DEGREE PROGRAMS AND REQUIREMENTS

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

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

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

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

Doctoral students should refer to the Doctoral Student Handbook for coursework requirements.

THE INTRODUCTION TO THE STUDY OF RELIGION COURSE
All students in the MA and AMRS programs are required to take the Introduction to the Study of Religion, offered in the fall quarter. MDiv students are required to take this course or Classical Theories of Religion. Requirements for each course will be determined by the instructor. The course may not be taken pass/fail.

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

GRADING AND INCOMPLETE COURSEWORK
Please consult the Grading System and Official Records section of these Announcements.

LANGUAGE REQUIREMENTS
A foundational commitment of the Divinity School is the notion that intellectual citizenship requires multilingual proficiency. The School therefore maintains the following requirements:

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

The M.A. requires demonstrating reading competence in French and/or German. Students complete this requirement by passing the University of Chicago language examination in French or German with a “Pass” (P), or by receiving the grade of ‘A’ or “A-” in the University’s ‘Reading and Research Purposes’ courses in French and/or German.

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

GRADUATION
Students register to graduate upon completion of all degree requirements. The deadline for such registration is the Friday of the first week of each academic quarter—autumn, winter, spring and summer. Doctoral students should consult their program handbook for further information. All students should feel welcome to consult the Dean of Students Office for additional details.

TRANSFER AMONG PROGRAMS
Because a student's academic and professional interests can change, even at the doctoral level, the Divinity School provides procedures for transfers between Master's degree programs. In general, transfers will be considered within the quarter they are presented. Any petition by a student to transfer to another program after admission but before registration is subject to review by the Committee on Admissions and Aid in consultation with the appropriate persons in the respective programs.

An enrolled student who wishes to transfer from one Divinity School degree program to another should submit an application for transfer, which is available from the Dean of Students Office or on the Divinity School website. The application must be approved by both the releasing and accepting programs. Decisions about the transferability of financial aid awards from one program to another will be made by the Dean of Students.

In some circumstances, a Ph.D. student who already has had the course of study petition approved by the Committee on Degrees may wish to change the academic focus of that program from one to another of the eleven Areas of Ph.D. study. Such a change requires the submission of a new course of study petition and requesting...
transfer to the new Area. Students should be advised that admission to the Ph.D. programs is by Area and that petitions to transfer from one area to another require the approval of both Areas and are not automatic.

**PROGRAM DESCRIPTIONS AND REQUIREMENTS**

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

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

**REQUIREMENTS**

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

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

**ELECTIVE COURSE WORK**

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

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

**Master of Arts in Religious Studies (A.M.R.S.)**

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

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

**REQUIREMENTS**

1. Registration for, and completion of, a minimum of nine courses. Satisfactory completion of the course “Introduction to the Study of Religion.”
2. Satisfactory completion of one course from two of the committees of the faculty.
3. Completion of a one-hour oral examination based on a paper that represents the student’s interests in the study of religion. This document is normally the revised version of a paper the student wrote to complete the requirements of a course. The oral examination is convened by the Dean of Students and includes the student and two faculty members with whom the student has worked. The examination paper is chosen by the student, but the student’s choice must be approved well in advance by the faculty member under whose direction the paper was originally written. A student scheduling his or her examination must make application to do so no later than the third week of the quarter in which he or she intends to take it.

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

The Master of Divinity (M.Div.) program prepares students for careers in religious leadership, including congregational ministries; university chaplaincy; and spiritual care in hospitals, the military, and other institutional settings. The M.Div. program welcomes students from a wide variety of faith communities, including Christian, Jewish, Buddhist, Hindu, Muslim, and secular humanist students. The M.Div requires a minimum of 29 courses and can be completed in three years (9 full-time academic quarters).
M.Div. students are able to take courses offered by the city’s several theological schools and to engage in training and learning experiences throughout the Chicago metropolitan area.

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

REQUIREMENTS

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

**Requirements**

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

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

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

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

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

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

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

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

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

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

**DUAL DEGREE MINISTRY PROGRAMS**

The Divinity School offers dual degree programs with the School of Social Service Administration and the Irving B. Harris School of Public Policy Studies. These programs serve students who wish to combine education for ministry with training for social work or expertise in public policy. In addition to making these pursuits formally possible at the University, the dual degree programs allow students to complete a M.Div. and an A.M. in social work or public policy in four years, rather than five if the two degrees are pursued separately. Students in the dual degree programs register for eight quarters in the Divinity School and four quarters in the cooperating school. The recommended arrangement is the completion of two years (six quarters) at the Divinity School, followed by one year and one quarter (four quarters) at the SSA or Harris School, followed by two final quarters at the Divinity School. Students enrolled in a dual program complete all of the ordinary requirements for the
The Divinity School and the Law School also offer dual degree programs for students whose professional plans require training both in religion and in law. For more information about these programs, please contact the Dean of Students Office.

APPLICATION

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

FINANCIAL AID FOR DUAL DEGREE STUDENTS

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

FIELD WORK (SSA DUAL DEGREE ONLY)

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

CURRICULUM AND INTEGRATION

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

DOCTOR OF PHILOSOPHY (PH.D.) PROGRAM

The Doctor of Philosophy (PhD) program is a rigorous, interdisciplinary course of study that prepares students for careers in research, teaching, and publicly-engaged leadership. Doctoral students conduct original and advanced research in pursuit of expert knowledge about the human phenomenon of religion as organized, currently, in one of eleven Areas of study: Anthropology and Sociology of Religion, Bible, History of Christianity, History of Judaism, History of Religions, Islamic Studies, Philosophy of Religions, Religions in America, Religion Literature and Visual Culture, Religious Ethics, and Theology. Through the program and its distinctive interdisciplinary rigor, students develop a sophisticated grasp of methods and theories in a chosen Area, gain a
broad understanding of religion as a phenomenon that exceeds any single approach or disciplinary orientation, and join others in the creation of new knowledge.

