person for the first, midterm review, and last class. The rest will be remote.
Equivalent Course(s): THEO 44000

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.
Instructor(s): Richard Miller Terms Offered: Winter
Prerequisite(s): All students-please petition Prof. Miller to enroll in this class by describing your background and relevant interests in this course. This course is open to undergrads by petition.

RETH 44900. Technology and Ethics. 100 Units.
This is a research seminar and the theme of Technology and Ethics. Special focus will be on issues surrounding Posthumanism, Transhumanism, Communication Technology, and Artificial Intelligence. Requirements include a seminar paper.
Instructor(s): William Schweiker Terms Offered: Winter
Prerequisite(s): Previous work in ethics or theology
Equivalent Course(s): THEO 44901

RETH 44902. Political Theology. 100 Units.
This course explores the rise of Political Theology from the work of Carl Schmitt and others around World War II through to current philosophical and theological positions seeking a different relation between religion and politics.
Instructor(s): William Schweiker Terms Offered: Spring
Equivalent Course(s): THEO 44902

RETH 45102. Religion, Medicine and Ethics. 100 Units.
This course surveys the contributions of leading figures in mainstream bioethics along with new voices in the field. We will examine authors who have shaped academic writing and public policy in the United States along with the recent efflorescence of bioethics in different cultural contexts. Key topics include human experimentation, death and dying, organ transplantation, medicine and social justice, alternative healing practices, and reproductive technologies. These issues link up with ideas about the body, identity, freedom, gender, and visions of human welfare. Sources draw from Protestant, Catholic, Jewish, Buddhist, Muslim and western philosophical materials.
Instructor(s): Richard Miller Terms Offered: Winter
Prerequisite(s): Prior work in religious ethics of theology recommended but not required.

RETH 45404. Ethical Issues in Care at the End of Life. 100 Units.
In this course we will delve deeply into topics in the ethics of care at the end of life, reading both classical and contemporary works, on issues including; suffering and the goals of medicine, the withholding and withdrawing of life-sustaining treatments, the distinction between killing and allowing to die, euthanasia and assisted suicide, the medical application of the rule of double-effect, palliative sedation, brain death, organ donation after cardiac death, advance directives, surrogate decision making, therapy, healing, and death, and the ethics of attending to the spiritual needs of dying patients. The class will be conducted in classical seminar style, with students assigned to lead class discussions of particular texts. Our interdisciplinary conversation will exemplify and provide a context for the interdisciplinary nature of the field of bioethics. The course is open to Law, Medical, and Divinity students.
Equivalent Course(s): MEDC 45404

RETH 45502. Religion and the Political Order. 100 Units.
This is a seminar on religion and political order, drawing on Western theological and philosophical thinkers from Aristotle to Wollstonecraft. Focal topics include religious and political authority, the ends of politics, political rationality, obedience and freedom, liberty and equality, and moral sources in nature or convention. Special attention will be paid to the role of religion in the political theories under review along with the norms and ideas that are used to conceptualize religion or to distinguish between religions in political life.
Instructor(s): Richard Miller Terms Offered: Autumn
RETH 46502. Comparative Religious Environmental Ethics. 100 Units.
Environmental issues have been studied by religious ethicists of many long-established religious traditions as well as emerging nature religions. While common themes often emerge in terms of the ethical ideas used (justice, responsibility) or the subjects studied (species extinction, population, water, food, climate change, etc.), religious ethicists draw on a wide range of ethical methods, theories, and sources of authority to develop their environmental ethics. To illustrate this diversity we will explore several ethical methods as applied to environmental ethics. These approaches may include the use of the Bible, Church teachings, virtue ethics, and natural law theory in Eastern Orthodox, Roman Catholic, and Protestant environmental ethics; how the Islamic legal tradition can be applied to environmental issues; the use of prayer, meditation, and ethical analysis in Buddhist environmental ethics; the ethics of the nature religion of deep ecology; and/or the quest for a global environmental ethic as expressed in the Earth Charter initiative.
Instructor(s): Sarah Fredericks Terms Offered: Spring

RETH 47750. Virtue Ethics. 100 Units.
Virtue ethics, one of the major types of normative ethics, involves a study of virtues, character, and the formation of such character. This course will examine some of the major contributions to the tradition of virtue ethics (e.g. Aristotle, Aquinas), the late twentieth-century revival of virtue ethics (e.g. MacIntyre, comparative studies of virtue across religious and philosophical traditions), and its flourishing in environmental ethics.
Instructor(s): Sarah Fredericks Terms Offered: Spring

RETH 50250. Tragedy and Philosophy. 100 Units.
Ancient Greek tragedy has been of continuous interest to philosophers, whether they love it or hate it. But they do not agree about what it is and does, or about what insights it offers. We 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, Schlegel, Hegel, Schopenhauer, Nietzsche, Iris Murdoch, Sartre, and Bernard Williams. If we have time we will include some study of ancient Greek comedy and its philosophical significance. Admission by instructor permission and it must be sought in writing by September 15. Prerequisite: An undergrad major in philosophy or some equivalent solid philosophy preparation, plus permission. This is a 500 level course.
Ph.D. students in Philosophy, Classics, and Political Theory may enroll without permission. Law students with ample philosophical background are welcome to enroll but should ask me first. Undergraduates may not enroll. Knowledge of Greek is not required at all, but if you do know Greek, bring the Greek texts of works whose original is Greek along with the translations. If needed, try to use the Loeb Classical Library facing-page translations. Students will write a 25 page seminar paper. This class follows the Law School calendar and will begin the week of September 21.
Instructor(s): M. Nussbaum Terms Offered: Autumn
Prerequisite(s): Admission by permission of the instructor. Permission must be sought in writing by September 15. An undergraduate major in philosophy or some equivalent solid philosophy preparation, plus my permission. This is a 500 level course. Ph.D. students in Philosophy, Classics, and Political Theory may enroll without permission. Law students with ample philosophical background are welcome to enroll but should ask me first. Undergraduates may not enroll.
Equivalent Course(s): CLAS 42020, PLSC 42020, PHIL 50250

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.
Instructor(s): William Schweiker Terms Offered: Spring
Note(s): This course is open to undergrads ONLY by Petition.
Equivalent Course(s): THEO 50800

RETH 50900. Collective Agency and Responsibility. 100 Units.
In the twentieth and twenty-first century, modern western notions of individual identity, agency, and responsibility have been challenged by collective experiences. Studies of collective atrocities such as the Holocaust, apartheid, racism and sexism have informed research on collective identity, agency, and responsibility. Research and legal developments on corporate agency and responsibility add to the discussion. Finally, global environmental challenges such as climate change raise questions about the types of agents responsible for these harms and for combating them. This class will explore a number of theories of collective agency and responsibility to interrogate the differences and relationships between individuals and collectives.
Instructor(s): Sarah Fredericks Terms Offered: Spring
Note(s): Undergraduates may enroll with permission
Equivalent Course(s): RLST 24135
RETH 51204. Sustainability. 100 Units.