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

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

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

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

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

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

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

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

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

1. Completion of nine approved courses. The student is required to take the three-quarter sequence in the Arts of Ministry in the autumn, winter, and spring quarters.
2. Completion of three quarters of congregation-based fieldwork, and the Field Education Practicum.
3. Submission of three papers on religious leadership to an examining committee. One paper must be an exposition of foundational theological or philosophical resources on which the student draws in conceptualizing and performing spiritual leadership. A second paper must develop a normative understanding of religious community in relation to the foundational position. At third paper must explore a problematic context within which the religious community exists and its work is performed. This paper may focus upon the personal, societal, or cultural dimensions of a problem. The student should select courses in addition to those in the Arts of Ministry sequence to assist in the preparation of these three papers.
4. Successful completion of an oral examination based on the above three papers. The oral examination will be conducted by a committee of at least four faculty members, including a chairperson. The examining
committee may recommend additional requirements to be fulfilled by the student before awarding the Certification in Religious Leadership.

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

ANTHROPOLOGY AND SOCIOLOGY OF RELIGION COURSES

AASR 30232. Sociology of Religion. 100 Units.
What is religion? How can religion be studied sociologically? How did religion’s significance change as the world enters the modern age? What affects the different importance and position of religions in different societies? How do we account for the growth and decline of religious groups? What social factors and processes influence individuals’ religious beliefs, commitments, practices, conversions, and switching? In what ways can religion impact economy, politics, gender, and race relations in modern times? These are the core questions that this course intends to deal with. The course is designed to cultivate in students an understanding of the distinctively sociological approach to studying religion and familiarize students with the important theoretical approaches as well as major findings, problems, and issues in the field.
Equivalent Course(s): SOCI 30232, SOCI 20232

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

AASR 32900. Classical Theories of Religion. 100 Units.
This course will survey the development of theoretical perspectives on religion and religions in the 19th and early 20th centuries. Thinkers to be studied include: Kant, Hume, Schleiermacher, Feuerbach, Marx, Müller, Tiele, Tylor, Robertson Smith, Frazer, Durkheim, Weber, Freud, James, Otto, van der Leeuw, Wach, and Eliade.
Instructor(s): Christian Wedemeyer Terms Offered: Autumn
Equivalent Course(s): ANTH 35005, HREL 32900

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

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

AASR 34410. Anthropology of Religion I. 100 Units.
This course surveys various methods and topics in the study of religion in the social sciences. We will begin with social evolutionist models, moving to the interpretive cultural turn and genealogical approaches. Classic analytics raised in the field of anthropology include ritual and tradition, semiotics, arts and performance, embodiment, authority and agency. We will also engage recent debates around the sociology of conversion, secularisms, the idea of ‘world religions’, and politics of religious difference, religious violence and global religious movements.
Instructor(s): Angie Heo Terms Offered: Autumn
Equivalent Course(s): ANTH 35031, HREL 34410
AASR 34411. Anthropology of Religion. 100 Units.
How do anthropologists study religion? This course is an introduction to classic concepts that have defined the social scientific study of religion such as ritual, taboo, transcendence, embodiment, and enchantment. To grasp how fieldwork is paired with theory, we will engage ethnographic writings on Orthodox Christianity in northern Ethiopia, Afro-Caribbean Santería in Chicago, and Islamic jinn veneration in Delhi India. We will further examine various themes in the socio-cultural inquiry of contemporary religion including asceticism, sexuality, sectarianism, and political theology.
Instructor(s): A. Heo Terms Offered: Winter
Equivalent Course(s): ANTH 23911, RLST 27650

AASR 36806. The Spirit of the Nation: Comparisons between India and China. 100 Units.
This course examines the spiritual nature of nationalism. All over the world nationalists of various political persuasions try to formulate the spiritual essence (‘Geist’) of the nation. They built theories of civilizational uniqueness or ‘the genius of the nation’, but use ideas that were originally intended to promote ‘universal spirituality’. This tension between nationalism and universalism will be explored. Spiritual nationalism also has an uneasy relation with existing religious traditions that have their own ideas and practices around spirits. The course will focus on comparisons between India and China, but also engage with other nationalisms and religious traditions, such as Japanese Shintoism. The approach is less from a formal history of the circulation of ideas than from a comparative anthropology. Examination by final essay.
Instructor(s): Peter van der Veer Terms Offered: Spring
Equivalent Course(s): ANTH 35032, SALC 28606, ANTH 23912, SALC 38606

AASR 37570. Bodies, Gifts, and Commodities. 100 Units.
This course presents a survey of anthropological theories of gifts and commodities and how they have been used to explain exchanges involving the human body. We will consider various forms of labor, including sex work and paid surrogacy, exchanges enabled by modern biotechnologies, such as organ and tissue donation, as well as other contexts where the body is objectified and fragmented, such as in the discovery and marketing of genetic materials and processes.
Instructor(s): Elham Mireshghi Terms Offered: Spring
Equivalent Course(s): RLST 27570, ANTH 25208, GNSE 27570

AASR 40203. Sociology of Religion. 100 Units.
Equivalent Course(s): SOCI 40203

AASR 40302. Islam and Modern Science. 100 Units.
Since the nineteenth century, the rise of the modern empirical sciences has provided both challenges and opportunities for Muslim-majority societies. In this seminar, we examine the epistemological, institutional, and biopolitical transformations that have come about in these societies through encounters with a range of natural and social scientific disciplines (astronomy, medicine, psychology, psychical research, psychoanalysis, eugenics, economics, sociology, anthropology, and others). Readings are from anthropology, history, and science studies.
Equivalent Course(s): ANTH 42520, ISLM 40302, KNOW 40302

AASR 40700. Religion and Economy. 100 Units.
This seminar examines key concepts that have defined the study of religion and economy. Drawing on social theory and ethnography, we will explore how various religious communities and traditions engage issues of profit/ non-profit, labor, value, aid and care.
Instructor(s): Angie Heo Terms Offered: Winter

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

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

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

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

AASR 42514. Witchcraft. 100 Units.
Equivalent Course(s): ANTH 42514, HREL 42514
AASR 42802. Ethnographies of the Muslim World. 100 Units.
An examination of contemporary theoretical issues in the anthropology of Islam through close readings of recent ethnographic monographs. Topics may include ethical self-formation, state-making, embodiment and the senses, therapeutic spiritualities, indeterminacy and religious aspiration, and globalization.
Instructor(s): Alireza Doostdar
Terms Offered: Winter
Equivalent Course(s): ANTH 55030, 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.
Equivalent Course(s): ANTH 42445

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

AASR 43310. Feminism and Islamic Studies. 100 Units.
Equivalent Course(s): ISLM 43310, GNSE 43310