RETH 51301. Workshop: Law and Philosophy. 50 Units.
(++, A, CORE, SRP, WP, CL, SEM) The year-long Workshop will expose students to work in “general jurisprudence” from roughly the last five years, including some new and forthcoming work. General jurisprudence is that part of philosophy of law concerned with the central questions about the nature of law, the relationship between law and morality, and the nature of legal reasoning. Confirmed speakers include Emid Ataq (Cornell), Julie Dickson (Oxford), David Plunkett (Dartmouth), Stephen Sachs (Duke), and Kevin Toh (University College London). Students who have taken Leiter’s “Jurisprudence I” course at the law school are welcome to enroll. Students who have not taken Jurisprudence I must contact the instructor with information about their prior study of legal philosophy. Detailed familiarity with Hart’s The Concept of Law and Dworkin’s criticisms of Hart is essential. A final paper of 20-25 pages is required.
Instructor(s): Matthew Etchemendy; Brian Leiter Terms Offered: Autumn Spring Winter
Prerequisite(s): Any student who has not taken Jurisprudence I with Prof. Leiter must get instructor approval. Students should contact Prof. Leiter with detailed information about their prior study of legal philosophy: where, with whom, what texts were studied. Learning Outcomes Include: • Be familiar with the general approaches to the study of law and legal reasoning. • Demonstrate the ability to identify and understand key concepts in substantive law, legal theory, and procedure. • Demonstrate the ability to conduct legal research. • Demonstrate communication skills, including oral advocacy. • Demonstrate an understanding of the interdisciplinary nature of law and the contributions that other disciplines can make to the study of law.
Note(s): Students must enroll for all three quarters to receive credit.
Equivalent Course(s): PHIL 51200, GNSE 50101, HMRT 51301, PLSC 51512

RETH 51404. Global Inequality. 100 Units.
Global income and wealth are highly concentrated. The richest 2% of the population own about half of the global assets. Per capita income in the United States is around $47,000 and in Europe it is around $30,500, while in India it is $3,400 and in Congo, it is $329. There are equally unsettling inequalities in longevity, health, and education. In this interdisciplinary seminar, we ask what duties nations and individuals have to address these inequalities and what are the best strategies for doing so. What role must each country play in helping itself? What is the role of international agreements and agencies, of NGOs, of political institutions, and of corporations in addressing global poverty? How do we weigh policies that emphasize growth against policies that emphasize within-country equality, health, or education? In seeking answers to these questions, the class will combine readings on the law and economics of global development with readings on the philosophy of global justice. A particular focus will be on the role that legal institutions, both domestic and international, play in discharging these duties. For example, we might focus on how a nation with natural resources can design legal institutions to ensure they are exploited for the benefit of the citizens of the country.
Instructor(s): M. Nussbaum; D. Weisbach Terms Offered: Winter
Prerequisite(s): Students will be expected to write a paper, which may qualify for substantial writing credit.
Note(s): This is a seminar scheduled through the Law School, but we are happy to admit by permission about ten non-law students.
Equivalent Course(s): PHIL 51404, PLSC 51404

RETH 51802. Climate Change Ethics. 100 Units.
Anthropogenic climate change is the largest challenge facing human civilization. Its physical and temporal scale and unprecedented complexity at minimum require extensions of existing ethical systems, if not new ethical tools. This course will begin by examining natural and social-scientific studies of climate change and its current and predicted effects (e.g. the reports of the Intergovernmental Panel on Climate Change and the Stern Review). Most of the course will examine how religious and philosophical ethical systems respond to the vast temporal and spatial scales of climate change and its inherent uncertainties. For instance, common principles of environmental ethics such as justice and responsibility are often reimagined in climate ethics. We will also explore the degree to which the assumptions of many modern Western ethical systems including linear causality, an emphasis on individuals, and purely rational decision-making foster or inhibit climate ethics. In the course, we will take a comparative approach to environmental ethics, examining perspectives from secular Western philosophy, Christianity (Catholic and Protestant), Buddhist, and Islamic thought.
Instructor(s): Matthew Etchemendy; Brian Leiter Terms Offered: Autumn Spring Winter
Prerequisite(s): Any student who has not taken Jurisprudence I with Prof. Leiter must get instructor approval. Students should contact Prof. Leiter with detailed information about their prior study of legal philosophy: where, with whom, what texts were studied. Learning Outcomes Include: • Be familiar with the general approaches to the study of law and legal reasoning. • Demonstrate the ability to identify and understand key concepts in substantive law, legal theory, and procedure. • Demonstrate the ability to conduct legal research. • Demonstrate communication skills, including oral advocacy. • Demonstrate an understanding of the interdisciplinary nature of law and the contributions that other disciplines can make to the study of law.
Note(s): Students must enroll for all three quarters to receive credit.
Equivalent Course(s): PHIL 51200, GNSE 50101, HMRT 51301, PLSC 51512

RETH 51204. Augustine, Kierkegaard, and the Problem of Love. 100 Units.
This advanced seminar will examine how Augustine and Kierkegaard theorized about the virtues and obligations of love, focusing on their respective theologies, moral psychologies, and normative accounts of interpersonal relationships. We will also examine how their ideas about love served as a basis for their political and cultural criticism. To sharpen our analyses of the primary sources, we will read influential receptions and interpretations of their works by Hannah Arendt and M. Jaime Ferreira.
Instructor(s): Matthew Etchemendy; Brian Leiter Terms Offered: Autumn
Prerequisite(s): Any student who has not taken Jurisprudence I with Prof. Leiter must get instructor approval. Students should contact Prof. Leiter with detailed information about their prior study of legal philosophy: where, with whom, what texts were studied. Learning Outcomes Include: • Be familiar with the general approaches to the study of law and legal reasoning. • Demonstrate the ability to identify and understand key concepts in substantive law, legal theory, and procedure. • Demonstrate the ability to conduct legal research. • Demonstrate communication skills, including oral advocacy. • Demonstrate an understanding of the interdisciplinary nature of law and the contributions that other disciplines can make to the study of law.
Note(s): Students must enroll for all three quarters to receive credit.
Equivalent Course(s): PHIL 51200, GNSE 50101, HMRT 51301, PLSC 51512
via the recovery of a series of texts from the Babylonian Talmud, the classic text of Jewish law, literature, and theo-philosophic interpretation.