AASR 50081. Sem: Pragmatism and Religion. 100 Units.
The American philosopher William James is not only one of the founders of pragmatism, but also the inaugurator of a methodological revolution in the empirical study of religion, namely of an approach that deals with religion not so much as a set of doctrines or institutions, but as articulations of intense experiences of self-transcendence. Starting with James’s classical work “The Varieties of Religious Experience” of 1902, this class will also deal with the contributions of other pragmatist thinkers to the study of religion - ranging from classical authors (Peirce, Royce, Dewey) to contemporary thinkers (Putnam, Rorty, John Smith) and my own writings in this area.
Equivalent Course(s): PHIL 53356, SCTH 50058, SOCI 50081

AASR 50087. Max Weber’s Sociology of Religion. 100 Units.
Max Weber is perhaps the one undisputed classical figure in the discipline of sociology today. His reputation is to a large extent based on his historical and comparative studies of the “economic ethics” of the world religions and on the formulation of a systematic approach for the historical-sociological study of religion (in the relevant chapter of his “Economy and Society”). The seminar will start with a close reading of the religion chapter in “Economy and Society” and then continue with selections from his comparative studies. The focus of interest will not only be on Weber’s theory, but also on the present state of research on the questions Weber was dealing with.
Instructor(s): H. Joas
Terms Offered: Not offered 2013-14
Equivalent Course(s): 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. Eisenstald and in The Axial Age and its Consequences (2012) edited by Robert Bellah and Hans Joas. Highly recommended prerequisite: Familiarity with Max Weber’s Sociology of Religion and/or participation in the course on that subject offered concurrently by Hans Joas. The seminar will meet once a week for 2 1/2 hours.
Instructor(s): D. Levine
Terms Offered: Spring
Prerequisite(s): Familiarity with Weber’s Sociology of Religion and/or participation in SOCI 50087
Equivalent Course(s): SOCI 50088

AASR 50201. New Narratives of Secularization and Sacralization. 100 Units.
Equivalent Course(s): SOCI 50101, SCTH 50201
**AASR 50207. Christianity and Korea. 100 Units.**
Selected readings on the topics pertaining to the joint study of Christianity and of Korea.
Instructor(s): Angie Heo Terms Offered: Spring
Equivalent Course(s): HREL 50207

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

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

**AASR 54000. Ethnographic Methods. 100 Units.**
This is a writing-intensive seminar for doctoral students engaged in ethnographic research. Readings will consist of articles on theory and method, as well as a selection of ethnographic monographs. Assignments will include a variety of ethnographic writing exercises and experiments with genre and form.

**BIBLICAL STUDIES COURSES**

**BIBL 31000. Introduction to the Hebrew Bible. 100 Units.**
The Hebrew Bible (Old Testament) is a complex anthology of disparate texts and reflects a diversity of religious, political, and historical perspectives from ancient Israel, Judah, and Yehud. Because this collection of texts continues to play an important role in modern religions, new meanings are often imposed upon it. In this course, we will attempt to read biblical texts apart from modern preconceptions about them. We will also contextualize their ideas and goals through comparison with texts from ancient Mesopotamia, Syro-Palestine, and Egypt. Such comparisons will demonstrate that the Hebrew Bible is fully part of the cultural milieu of the Ancient Near East. To accomplish these goals, we will read a significant portion of the Hebrew Bible in English, along with representative selections from secondary literature. We will also spend some time thinking about the nature of biblical interpretation.
Instructor(s): J. Stackert Terms Offered: Autumn
Equivalent Course(s): RLST 11004, NEHC 30504, NEHC 20504, JWSC 20120

**BIBL 31116. Herodotus. 100 Units.**
Herodotus has a well-deserved reputation as a great story teller. He broke new ground in his writing of a history of the world as he knew it in prose, while at the same time claiming the heritage of Homeric epic. While reading Herodotus will prove to be a pleasure in itself, it will also help aspiring Hellenists get the hang of the structural characteristics of Greek narrative prose. Readings will be primarily from book 1, with a selection of passages from the later books. Students are encouraged to read the full Histories in translation. Instructor(s): H. Dik Terms Offered: Autumn Equivalent Course(s): GREK 31116
Instructor(s): D. Martinez Terms Offered: Autumn
Equivalent Course(s): GREK 21116, NEHC 21116, GREK 31116, RLST 21116, NEHC 31116, FNDL 21116

**BIBL 31200. Greek Philosophy. 100 Units.**
The Phaedrus is one of the most fascinating and compelling of Plato’s Dialogues. Beginning with a playful treatment of the theme of erotic passion, it continues with a consideration of the nature of inspiration, love, and knowledge. The centerpiece is one of the most famous of the Platonic myths, the moving description of the charioteer and its allegory of the vision, fall, and incarnation of the soul.
Instructor(s): E. Asmis Terms Offered: Spring
Equivalent Course(s): GREK 31216, RLST 21200, GREK 21216, FNDL 21005
BIBL 32333. The Emergence of 'Israelite' and Other Ethnic Identities in the Iron Age Southern Levant. 100 Units.
The question of Israel's emergence on the historical scene has puzzled scholars for decades, and constitutes one of the hottest debates in biblical studies and Levantine archaeology. This specific question is intertwined with the way other groups in the Iron Age southern Levant defined, negotiated and redefined their identities, including the groups known as the Philistines, the Canaanites, and others that evolved at the time. Combining the detailed archaeological and historical information with the insights of anthropological studies on identity-formation, the course will examine the interaction between the various groups that existed in the region, and how it shaped and reshaped their identities.
Instructor(s): Avraham Faust Terms Offered: Spring
Equivalent Course(s): RLST 12602, FNDL 28205

BIBL 32602. Introduction to the New Testament. 100 Units.
This is an introductory course to the history, literature, and interpretation of the New Testament. Our primary focus will be to read select texts of the New Testament, with an emphasis on their literary nature, their historical problems and sources, their theological visions, their history of interpretation, and their historical, geographic, social, political, religious and cultural contexts in early Jewish and Greco-Roman worlds. One will have the opportunity to situate one's own questions about and approaches to these texts in light of the history of scholarly research and through critical reflection about the methods and goals of interpretation in conversation with rhetorical, narrative, postcolonial, intercultural, feminist, and queer hermeneutics, and the history of sexuality. Discussions groups will meet on Fridays.
Instructor(s): Jeff Jay Terms Offered: Winter
Equivalent Course(s): RLST 12602, FNDL 28205