Instructor(s): Laurie Zoloth Terms Offered: Winter

Note(s): Course is in English translation

**RETH 52990. Good and Evil: Reading Levinas and Arendt. 100 Units.**

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

Instructor(s): Laurie Zoloth Terms Offered: Autumn

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

Equivalent Course(s): RLST 25060

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

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

Instructor(s): Laurie Zoloth Terms Offered: Winter

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

Equivalent Course(s): RLST 24102

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

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

Terms Offered: Spring

**RETH 53500. Bioethics: Classic Issues and Emerging Problems in Medicine and Science. 100 Units.**

This class is based on the understanding that case narratives serve as the motivation for the discipline of bioethics and that complex ethical issues are best considered by a careful examination of the competing theories as work themselves out in specific cases. We will examine both classic cases that have shaped our understanding of the field of bioethics and cases that are newly emerging, including the case of research done at Northwestern University. Through these cases, we will ask how religious traditions both collide and cohere over such topics as embryo research, health care reform, terminal illness, issues in epidemics and public health, and our central research question, synthetic biology research. This class will also explore how the discipline of bioethics has emerged to reflect upon such dilemmas, with particular attention to the role that theology and religious studies have played in such reflection. We will look at both how the practice of theologians historically has shaped the field of bioethics and at how religion’s claims, methodology, and praxis have continued to shape and 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.

Instructor(s): Laurie Zoloth Terms Offered: Spring

**RETH 53510. Augustine, Kierkegaard, and the Problem of Love. 100 Units.**

This advanced seminar will examine how Augustine and Kierkegaard theorized about the virtues and obligations of love, focusing on their respective theologies, moral psychologies, and normative accounts of interpersonal relationships. We will also examine how their ideas about love served as a basis for their political and cultural criticism. To sharpen our analyses of the primary sources, we will read influential receptions and interpretations of their works by Hannah Arendt and M. Jaime Ferreira.

Instructor(s): Richard Miller Terms Offered: Winter

**RETH 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, befallenness, 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.

Instructor(s): Laurie Zoloth
Terms Offered: Autumn
Equivalent Course(s): BIOS 29330, 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 of the 500th anniversary of the Protestant Reformation, this seminar will explore seminal texts by Martin Luther, John Calvin, and Menno Simons as well as their critics, Catholic and contemporary. The seminar will proceed through close reading of texts and discussion. Reading knowledge of German and/or French helpful but not required. Each seminar participant will lead a session of the seminar and write a seminar paper.
Instructor(s): William Schweiker
Terms Offered: Autumn
Prerequisite(s): Previous doctoral work in theology or ethics required.

RETH 70000. Advanced Study: Religious Ethics. 300.00 Units.
Advanced Study: Religious Ethics

SPECIAL COURSES IN DIVINITY COURSES

DVSC 30400. Introduction to the Study of Religion. 100 Units.
This course will use the concept of the fetish as a lens to treat the history of the study of religion. It will consider the emergence of the term out of the history of colonisation, track its function in the philosophy of religion through Hume, Kant and Hegel, follow its migration into critical theory as well as its history in Anthropology and close with recent reclamations of the term that are post-colonial, feminist and materialist.
Instructor(s): Sarah Hammerschlag
Terms Offered: Autumn
Note(s): All MA and AMRS students are required to take this course. MDiv students are required to take this course or Classical Theories of Religion (HREL 32900). This class is one of the Divinity School’s courses that requires a quality grade. Students must earn a B- or above to fulfill the requirement.

DVSC 45100. Reading Course Special Topic. 100 Units.
Petition with bibliography signed by instructor; enter section number from faculty list.
Terms Offered: Autumn, Spring, Winter
Prerequisite(s): Petition with bibliography signed by instructor; enter section number from faculty list.

DVSC 49900. Exam Preparation: Divinity. 100 Units.
Open only to Ph.D. students in quarter of qualifying exams. Department consent. Petition signed by Advisor.
Terms Offered: Autumn, Spring, Winter
Prerequisite(s): Open only to PhD students in quarter of qualifying exams. Department consent. petition signed by Advisor.

DVSC 50100. Research: Divinity. 100 Units.
Readings and Research for working on their PhD
Terms Offered: Autumn, Spring, Winter
Prerequisite(s): Petition signed by instructor; enter section number from faculty list.

DVSC 50200. Research: Divinity. 100 Units.
Petition signed by instructor; enter section number from faculty list.

DVSC 50300. Research: Divinity. 100 Units.

DVSC 51000. Theories and Methods in the Study of Religion. 100 Units.
This course is required for all first-year doctoral students in the Divinity School. It is meant to introduce basic issues in theory and method in the contemporary study of religion in the academy, with special focus on the range of approaches and disciplines represented in the field.
Instructor(s): Richard Rosengarten
Terms Offered: Autumn
Note(s): This course is limited to 1st-year Divinity PhD students only. It is a required course for all 1st-year Divinity PhD students.

DVSC 59900. Thesis Work: Divinity. 100 Units.
Thesis research for working on their PhD
Terms Offered: Autumn, Spring, Winter
Prerequisite(s): Petition signed by instructor; enter section number from faculty list.
DVSC 60000. Arts of Teaching. 000 Units.
DVSC 60005. Introductory. 000 Units.
DVSC 60010. Dean's Seminar. 000 Units.
DVSC 60020. Craft of Teaching Elective. 000 Units.
DVSC 60030. Teaching@Chicago. 000 Units.
DVSC 60040. Advanced. 000 Units.
DVSC 70000. Advanced Study: Divinity. 300.00 Units.
DVSC 75000. Advanced Research. 300.00 Units.

THEOLOGY COURSES

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 until the end of the Early Middle Ages, stretching 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: Boethius and Cassiodorus 2. The rise of asceticism in the West: the Rule of St. Benedict and Gregory the Great; 3. Connecting East and West: Dionysius the Areopagite and John Scottus Eriugena 4. Monastic and Scholastic paragons: Anselm of Canterbury. Peter Abelard 5. High-medieval monastic developments: Cistercians (Bernard of Clairvaux) and Victorines (Hugh and Richard of St. Victor), beguines (Hadewijch) and mendicants (Bonaventure). 6. Scholastic synthesis and spiritual alternatives: Thomas Aquinas, Marguerite Porete and Eckhart.
Instructor(s): Willemien Otten Terms Offered: Autumn
Note(s): This course is open to undergrads ONLY by Petition Equivalent Course(s): HIST 31902, HCHR 30200