BIBL 32700. Law in Biblical Literature. 100 Units.
The course will survey topics of biblical law, recover biblical legal reasoning, compare biblical law with comparable ancient Near Eastern records and literature, reconsider the nature of biblical legal composition, interpret biblical legal passages within their larger compositions as pieces of literature, analyze several non-legal biblical texts for the legal interpretation embedded in them, and engage modern scholarship on all these aspects. In addition to preparing to discuss assigned biblical texts, students will also work towards composing an original piece of sustained analysis submitted at quarter's end.
Instructor(s): Simeon Chavel Terms Offered: Spring
Prerequisite(s): Biblical Hebrew I-III + 1 text course

BIBL 33000. Muses and Saints: Poetry within Christian Traditions. 100 Units.
This course provides an introduction to the poetic traditions of early Christians and the intersection between poetic literature, theology, and biblical interpretation. Students will gain familiarity with the literary context of the formative centuries of Christianity with a special emphasis on Greek and Syriac Christians in the Eastern Mediterranean from the fourth through the sixth centuries. While theology is often taught through analytical prose, theological reflection in late antiquity and early Byzantium was frequently done in poetic genres. This course introduces students to the major composers and genres of these works as well as the various recurrent themes that occur within this literature. Through reading poetry from liturgical and monastic contexts, students will explore how the biblical imaginations of Christians were formed beyond the confines of canonical scripture. How is poetry a mode of “doing” theology? What habits of biblical interpretation and narration does one encounter in this poetry? This course exposes students to a variety of disciplinary frameworks for studying early Christian texts including history, religious studies, feminist and literary critique, as well as theology. Students will also analyze medieval and modern poetry with religious themes in light of earlier traditions to reflect on the poetry and the religious imagination more broadly.
Instructor(s): Erin Walsh Terms Offered: Spring, new course
Note(s): Open to undergraduate and graduate students; Graduate students may choose to attend weekly translation group
Equivalent Course(s): RLST 23000

BIBL 33900. Introductory Biblical Hebrew I. 100 Units.
This course is the first of a two-quarter sequence designed to introduce students to the language of biblical Hebrew, with special emphasis on the fundamentals of its morphology, syntax, and vocabulary. The course follows a standard textbook supplemented by lectures, exercises, and oral drills aimed at refining the student’s grasp of grammatically sound interpretation and translation. At the conclusion of the two-quarter sequence students will be prepared to take a biblical Hebrew reading course in the spring quarter.
Instructor(s): Richard Zaleski Terms Offered: Autumn
Equivalent Course(s): RLST 23000

BIBL 34000. Introductory Biblical Hebrew II. 100 Units.
This course is the second of a two-quarter sequence designed to introduce students to the language of biblical Hebrew, with special emphasis on the fundamentals of its morphology, syntax, and vocabulary. The course follows a standard textbook supplemented by lectures, exercises, and oral drills aimed at refining the student’s grasp of grammatically sound interpretation and translation. At the conclusion of the two-quarter sequence students will be prepared to take a biblical Hebrew reading course in the spring quarter.
Instructor(s): Richard Zaleski Terms Offered: Winter
Prerequisite(s): BIBL 33900 in Autumn Quarter.
BIBL 34210. Jonah and Joel (Biblical Hebrew III) 100 Units.
A classic text-course covering prose narrative and poetic prophecy, attends to grammar, semantics, genre, and history.
Instructor(s): Simeon Chavel Terms Offered: Spring
Equivalent Course(s): HIJD 34210, NELC 30062

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

BIBL 35100. Introductory Koine Greek-1. 100 Units.
In this two-course sequence, students will learn the basic mechanics of Koine Greek and begin reading texts from the Greek New Testament and Septuagint. The autumn course and the first three-fourths or so of the winter course will introduce the vocabulary, grammar, syntax, and style of the Greek New Testament, and to a limited degree those of the Septuagint, after which point we will focus on reading and interpreting a New Testament document in Greek at length. Upon the conclusion of the sequence, students will be able to read and comprehend entire passages of Koine Greek text with the aid of a dictionary. This sequence aims to prepare students to successfully participate in a Greek exegesis course.
Terms Offered: Autumn
Note(s): All students who enroll in these courses must be able to attend all class sessions and be in a position to devote themselves entirely to language study for the three-week period, both during the day and in night-time study. Previous language study is not required.

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

BIBL 35300. Introductory Koine Greek-2. 100 Units.
In this two-course sequence, students will learn the basic mechanics of Koine Greek and begin reading texts from the Greek New Testament and Septuagint. The autumn course and the first three-fourths or so of the winter course will introduce the vocabulary, grammar, syntax, and style of the Greek New Testament, and to a limited degree those of the Septuagint, after which point we will focus on reading and interpreting a New Testament document in Greek at length. Upon the conclusion of the sequence, students will be able to read and comprehend entire passages of Koine Greek text with the aid of a dictionary. This sequence aims to prepare students to successfully participate in a Greek exegesis course in Spring 2017 or thereafter.
Terms Offered: Winter
Prerequisite(s): Must have taken BIBL 35100 in Autumn quarter.
Equivalent Course(s): NTEC 35300

BIBL 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): JWSC 25901, RLST 20912
BIBL 36000. The Johannine Epistles. 100 Units.
The Johannine Epistles raise fascinating theological and interpretative questions. In this course students will read the Greek text closely, examining the composition, genre, structure, theology, and purpose of these letters. Readings will also include New Testament and early Christian texts that help illuminate the hermeneutical questions and place of the Johannine epistles. Special attention will be paid to the questions surrounding the texts' authorship and reception within later Christian traditions.
Instructor(s): Erin Walsh Terms Offered: Spring, new course
Prerequisite(s): Graduate students who have completed classes I and II of the Koine Greek sequence or equivalent. Various levels can be accommodated; please feel free to consult with instructor.

BIBL 36010. The Book of Psalms (Biblical Hebrew III) 100 Units.
The Book of Psalms is a collection of about 150 poems of varying genres, themes, motifs, lengths, and styles, written in ancient Hebrew, coming from ancient Israel, Judea, and possibly Babylon during the Iron Age (11th-6th cents. BCE) and the Persian period (6th-4th cents. BCE), nearly all about the deity Yahweh. We will read select psalms in Hebrew for their varied voicing, topoi, prosody, poetics, and religious ideas. This course will serve students interested in the literary and religious aspects of the Hebrew Bible. For students who have taken Biblical Hebrew I & II, this course will serve as Biblical Hebrew III.
Instructor(s): Simeon Chavel Terms Offered: Spring
Prerequisite(s): Biblical Hebrew I-II

BIBL 36916. Reading Greek Literature in the Papyri. 100 Units.
The earliest--and often the only--witnesses for Greek literary works are the papyri. This makes their testimony of great importance for literary history and interpretation, but that testimony does not come without problems. In this course we will cover some of the concepts and techniques needed to recover the literary treasure contained in this highly complex material: from the history of book forms, the textual tradition of literary works, and the creation of the canons to more philological aspects such as editorial practice, Textkritik, and paleography. Our literary corpus will include biblical texts, paraliterary (school and magical) texts, and translations of Egyptian texts into Greek. We will work with photographs of the papyri, and every part of the course will be based on practice. As appropriate we will also work with the University of Chicago's collections of papyri.
Prerequisite(s): at least two years of Greek
Equivalent Course(s): GREK 25116, HCHR 36916, GREK 35116, ANCM 45116

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 38219. Self Interest and Other Concerns in Greek and Roman Philosophy. 100 Units.
TBA
Instructor(s): Elizabeth Asmis Terms Offered: Winter
Equivalent Course(s): CLAS 38219, ANCM 48219, CLCV 28219

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

BIBL 40300. The Gospel Of Luke. 100 Units.
Equivalent Course(s): NTEC 40300
BIBL 40350. The Composition of the Torah. 100 Units.
Detailed textual study of selected passages from the narrative portions of Torah (i.e. in Genesis, Exodus and Numbers) with the aim of illustrating the literary basis for the hypothesis that the Torah has been created by merging four pre-existing sources into one continuous text. Consideration will also be given to the diverse approaches employed by exegetes and critics, whether prior to the rise of the documentary hypothesis or subsequent to and in opposition to it. This course is designed for students with a working knowledge of Biblical Hebrew who have already had a critical introduction to the Hebrew Bible, including the critical approaches to the Torah. If you have any question as to whether you qualify, please consult the instructor.

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

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

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

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

BIBL 42010. Ancient Sexualities and Early Christianity. 100 Units.
A study of ancient Greek and Roman and early Jewish and Christian attitudes toward sex and constructions of sexuality, especially homosexuality and lesbianism, as well as sexuality as it relates to gender, prostitution, marriage, and virginity. We will closely examine and discuss many of the most important primary sources for these issues from the non-Christian world, including texts by Aeschines, Plato, Lucian, Ovid, Juvenal, Martial, Musonius Rufus, and Philo. In light of the map that emerges by examining these forms of erotic subjectivity in the premodern cultures of Greece and Rome, we will then focus on analyzing several Christian primary sources, including parts of Paul's epistles and the Gospel of John, and selections from Clement of Alexandria, John Chrysostom, and others. We will have the opportunity to think about Michel Foucault's revolutionary complication of the whole notion of "sexuality" as it relates to conceptions of desire, pleasure, and the self as we interpret and analyze several of the primary sources with which Foucault himself worked. We will also have the opportunity to assess the scholarship of several leading scholars in this area, including the work of John Boswell, Arnold Davidson, K.J. Dover, David Halperin, Martha Nussbaum, Craig Williams, Daniel Boyarin, Bernadette Brooien, 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 biography (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 literature, 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—collectors, editors, redactors, or creative writers in their own right? Is a Gospel best described as “high” or “low” literature? How do select “apocryphal” or non-canonical “Gospels” fit into this literary picture? Overall, this course provides a step toward understanding, characterizing, and situating early Christian literary culture in terms of the emergence and development of "Gospel" literature.

BIBL 42222. Lesser Known Gospels. 100 Units.
An introduction to the apocryphal gospels. Our primary task will be to read and discuss the primary texts in translation-gospel writings outside of the four canonical New Testament gospels in conjunction with recent scholarship. We will focus on (among others) the Gospels of Peter, Thomas, Mary, the Infancy Gospel of Thomas, the Proto-Gospel of James, as well as other select Jewish-Christian and Nag Hammadi gospel texts.
Instructor(s): Jeffrey Jay Terms Offered: Spring
Equivalent Course(s): RLIST 22222

An exegesis course on Greek on this rich and intricate text. Each week we will dedicate the first class to translating, focusing on philology as well as parsing and rehearsing basic Koine grammar and common grammatical paradigms. We will then devote the second class to interpretation, discussing the issues in Luke to which our texts for the week speak. These include both traditional and more contemporary issues in Lukan exegesis, focusing, e.g., on Luke’s composition, redaction of Mark, narrative unity, and attitudes toward history, Christology, and eschatology, as well as Lukan constructions of masculinity, the role Luke gives to women, the problem of wealth and economics, and Luke’s posture toward imperial Rome. For the final project, students may choose one Lukan pericope, for which they will provide an annotated translation and write an interpretive essay.
Instructor(s): J. Jay Terms Offered: Spring
Prerequisite(s): Greek skills (Koine); 2 quarters of the Koine sequence in the Divinity School or equivalent.