THEO 30300. History of Christian Thought III. 100 Units.
This course covers the early modern era from the 14th through the 16th century. The emphasis is on intellectual history, particularly that of the reformation and the Council of Trent. The course includes readings from 14th century mystics and late-medieval dissidents such as John Hus, Luther, Zwingli and Calvin, as well as Ignatius of Loyola and the Council of Trent.
Instructor(s): Susan Schreiner Terms Offered: Spring Equivalent Course(s): HCHR 30300

THEO 30400. History of Christian Thought IV. 100 Units.
This fourth class in the History of Christian Thought sequence deals with the period from the Council of Trent to the mid-18th Century (1550-1750). Themes to be discussed include the rise of modern theology, the relationship between theology and philosophy, the relationship between faith and reason, and the increasing diversification of modes of theological discourse.
Instructor(s): Ryan Coyne Terms Offered: Autumn Equivalent Course(s): HCHR 30400

THEO 30402. Poetics of Midrash. 100 Units.
An introduction to the modern literary study of classical rabbinic Midrash; its styles and genres. Particular attention will be given to issues of hermeneutics and theology.
Instructor(s): M. Fishbane Terms Offered: Autumn Equivalent Course(s): JWSC 21402, HIJD 30402, RLIT 30402

THEO 30700. History of Christian Thought V: Modern Religious Thought. 100 Units.
This course will consider key figures in 'modern' religious thought, including Kant, Hegel, Schleiermacher, Feuerbach, Kierkegaard, Troeltsh, 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.
Instructor(s): Kevin Hector Terms Offered: Autumn Equivalent Course(s): HCHR 30900, RLST 13500

THEO 31100. History of Theological Ethics I. 100 Units.
This is the first part of a two-part history. It is conducted through the study of basic, classic texts. The course moves from the philosophical ethics of the Greek and Roman worlds through strands of Hebrew scripture, the origins of the Christian movement, the end of the Roman age to the emergence of Islam, and, finally, Christian and Jewish scholastic and mystical thought in the Western middle ages. While the golden thread of the history is the origin and differentiation of Christian moral thinking, this is set within with the complexity of traditions (Hellenistic philosophical, Jewish, Islamic) that intersect and often collide throughout these formative century in
Western thought. The course proceeds by lectures and discussion. Most readings are in translation. There will be a final examination. No previous work in theology, philosophy, or ethics is required but it is suggested.
Equivalent Course(s): RETH 31100

THEO 31101. History of Religious and Theological Ethics I. 100 Units.
This is the first part of a two-part history. It is conducted through the study of basic, classic texts. The course moves from the philosophical ethics of the Greek and Roman worlds through strands of Hebrew scripture, the origins of the Christian movement, the end of the Roman age to the emergence of Islam, and, finally, Christian and Jewish scholastic and mystical thought in the Western middle ages. While the golden thread of the history is the origin and differentiation of Christian moral thinking, this is set within with the complexity of traditions (Hellenistic philosophical, Jewish, Islamic) that intersect and often collide throughout these formative century in Western thought. The course proceeds by lectures and discussion. Most readings are in translation. There will be a final examination. No previous work in theology, philosophy, or ethics is required but it is suggested.
Instructor(s): William Schweiker Terms Offered: Autumn
Equivalent Course(s): RETH 31101

THEO 31200. History of Theological Ethics II. 100 Units.
This is the second part of a two-part history. It is conducted through the study of basic, classic texts. The course begins with the tumultuous period of the Reformation and the Renaissance arising from the so-called Middle Ages and so attention to rebirth of classical thought, the plight of women in the medieval world, various religious voices, and the rise of cities and even nations. The course then moves into the emergence of distinctly "modern" forms of ethics in the "Enlightenment," through the romantic period and to the political, economic, and religious crises of the 20th century. The history ends with the emergence in the global field of the power interaction of the religions. While the golden thread of the history is the development and differentiation of Christian moral thinking, this is set within the complexity of traditions that intersect and often collide through centuries in Western thought. The course proceeds by lectures and discussion. Most readings are in translation. There will be a final examination. No previous work in theology, philosophy, or ethics is required but it is suggested.
Equivalent Course(s): RETH 31200

THEO 31201. History of Religious and Theological Ethics II. 100 Units.
This course traces the history of Western Religious and Theological Ethics from the Late Middle Ages to the 20th century.
Instructor(s): William Schweiker Terms Offered: Winter
Equivalent Course(s): RETH 31201

THEO 31600. Introduction to Theology. 100 Units.
This course will look at a few paradigmatic instances of theology-as-practical-wisdom--theology, that is, that looks to religious traditions as a resource for thinking about how best to handle important life-circumstances.
Instructor(s): Kevin Hector Terms Offered: Spring
Note(s): This course is open to undergrads ONLY by Petition.

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

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.
Instructor(s): William Schweiker Terms Offered: Spring
Equivalent Course(s): RETH 33599, FNDL 23599, RLST 23599

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.
Instructor(s): Kristine Culp Terms Offered: Spring
Note(s): Open to graduate students by permission of instructor.
Equivalent Course(s): FNDL 23706, RLST 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.

Instructor(s): Jean-Luc Marion
Terms Offered: Spring
Equivalent Course(s): DVPR 33812

THEO 34619. Giorgio Agamben's Homo Sacer Project. 100 Units.
The seminar will attempt to work through the nine (mostly short) volumes that constitute Agamben's effort to articulate a theory of the ways in which human life is "politicized," comes to be inscribed relations of power and authority. Special consideration will be given to Agamben's recourse to literature-above all, to the work of Kafka--in the elaboration of his theory.
Instructor(s): Eric Santner and Ryan Coyne
Terms Offered: Spring
Note(s): Undergrads welcome with permission of instructor
Equivalent Course(s): GRMN 34619, DVPR 34619

THEO 35300. The Question in Jewish Religious and Theological Culture. 100 Units.
Equivalent Course(s): HIJD 35300

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

THEO 35505. Jewish Hermeneutical Theology. 100 Units.
Equivalent Course(s): HIJD 35505

THEO 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 Rabbis Levi Yitzhak of Berdichev, Shneur Zalman of Liadi, Yehuda Aryeh Leib of Gur, and Menachem Mendel of Chernobyl.
Instructor(s): M. Fishbane
Terms Offered: Spring
Prerequisite(s): Texts will be studied in English with the Hebrew originals provided. The course is suitable for students in the College and for Divinity School Students in the areas of Jewish Studies, Religion and Literature, and Theology.
Equivalent Course(s): HIJD 36400, RLST 25810

THEO 36705. Guilt, Shame, and Redemption. 100 Units.
This course will consider recent analyses of guilt and shame, on the one hand, and of the possibilities of addressing these negative self-assessments through forgiveness and friendship, on the other.
Instructor(s): Kevin Hector
Terms Offered: Autumn