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

BIBL 42404. Gospel of Mark. 100 Units.
BIBL 42600. Textual Criticism of the Hebrew Bible: Introduction. 100 Units.
Critical survey of texts of prophetic commissioning or of direct interaction with the deity, in prose and in poetry.
Instructor(s): S. Chavel Terms Offered: Winter

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

BIBL 42906. The Book of Ezekiel. 100 Units.
The course will focus on a selection of passages and attend to: the frame and self-situating of the book; its mood, message and religious ideas; comparable material, "prophetic" and other, in the Hebrew Bible and outside it; early Jewish reception; and modern scholarship.
Instructor(s): Simeon Chavel Terms Offered: Winter
Prerequisite(s): Biblical Hebrew I-III + text course
BIBL 42910. Gender and Sexuality in Late Antiquity: Precursors and Legacies. 100 Units.
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): PQ: No languages are required, but there will be ample opportunity for students with skills in Greek, Latin, Syriac, and Hebrew to use them.
Equivalent Course(s): GNSE 22910, CLAS 35319, CLCV 25319, RLST 22910, GNSE 42910

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): BIBL 32500 (Introduction to the New Testament) or equivalent. There are no language prerequisites, but there will be ample opportunity to exercise skills in Koine Greek and other languages of interpretation.
Equivalent Course(s): HCHR 33200, NTEC 33200

BIBL 43102. History and Narrative in the First and Second Book 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, persecution, martyrdom, asceticism, gender, ecclesiological and ritual structures, intellectual lineages, orthodoxy and heresy), personalities (e.g., Ignatius, Perpetua and Felicitas, Irenaeus, Antony, Eusebius, Constantine, Augustine) and events. On-going reflection on the nature of historiography as a science and an art, involving both discovery and invention.
Instructor(s): Margaret Mitchell
Terms Offered: Autumn
Equivalent Course(s): HCHR 43200

BIBL 43220. Biblical Law in its Near Eastern Context. 100 Units.
This course will consider biblical legal texts in relation to other legal material from the ancient Near East. We will address issues such as the origin of biblical laws, their relation to real legal practice, their similarities to and differences from other Near Eastern laws, their relation to the narratives in which they are embedded, and their legal reasoning.
Instructor(s): J. Stackert
Terms Offered: Winter
Prerequisite(s): Hebrew required; facility with other ancient Near Eastern languages desirable
Equivalent Course(s): HIJD 43220
BIBL 43502. *Ignatius of Antioch*. 100 Units.
We will closely read in Greek the letters of Ignatius of Antioch, with special attention to questions of authenticity and date, his rhetoric in the context of the Second Sophistic, his theology of suffering and martyrdom, as well as his general importance as a source for understanding early Christian history, theology, and interpretation.
Instructor(s): Jeff Jay Terms Offered: Spring
Prerequisite(s): Intermediate Greek skills (Koine)

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

BIBL 43804. *Deuteronomy 1-4: Composition, Redaction, Textual Transmission*. 100 Units.
This course will examine the complex compositional and textual history of Deuteronomy 1-4. We will consider the role these chapters play in the pentateuchal 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 Israeli kingdom and nearly destroyed the Judean, with: theoretical orientation from history and historiography, memory studies, and literary theory; survey of ancient written and image-based sources; archaeological evidence.
Instructor(s): Simeon Chavel Terms Offered: Autumn
Equivalent Course(s): KNOW 44600

BIBL 44602. *Song of Songs*. 100 Units.
Equivalent Course(s): NEHC 44602

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

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

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

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

BIBL 45602. *Giving and Receiving*. 100 Units.
Emphasis will be on care of the indigent. The focus will be textual (classical biblical and rabbinic sources, also some medieval legal codes), but will include comparative issues drawn from anthropology. The larger concern of this course will be on theological matters.
Equivalent Course(s): HIJD 45600
BIBL 45913. Sem: Ancient medical writings in context. 100 Units.
Ancient medicine is intimately linked with philosophical investigation. From the beginning, it fed philosophical theory as well as adapted it to its own use. It also offers a valuable insight into how ordinary humans lived their lives. Medical practice takes us into the homes of the Greeks and Romans, while shedding light on their fears and aspirations. The extant literature is voluminous. There is, first of all, the Hippocratic corpus, a diverse collection of medical writings that drew inspiration from the reputed founder of scientific medicine, Hippocrates. These writings offer a unique insight into the first stages of the creation of a science. Later, Galen established the foundation of Western medicine by his brilliant dissections. As it happens, he was extremely voluble; and he took care to have his spoken words passed on in writing. As a result, we learn much more than just medical theory: we know how physicians competed with one another, and how they related to their patients. In sum, this seminar will study a selection of medical writings, conjointly with some philosophical and literary writings, in an attempt to gauge the intellectual and social significance of ancient medicine. Some knowledge of Greek will be useful.
Instructor(s): E. Asmis Terms Offered: Winter
Equivalent Course(s): CLAS 45913

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

BIBL 46399. The Apocalypse of John: Conflict of Interpretations. 100 Units.
We will examine various and sometimes conflicting hermeneutical strategies for decoding this enigmatic work and accessing its complex symbolism and imagery. The first task will be to gain some purchase on how the Apocalypse of John (a.k.a. Revelation) works as an example of ancient apocalyptic writing in comparison with near-contemporary Jewish apocalypses. We will also examine how this text portrays the Roman imperial regime, with special attention to its critique of the imperial cult and other ways it intersects with and addresses Greco-Roman history, religion, politics, and society. On the other side of this literary-historical analysis we will discuss the contemporary reception of the Apocalypse, focusing on how its critical and subversive theological grammars have been redeployed in modern contexts of political struggle and oppression, for example, in South Africa during Apartheid, as well as its interpretation in critical theories, intercultural interpretations, and environmental ethics. The overall logic of this course forces serious hermeneutical reflection and discussion about the relationship between literary, historical, and constructive readings, as well as between interpretive strategies that foreground history, suspicion, or retrieval, examples of which we will juxtapose and vigorously discuss.

BIBL 46503. The Controversial Apostle. 100 Units.
Was Paul "the founder of Christianity?" a devout rabbi? a religious fanatic? an intellectual? a foe of "religion"? a universalist before his time? a Jewish apostate who vilified his own people? a prophet to the Gentiles like Jonah? a misogynist? an anti-imperial agitator? a clever religious free-lancer? a covenantal theologian? This course will examine scholarly portraits of "the apostle Paul" (as he is known to history) from the 20th and 21st centuries, including also perhaps some forays into the graphic arts and cinema. Students will learn tools for critically analyzing these portraits, their methodologies, their own poetics, and their implications for larger questions about "Christianity," "Judaism," "religion" and "politics," in past and present.
Instructor(s): Margaret Mitchell Terms Offered: Spring
Note(s): Note: open to undergraduates with permission of instructor.