THEO 37000. Moral Theory and Philosophical Ethics. 100 Units.
This is a lecture course in support of the Religious Ethics Area doctoral examinations. It cover major thinkers and moral theories in the history of Western moral philosophy.
Instructor(s): William Schweiker
Terms Offered: Winter
Prerequisite(s): Undergraduates should contact professor about enrollment.
Equivalent Course(s): RETH 37000, RLST 24770

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 Müntzer, Carlstadt, Franck, the Anabaptists, and Catholic thinkers such as Juan de Valdés, Ignatius of Loyola and Teresa of Avila.
Instructor(s): Susan Schreiner
Terms Offered: Spring
Equivalent Course(s): HCHR 37500
THEO 40102. Womanist Theology: 1st Generation. 100 Units.
Womanist Theology is a contemporary theological discipline in the American academy. It emerged in 1979 and has differentiated into various other disciplines, foci, and methodologies. All scholars agree that womanist theology does the following work: (1) expands the theory and method of the academy; (2) broadens the intellectual conversation; (3) welcomes new voices into theological explorations; and (4) challenges the very notion of assumed epistemology. In 1979, Jacquelyn Grant wrote what has now been recognized as the first “womanist” article, “Black Theology and the Black Woman.” In that essay, Grant astutely pointed out certain blind spots in black theology of liberation, the larger discussions about the academic study of religion, and the relation between theology and faith communities.
Instructor(s): Dwight Hopkins Terms Offered: Autumn

THEO 40500. Black Theology: 1st Generation. 100 Units.
This quarter we look at the origin of contemporary black theology, with its beginnings on July 31, 1966. Black theology, on that date, was created by African American clergy who offered one interpretation of the new black consciousness movement. The latter began June 16, 1966 in Greenwood, Mississippi. Already, we can see that, perhaps, black theology might be the only theological discipline in the USA that did not originate in the academy. Instead, it was birthed out of people’s everyday lives searching for human dignity and a better community on earth. As the new body of knowledge progressed, thinkers saw the necessity to clarify its conceptual, theoretical, and theological positions. An entire body of literature, almost fifty years of writing, has arisen defining the methodological contours of this recent creation. This course explores the responses and critiques internal to black theology. How did this discipline seek to correct itself with debate among the first generation of founders?
Instructor(s): Dwight Hopkins Terms Offered: Autumn

THEO 40506. Martin Buber’s Philosophy 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. We shall explore all genres and study and evaluate Buber’s thinking and contributions to contemporary thought and theology. The course will include lectures and close readings of primary sources in translation.
Instructor(s): Michael Fishbane Terms Offered: Spring
Note(s): This course is open to undergrads ONLY by Petition.
Equivalent Course(s): HIJD 40506, BIBL 40506, DVPR 40506, RLVC 40506

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. This course examines the 2nd generation of black theologians, starting in 1979. We will explore the responses and critiques internal to the 2nd generation of black theologians. How did they surpass the thinking of the 1st generation and what new theological avenues did they construct?
Instructor(s): Dwight Hopkins Terms Offered: Spring
Note(s): This course is open to undergrads ONLY by Petition

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 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?
Instructor(s): Dwight Hopkins Terms Offered: Spring

THEO 40801. Theology and Cultural Studies. 100 Units.
This course will study models of cultural studies and we will put these theoretical constructs in conversation with models of theology. Indeed, all theologies arise out of human culture and the attempt of the human being to make ultimate meaning out of all that he/she has created. Students will engage different cultural analyses and develop their own cultural approach to constructing theologies interacting with cultural studies.
Instructor(s): Dwight Hopkins Terms Offered: Spring

THEO 41101. Being Human. 100 Units.
What does it mean to be a human being - a person who fulfills individual capabilities and contributes to a community’s well-being? Furthermore, what connects the individual and community to an ultimate vision or spirituality? These questions and investigations can be described as an examination of and argument for constructing a theological anthropology. When one thinks intentionally about the being of a human and his or her ties to some concern or force greater than the limited self, then transcendence and materiality involve
themselves in a complex dynamic. What is the relation between being in the world and the visions emerging out of that world?
Instructor(s): Dwight Hopkins Terms Offered: Spring
Note(s): This course is open to undergrads ONLY by Petition

THEO 41102. Dialogue in the Middle Ages. 100 Units.
Dialogue was a crucial part of religious pedagogy in the Middle Ages, and was used in a wide range of genres, including hagiography, anti-Jewish polemic, and philosophical conversation. This class will investigate the practice of written dialogue across a broad range of texts, covering the period from Gregory the Great’s Dialogues to later medieval scholastic disputation. We shall also consider the relationship between written dialogue and public performance. Reading knowledge of Latin is helpful but not required.
Instructor(s): Lucy Pick Terms Offered: Winter
Equivalent Course(s): HCHR 41102

THEO 41190. The Theology of James H. Cone. 100 Units.
James H. Cone died in 2017. He was known as the founder of new a discipline -- liberation theology from the perspective of black Americans. We cover the beginning and end of his academic writings, including his last book published after his death.
Instructor(s): Dwight Hopkins Terms Offered: Winter

THEO 41300. Calvin’s Institutes. 100 Units.
This course examines the key concepts of Calvin’s theology through his major work: the definitive 1559 edition of the Institutes of the Christian Religion.
Equivalent Course(s): FNLD 23113, HCHR 41700, RLST 20702

THEO 42000. Feminist Theology and Theory. 100 Units.
In 1949, Simone de Beauvoir’s Le Deuxième Sexe took up the old question of sexual difference; it was never the same question again. This seminar will engage a close reading of The Second Sex in English translation and with reference to the original French text, considering Beauvoir’s picture of freedom, desire, and subjectivity as situated and giving special attention to quasi-theological themes such as mysticism and transcendence. We will consider the reception of Beauvoir’s work by selected feminist theologians and critically assess that legacy in relation to recent directions.
Instructor(s): Kristine Culp Terms Offered: Spring

THEO 42100. Problems in Theology and Ethics: Humanism and Anti-Humanism. 100 Units.
Equivalent Course(s): RETH 42100

THEO 42300. Readings in Luther’s Theology. 100 Units.
This course concentrates on the development of Luther’s thought and includes several genres, including disputations, exegetical works, and theological treatises. By means of these readings we will follow Luther as he delves into the doctrine of human nature, the nature of sin, the theology of the cross, justification by faith and the role of the Spirit in his polemics against the “enthusiasts.” We will also be analyzing his underlying concerns and presuppositions about such issues as the nature of reality, the concern with deception and the certainty of salvation.
Instructor(s): Susan Schreiner Terms Offered: Spring
Equivalent Course(s): HCHR 42300