BIBL 46800. Tragedy and the Tragic Vision in Early Jewish and Christian Literature. 100 Units.
We will start by studying the tragic theories of Friedrich Nietzsche, George Steiner, Simone Weil, and David Tracy, with special attention to how each theorist construes the contested relationship between tragedy and the Judeo-Christian tradition, which is viewed variously as hostile or responsive to tragedy, incapable of anything approaching "authentic tragedy" or productive of the best examples of its kind. In light of this conflict of interpretations we will then study, discuss, and closely interpret a variety of early Jewish and Christian texts where tragic drama is appropriated, interpreted, and/or composed, and where the tragic vision in some form is (arguably) alive. Authors to be studied include (among others): Ezekiel the Tragedian (who dramatizes the Exodus in the form of Greek tragic drama), Philo of Alexandria, Paul, Mark, John, Origen, Lucian, and Pseudo-Gregory's Christus patiens (which is an adaptation of poetic material from Euripides' Bacchae for a presentation of Christ's passion and resurrection).
Equivalent Course(s): RIVC 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 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 his exegetical, homiletic, and doctrinal writing, including a substantive selection from his Treatise on Prayer and perhaps the section of the Dialogue with Heracleides preserved among the Tura papyri. We will of course focus on Origen as the greatest exponent of the allegorical method of biblical interpretation and its Platonic underpinnings. We will also consider carefully the style of his Greek and his position as a Christian apologist.
Equivalent Course(s): GREK 37114

BIBL 49900. The Corpus Hermeticum. 100 Units.
According to Clement of Alexandria Hermes Trismegistus authored 42 “fundamental books” on Egyptian religion. The writings under his name which are extant, dating between the first and third centuries AD, incorporate many styles and genres, including cosmogony, prophecy, gospel, popular philosophy, anthropology, magic, hymn, and apocalypse. The first treatise in the collection well represents the whole. It tells how the god Poimandres manifests to his follower a vision, revealing the origin of the kosmos and humanity, and how archetypal man descends to his fallen state and may be redeemed. We will begin with the Poimandres and then read other sections of this strange but absorbing body of material (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 from the Greek text of his exegetical, homiletic, and doctrinal writing, including a substantive selection from his Treatise on Prayer and perhaps the section of the Dialogue with Heracleides preserved among the Tura papyri. We will of course focus on Origen as the greatest exponent of the allegorical method of biblical interpretation and its Platonic underpinnings. We will also consider carefully the style of his Greek and his position as a Christian apologist.
Equivalent Course(s): 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 Greek 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): Strong Greek language skills
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 problemta 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 50402. Advanced Seminar in Spiritual Care: Selves, Families, Communities. 100 Units.
The seminar will delve into systems theory, as so many individuals, organizations and communities are struggling for coherence and effectiveness in a polarized cultural context. We will examine some of the more recent theoretical developments, such as “internal family systems”, as well as ‘traditional’ family systems; couples work; group work; congregations and communities-as-systems. Regular labs will explore cases and work on skills for couples and family work, and negotiating group conflict. Students will develop and workshop their own projects.
Instructor(s): Cynthia Lindner Terms Offered: Spring
Prerequisite(s): Arts of Ministry: Spiritual Care and Counseling; or, permission of instructor

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

HISTORY OF CHRISTIANITY COURSES

HCHR 30200. History of Christian Thought II. 100 Units.
For course description contact Divinity.
Equivalent Course(s): HIST 31902, THEO 30200

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

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

HCHR 30900. History of Christian Thought V: Modern Religious Thought. 100 Units.
This course traces the history of modern religious thought from Kant, Schleiermacher, and Hegel through Feuerbach, Kierkegaard, Troeltsch, and Barth.
Instructor(s): Kevin Hector Terms Offered: Spring
Equivalent Course(s): THEO 30700

HCHR 32106. Introduction to the Study of Iconography. 100 Units.
Equivalent Course(s): RLIT 32106, ARTH 32106, ARTH 22106, RLST 28320
HCHR 32111. Mary and Mariology. 100 Units.
More than a saint but less than God, no figure of Christian devotion other than Jesus Christ has inspired as much piety or excited as much controversy as the Virgin Mother of God. In this course, we will study the development of the Virgin Mary’s image and cult from her descriptions in the Gospels through the modern papal definitions of Marian dogma so as to come to some understanding how and why this woman “about whom the Gospels say so little” has become a figure of such popular and theological significance. We will consider both the medieval flowering of her cult and its dismantling, transformation, transmission, and reinvention in the centuries since.
Instructor(s): R. Fulton Brown Terms Offered: Autumn
Equivalent Course(s): HIST 22111, HIST 32111, RLST 22111

HCHR 32312. Reforming Religious Media: Martin Luther and the Protestant Reformation. 100 Units.
The Protestant Reformation began with a carefully orchestrated media event, when Martin Luther posted his 95 theses on the door of a church in Wittenberg. Concurrently, he resorted to the still new medium of print to disseminate more widely his scathing critique of the Catholic Church’s use of indulgences to communicate God’s grace. This was only the beginning of Luther’s sweeping attack on the Church’s role as the sole mediator of salvation. No religious medium or communicational practice remained unquestioned, resulting in their comprehensive reform. Soon other reformers joined in, pushing the critique even further by questioning the need and validity of all religious mediation. Approaching the Protestant Reformation as a reform of religious media, this lecture course will give particular attention to the congenial alliance between Martin Luther’s religious message and the emerging technology of the printing press, the role of Scripture in legitimating Protestant theologies of communication, controversies around particular religious media, like images or the eucharist, and the role of direct inspiration in radical reformers. This research course will be a combination of lecture and discussion. The course will culminate in an exhibition at the Special Collections Research Center of Regenstein Library, which will first take the form of a virtual web exhibit and then an actual, physical exhibition in the Winter Quarter 2020. All students will contribute to the web exhibition.
Instructor(s): Christopher Wild Terms Offered: Spring
Equivalent Course(s): SIGN 26051, RLST 22312, GRMN 22312, RLVC 32312, MAAD 16312