THEO 42602. Alfred North Whitehead: Metaphysics. 100 Units.
Instructor(s): Franklin Gamwell Terms Offered: Autumn
Equivalent Course(s): DVPR 42602, RETH 42601

THEO 42610. Theologies from the Underside of History. 100 Units.
This course compares and contrasts various systems and methods in contemporary Third World theologies, that is, in Africa, Asia, and Latin America. As a backdrop for this critical comparative engagement, we will use the recent theological dialogues taking place in the Ecumenical Association of Third World Theologians (EATWOT). As we engage these systems of thought, we want to examine the logic of their theologies and the sources used to construct theology.
Equivalent Course(s): CRES 42610

THEO 42999. The Religious Thought of Emerson and W. James. 100 Units.
This seminar focuses on late nineteenth-century American religious thought, centering on R.W. Emerson and William James, to see how their thought can be used productively today in light of contemporary constructive theological pressures. The theme will be on the interplay of nature and human nature, both in Emerson’s view of nature, moral perfectionism and religion, and in James’ view of religion. The work of Stanley Cavell (for Emerson) and Charles Taylor (on W. James) among others will help guide our discussions.
Instructor(s): Willemien Otten Terms Offered: Autumn
Equivalent Course(s): HCHR 42999, HIST 62208
THEO 43101. The Catholic Reformation. 100 Units.
This course analyzes early modern Catholicism and covers the years from 1400-1600. The readings include treatises on the nature of the church, the role of dissent, the polemics against the Protestants, and the spirituality of this era. The requirement for the course is a take-home examination.
Equivalent Course(s): HCHR 43101

THEO 43301. Contemporary Trinitarian Theology. 100 Units.

THEO 43302. Contemporary Theological Anthropologies. 100 Units.
This course will examine a variety of recent theological anthropologies, paying special attention to their handling of science and diversity.
Instructor(s): Kevin Hector Terms Offered: Autumn

THEO 43303. Contemporary Christologies. 100 Units.
This course will examine a variety of recent Christologies, paying special attention to their handling of science, history, politics, and context.
Instructor(s): Kevin Hector Terms Offered: Spring

THEO 43304. Contemporary Ecclesiologies. 100 Units.
This course will examine a variety of recent ecclesiologies, paying special attention to post-Vatican II ecclesiologies, contextual & liberationist ecclesiologies, and 'peculiar peoplehood' ecclesiologies

THEO 43501. Contemporary Models of Theology. 100 Units.
This class compares and contrasts various systems and methods in contemporary theology. 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, and womanist theology. As we engage these systems of thought, we want to examine the contexts and logic of their theologies and the sources used to construct theology.
Instructor(s): Dwight Hopkins Terms Offered: Winter
Note(s): This course is open to undergrads ONLY by Petition
Equivalent Course(s): GNSE 43501

THEO 43900. Luther And The Old Testament. 100 Units.
Equivalent Course(s): HCHR 43900

THEO 43959. Varieties of Dominican Mysticism: Albert the Great, Meister Eckhart, and Catherine of Siena. 100 Units.
This seminar will focus on three major Dominican mystical theologians: Albert the Great, Meister Eckhart and Catherine of Siena and, through a study of their thought, map out developments in late medieval mysticism and intellectual history. The focus will be on the mystical path towards union with God, with a sub focus on the mediating role of nature and natural philosophy on the one hand and of the church and sacraments on the other.
Instructor(s): Willemien Otten Terms Offered: Spring
Prerequisite(s): Knowledge of Latin and/or German is recommended but not required
Note(s): This course is open to undergrads ONLY by Petition.
Equivalent Course(s): HCHR 43959, HIST 60612

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.
Instructor(s): William Schweiker Terms Offered: Winter
Prerequisite(s): This course is open to undergrads by Petition.
Note(s): This course will meet in person for the first, midterm, and last class. The rest will be remote.
Equivalent Course(s): RETH 44000

THEO 44502. Black Theology: Liberation or Reconciliation. 100 Units.
Equivalent Course(s): CRES 44502

THEO 44601. Renaissance and Reformation. 100 Units.
This class examines points of convergence and divergence during the era of the Renaissance and the Reformation spanning the time between Cusa and Bruno. The issues analyzed will go beyond strictly theological debates. We will examine views of reason and human nature, the revival of Platonism, the rise of historical thought, the study of law and philology, and the implications regarding the development of perspective on both thought and art. We will also examine the role of rhetoric, poetry, and moral philosophy; the rise of skepticism, the appeal to certitude, curriculum reform, and the reform of art as exemplified by Michelangelo.
Instructor(s): Susan Schreiner Terms Offered: Winter
Equivalent Course(s): CRES 44502

THEO 44704. Womanist Theology: New Voices. 100 Units.
Using Alice Walker's phrase "womanist", womanist theology is the name adopted by a group of black American women who affirmed the positive relation between them and their "God" beliefs, and, simultaneously, distanced themselves from white feminist and black male systems of religious thought. This course engages a newer generation of womanist theologies. The 1979 founding and first generation of womanist scholars, especially
Jacquelyn Grant, Delores Williams, and Katie Cannon, presented foundational scholarly issues, methods, and epistemologies just to begin a new academic (and life) discipline. This course will look at recent womanist scholars who build on the first generation but carry the discipline of womanist theology into some new and, at times, quite challenging directions that call into question some of the cornerstone tenets of the discipline. Instructor(s): Dwight Hopkins Terms Offered: Spring 2016-17

**THEO 44804. Virginity and the Body in Late Antiquity & Early Middle Ages. 100 Units.**
What did virginity mean to Christians in Late Antiquity, and how did this change and develop in the early medieval period? What notions of the body and bodilyness did an ideal of virginity encourage and support? We will begin by reading Peter Brown’s classic, The Body and Society: Men, Women and Sexual Renunciation in Early Christianity, together with some of the primary sources Brown uses to make his case, and selected recent studies. We will take this theme into the early Middle Ages through a reading of monastic rules, hagiographies, and other texts.
Equivalent Course(s): HCHR 44804, GNSE 44804, HIST 60606

**THEO 44806. Creation and Human Creatures: Theological Explorations. 100 Units.**
How have creatures and “nature” or “creation” served as reference points-symbols, exemplars, even counter-examples-for interpreting divine creation and transformation? Exploration will include the enduring theological themes of human creatures as the imago dei or image of God and of nature as a mirror or image of God’s providence and majesty. Can such historical theological strategies inform contemporary concerns about the enhancement and endangerment of life? Readings may include the Psalms, John Calvin on creation and providence, 18th and 19th century American writings about the glory of God and the glory of creation, Langdon Gilkey on creation, recent feminist works on vulnerability and materiality.

**THEO 44900. Martin Buber’s I and Thou. 100 Units.**
Martin Buber’s I and Thou. An analysis of the foundational text of Buber’s philosophy of dialogue and religion. The close reading - explication de texte – will supplement by reference to Buber’s lectures “Religion as Presence” and “Zwiesprache” (Dialogue).
Instructor(s): Paul Mendes-Flohr Terms Offered: Autumn
Equivalent Course(s): HIJD 44900

**THEO 44901. Technology and Ethics. 100 Units.**
This is a research seminar and the theme of Technology and Ethics. Special focus will be on issues surrounding Posthumanism, Transhumanism, Communication Technology, and Artificial Intelligence. Requirements include a seminar paper.
Instructor(s): William Schweiker Terms Offered: Winter
Prerequisite(s): Previous work in ethics or theology
Equivalent Course(s): RETH 44900

**THEO 44902. Political Theology. 100 Units.**
This course explores the rise of Political Theology from the work of Carl Schmitt and others around World War II through to current philosophical and theological positions seeking a different relation between religion and politics.
Instructor(s): William Schweiker Terms Offered: Spring
Equivalent Course(s): RETH 44902

**THEO 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.
Instructor(s): Ryan Coyne Terms Offered: Autumn
Equivalent Course(s): RLST 25505, FNDL 23006, DVPR 45505

**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 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.
Instructor(s): Willemien Otten Terms Offered: Winter
Note(s): This course is open to undergraduates with permission of the instructor.
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 identity-construction (and vice-versa).
Instructor(s): Kevin Hector Terms Offered: Autumn
Equivalent Course(s): DVPR 45590, RLST 25590

THEO 45605. Readings in Systematic Theology. 100 Units.
THEO 46006. Approaches to Suffering: Theological Perspectives and Contemporary Meditations. 100 Units.
Framed by a consideration of Susan Sontag on the representation of suffering, Elaine Scarry on The Body in Pain, and Judith Butler on grievable life, this seminar will seek to extend and enrich such contemporary meditations through conversation with varied theological approaches to suffering. One thesis of the course is that theodicy need not be viewed as the chief theological approach to suffering. Through close reading of selected works, we will consider interpretive frames such as creation and providence, wounding and healing, and crucifixion and resurrection, together with religious responses such as introspection, contemplation, mourning, witness, and resistance.
Instructor(s): Kristine Culp Terms Offered: Spring
Prerequisite(s): This course is open to undergraduates with permission of the instructor.

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

THEO 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.
Instructor(s): Michael Fishbane Terms Offered: Spring
Prerequisite(s): Basic proficiency in Rabbinic Hebrew (translation will be supplemented).
Note(s): This course is open to undergraduates by Petition.
Equivalent Course(s): BIBL 47012, HIJD 47012

THEO 47200. Barth's Church Dogmatics. 100 Units.
This course will consider several of the most important sections of Barth's magnum opus, the Church Dogmatics.
Instructor(s): K. Hector Terms Offered: Autumn

THEO 47717. Seminar: Augustine Confessions. 100 Units.
This seminar is based on an in-depth reading of the Confessions, with use of the Latin text. Topics to be covered will be determined by consensus during the first week, but they may include the genesis of the work in relation to Augustine's life and literary oeuvre (e.g. vis-à-vis the partly contemporary De Doctrina and De Trinitate); its structure (including the relationship between books I-X and XI-XIII) and narrative technique; its meditative versus dialogical character; Augustine's representation of the self and his method of Biblical exegesis; Manichean and Neoplatonic influences; and ancient (Pelagius) and postmodern readings of the Confessions (Lyotard, Marion). Once-weekly meetings will consist of discussions, lectures, and reports.
Equivalent Course(s): HCHR 47717, HIST 64301, HREL 47717, CLAS 47717

THEO 48701. Late Medieval Women: Authorship and Authority. 100 Units.
In recent decades there has been a great deal of interest in medieval vernacular theology, as complementing the more traditional division of medieval theological texts into monastic and scholastic. This course will focus on a number of medieval women writers, dealing mainly albeit not exclusively with vernacular texts. After a historical overview of the position of women in the early Middle Ages, the course will focus on Heloise and 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): HCHR 48700, HIST 60909

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.
argued that the purpose of business is to maximize profits for its shareholders. And, for business to engage in the
at the University of Chicago business school, Milton Friedman, one of its noted Nobel Prize winning thinkers,
Schools, seminaries, and theological schools probably held the view that money is the root of all evil. Specifically,
capital and capital can do good. This is a major debate. Even before the 2008 financial crisis, most Divinity
This course is an experiment. We will explore the possibility or reality of the following. Doing good requires
THEO 52215. Social Entrepreneurship. 100 Units.
Equivalent Course(s): HIST 66004
THEO 50115. Seminar on the Black Notebooks: Heidegger & the Problem of Evil. 100 Units.
Equivalent Course(s): DVPR 50115

THEO 50211. Between Theology and Sociology: Ernest Troeltsch, H. Richard Niebuhr, Paul Tillich. 100 Units.
In the history of the scientific study of religion we find intense processes of mutual exchange between sociology
and theology. They go far beyond a mere use of the other discipline as a source of information about society or
religion. This course deals with three of the most important figures in this intellectual history: Ernest Troeltsch,
whose epochal achievements have become overshadowed by the writings of his friend and rival Max Weber;
H. Richard Niebuhr, the often neglected younger brother of the famous Reinhold, who, after having written a
dissertation on Troeltsch, developed his crucial contributions on American religion and the tensions between
"Christ and Culture"; and Paul Tillich who connected German and American intellectual traditions and became
one of the most influential theologians ever including his role as inspiration for the lifework of the sociologist
Robert Bellah.
Instructor(s): Hans Joas Terms Offered: Autumn. Course taught the first five weeks of the quarter - autumn 2018,
twice a week.
Prerequisite(s): Graduate seminar - grads only
Equivalent Course(s): SOCI 50107, SCTH 50211

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 religions 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.
Instructor(s): William Schweiker Terms Offered: Spring
Note(s): This course is open to undergrads ONLY by Petition.
Equivalent Course(s): RETH 50800

THEO 51510. Idolatry: Historical and Modern Perspectives. 100 Units.
This seminar examines the concept of idolatry as formulated in the Reformation disputes. We will analyze the
way idolatry was understood by Luther, Calvin and Zwingli. We will also look at the occurrences of iconoclasm
and religious violence in the 16th century; at the development of the concept of the modern ideas of idolatry,
partly as a legacy of Francis Bacon; and at the view of idolatry in Karl Barth, Jacques Ellul and Nicholas Lash.
Equivalent Course(s): HCHR 51510

THEO 51611. Reading of Saint Augustine’s The City of God as an Apology. 100 Units.
The particular characteristics and special concern of this special book, compared to the rest of Augustine’s
production, can well, if not only be explained by referring the whole De Civitate Dei to the tradition of the
“Apology for the Christians”, initiated by (among some few others) Justin in Rome, and rehearsed a century
later by Tertullian in Africa. Bibliography -De Civitate Dei, ed. B. Dombart (either in Teubner, or in "Corpus
Christianorum -Concerning the City of God against the Pagans, trans. H. 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
Equivalent Course(s): HCHR 51611

THEO 51703. Theological Criticism: Christology. 100 Units.
The seminar on theological criticism aims to explore the problem of how constructive theology can best make
use of historical sources and do so in responsible fashion. While simply adhering to one’s confessional tradition
yields uncritical positions, an eclectic attitude towards historical sources may not be a wise alternative. Without
forcing theologians to become historians, this seminar deals with the larger issue of how to select and use one’s
source material in such a way that the historical work is methodologically sound and the theological end product
accessible and informative, while remaining properly constructive. The seminar concentrates especially but not
exclusively on the use of premodern sources but other, later sources will also be brought to the discussion. As the
seminar is in large part student-driven, students are invited to bring in sources of their choice to the table as well.
This year’s theological critical focus will be on Christology and is loosely structured around Kathryn Tanner’s
Christ the Key. Authors to be included are Athanasius, Gregory of Nyssa, Augustine, Aquinas, Eckhart, Calvin,
Schleiermacher, Barth, Rahner.
Instructor(s): Willemien Otten Terms Offered: Autumn
Equivalent Course(s): DVPR 51611

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

THEO 50800. God And Morality. 100 Units.
Equivalent Course(s): HIST 66003, HCHR 56004

THEO 55110. Idolatry: Historical and Modern Perspectives. 100 Units.
Equivalent Course(s): HCHR 51510

THEO 55611. Reading of Saint Augustine’s The City of God as an Apology. 100 Units.
Equivalent Course(s): HCHR 51610

THEO 55703. Theological Criticism: Christology. 100 Units.
Equivalent Course(s): HCHR 51703

THEO 52225. Social Entrepreneurship. 100 Units.
This course is an experiment. We will explore the possibility or reality of the following. Doing good requires
capital and capital can do good. This is a major debate. Even before the 2008 financial crisis, most Divinity
Schools, seminaries, and theological schools probably held the view that money is the root of all evil. Specifically,
at the University of Chicago business school, Milton Friedman, one of its noted Nobel Prize winning thinkers,
argued that the purpose of business is to maximize profits for its shareholders. And, for business to engage in the

social is tantamount to dabbling in socialism. So, on one side of the campus, we find a legacy of bottom line profit for the wealthy. On the other side of the campus, we find a tradition of transcendent values for the people and notions of the common good. Is it God versus Mammon? The Divinity School versus the Business School? Can profit and purpose and cause and commercialization work together in harmony toward the same transcendent goals?

Instructor(s): Dwight Hopkins and Steve Peterson
Terms Offered: Spring
Equivalent Course(s): SSAD 52225

THEO 53309. Saint Augustine: Apology and Eschatology, The City of God. 100 Units.
The City of God, although central to the theology of St. Augustine, does not seem, in his style and themes, exactly on line with his other greatest works. This can be explained if we read it as a follow up of the former attempts to perform theology as an apology - according to Justin and Tertullian (among others). In that view, one can understand better why and how St. Augustine has addressed political and historical as well as spiritual and biblical issues - they all focus on explaining how time (and times) should be understood from the view point of the eternity of God, which means eschatology.

Instructor(s): Jean-Luc Marion
Terms Offered: Spring
Note(s): Recommended reading: The City of God, trans. H. Bettenson, Penguin, 2003. De Civitate Dei, eds. G.E. McCracken et al, Loeb, 7 Volumes <these volumes are available online via Hathi Trust at Regenstein Library>
Equivalent Course(s): DVPR 53309

THEO 53310. Questions about the Conception of Revelation. 100 Units.
Although the concept of Revelation is widely admitted as central, most of all in the biblical tradition, it remained unexplained, if not absent, in the first centuries of Christian theology. And, its more recent establishment in dogmatic theology comes mostly from the philosophical polemic of the Enlightenment. A more precise concept of Revelation could be worked out by using categories borrowed from phenomenology and applying them to the most relevant testimonies of Revelation in some biblical texts.

Equivalent Course(s): DVPR 53310

THEO 53315. Elements for a Theological Concept of Revelation. 100 Units.
See Divinity website for a complete course description
Instructor(s): Jean-Luc Marion
Terms Offered: Spring
Equivalent Course(s): DVPR 53315

THEO 53359. Topics in Philosophy of Judaism: Ethics and Halakah. 100 Units.
Does Judaism recognize an ethics independent of Halakah (Jewish law)? What are the interrelations, conceptually and normatively, between ethics and Halakah? How should we understand the conflicts between ethics and Halakah, morality and religion? How does the Jewish tradition conceive of the notion of mitzvah (commandment), and what is the relationship between interpersonal mitzvot and mitzvot between human beings and God? What are the modes of Halakhic reasoning distinct from ethical argumentation? These topics will be considered through a study of the work of Joseph B. Soloveitchik, Aharon Lichtenstein, Yeshayahu Leibowitz, David Weiss Halivni, Daniel Sperber, and Emmanuel Lévinas. Specific examples to be discussed may include the status of women, prayer, and repentance.

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

THEO 53990. Renunciation: Ancient, Medieval, and Modern Approaches. 100 Units.
Equivalent Course(s): DVPR 53990

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

THEO 58804. Seminar: Dissertation Methodology. 100 Units.
A two-week seminar on the methodology of advanced research and writing for Ph.D. students in the dissertation stage of their program. Each student will present a selection from their current work, with special additional discussion focused on the concept of revelation related to their dissertation topics, followed by a response from Prof. Marion and a discussion-format critique. The presentations will be reserved primarily for students in ABD status. Those not yet dissertating but in the final stage of their qualifying exams and proposal submissions are encouraged to engage in the discussion portion of the seminar
Instructor(s): Jean-Luc Marion
Terms Offered: Winter
Note(s): The seminar will be scheduled over 2-3 hour sessions each week from January 24 to February 2, 2017. Some sessions may be evening or weekend hours to accommodate all participants. Enrollment by application to Dean Owens.
Equivalent Course(s): DVPR 58804

THEO 70000. Advanced Study: Theology. 300.00 Units.
Advanced Study: Theology