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

HCHR 33200. Interpreting the Gospel According to Matthew. 100 Units.
An exegesis course on “the church’s gospel,” which will seek to create a constructive conversation between modern redaction-critical readings of Matthew as a document forged in heated interaction with a specific historical context (particularly defined by the inter-/intra-Jewish polemics and the emergence of the “ekklesia” as distinct from the synagogue) and the history of interpretation and effects of this gospel in the ancient church and up to the present, including film. Each student will select an interpreter or interpretation—ancient, medieval, modern, post-modern—to impersonate in class discussions.
Instructor(s): Margaret M. Mitchell Terms Offered: Autumn
Prerequisite(s): BIBL32500 (Introduction to the New Testament) or equivalent. There are no language prerequisites, but there will be ample opportunity to exercise skills in Koine Greek and other languages of interpretation.
Equivalent Course(s): 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 35200. Medieval Latin. 100 Units.
The Practice of Carolingian Saints' Tales. Spoken "Lingua Romana rustica" departed from canonical Ancient Latin long before the late eighth century. But at this time the renewed study of the Classics and grammar soon prompted scholars and poets to update the stories of their favorite saints, and to inscribe some for the first time. We shall examine examples of ninth-century Carolingian "réécriture" and of tandem new hagiography in both prose and verse by authors such as Lupus of Ferrières, Marcward of Prüm, Wandalbert of Prüm, Hildegard of Meaux and Heiric of Auxerre. All source readings in Classical Latin adapted to new Carolingian purposes, which we shall also explore historically in their own right.
Instructor(s): M. Allen Terms Offered: Winter
Equivalent Course(s): LATN 25200, LATN 35200, HIST 23207, HIST 33207

HCHR 35600. The Christian Right: History and Historiography. 100 Units.
This seminar examines the "new" Christian Right as a political project and a prescriptive Christian way of living in a rapidly changing society. We explore the question of whether the Christian Right is primarily a response to a number of cultural and political shifts in the 1960s or a movement with a longer history and a broader agenda. Attention is also paid to the relationship between the Christian Right and the larger evangelical movement.
Instructor(s): Curtis Evans Terms Offered: Winter
Equivalent Course(s): RAME 35600, AMER 35600

HCHR 36916. Reading Greek Literature in the Papyri. 100 Units.
The earliest—and often the only--witnesses for Greek literary works are the papyri. This makes their testimony of great importance for literary history and interpretation, but that testimony does not come without problems. In this course we will cover some of the concepts and techniques needed to recover the literary treasure contained in this highly complex material: from the history of book forms, the textual tradition of literary works, and the creation of the canons to more philological aspects such as editorial practice, Textkritik, and paleography. Our literary corpus will include biblical texts, paraliterary (school and magical) texts, and translations of Egyptian texts into Greek. We will work with photographs of the papyri, and every part of the course will be based on practice. As appropriate we will also work with the University of Chicago's collections of papyri.
Prerequisite(s): at least two years of Greek
Equivalent Course(s): GREK 25116, GREK 35116, ANCM 45116, BIBL 36916

HCHR 37106. Race and Religion: Judaism, Christianity, and Islam. 100 Units.
What does race have to do with religion? This course will explore how racial concepts - ideas about the transmission of characteristics through blood and lineage - emerged in Judaism, Christianity, and Islam, often in response to episodes of large-scale conversion. The word "race" was itself first applied to humans in response to one of these episodes: the mass conversions of Jews and Muslims to Christianity in late medieval Spain. We will study this and other episodes, beginning with early Christianity and early Islam, and concluding with conversions to Islam in South Asia, and of enslaved Africans and native peoples to Christianity in the New World, in order to ask how these episodes of conversion influenced the mapping of culture (religion) onto reproduction (nature, biology). Did they effect the racialization of religion? and what influence did these mappings have on racial concepts in modernity?
Instructor(s): David Nirenberg Terms Offered: Winter. Course to be taught Winter 2020
Prerequisite(s): Undergrads by consent of instructor.
Equivalent Course(s): ISLM 37106, HIST 42102, SCTH 37106, HIJD 37106

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 39402. Race and Religion in the U.S. in the 20th Century. 100 Units.
This course examines how religion has been shaped, constructed, and formed in response to and in the context of changing racial realities in America in the 20th century. Most of our emphasis will be attuned to the central black/white divide and Christian communities, though you are encouraged to write your final paper on a topic of your choosing that does not fit into any of these categories.
Instructor(s): Curtis Evans Terms Offered: Autumn
Equivalent Course(s): HIST 37116, AMER 39402, RLST 19402, RAME 39402
HCHR 40608. Becoming Modern: Religion in America in the 1920's. 100 Units.
Terms such as "acids of modernity" and the "modern temper" were commonly used in the 1920s to describe a new phenomenon in American history. Historians still regard the 1920s as a significant moment in US History, even while revising older narratives that viewed such changes as leading to a decline in church attendance and religious practice. In the 1920s, the nation struggled with the effects of massive immigration, decades of urbanization, and significant cultural and social changes that had profound implications for religious practice and belief. This course takes an extended look at the 1925 Scopes Trial, the fundamentalist modernist controversy, and the intellectual and cultural challenges to traditional religious beliefs and practices.
Instructor(s): Curtis Evans Terms Offered: Autumn
Equivalent Course(s): RAME 40608

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

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

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

HCHR 41604. The Cult of Relics in Byzantium and Beyond. 100 Units.
The cult of relics played a vital role in Byzantine culture and, consequently, left a strong imprint on the artistic production. Not only did the veneration of relics find expression in personal devotion, but the image of the Byzantine court was largely modelled on the claim that the emperors possessed the most precious of all sacred remains, first and foremost those associated with the Passion of Christ and the Virgin Mary. The outstanding treasure of relics housed in the imperial palace significantly contributed to the understanding in the medieval Christian world of Constantinople as the "New Jerusalem." We will begin our investigation in the ancient Near East, where major centers of pilgrimage developed from the fourth century on. These sites considerably fueled the early Byzantine cult of relics and the associated artistic production. The chief focus of the seminar will be on the major urban centers of the Byzantine Empire, especially the capital city of Constantinople. We will closely study different types of reliquaries manufactured in the Byzantine Empire over the centuries and investigate how their design responded to devotional needs, ritual practice and political claims. Historical developments and primary texts (in English translation) will be addressed throughout to better understand the circumstances of the acquisition of relics and the motivations guiding their veneration.
Instructor(s): Karin Krause Terms Offered: Spring
Equivalent Course(s): ARTH 41602, RLVC 41604

HCHR 41700. Calvin's Institutes. 100 Units.
This course examines the key concepts of Calvin's theology through his major work: the definitive 1559 edition of the Institutes of the Christian Religion.
Equivalent Course(s): 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 non-Christian and Christian world, including texts by Aeschines, Plato, Lucian, Ovid, Juvenal, Martial, Musonius Rufus, and Philo. In light of the map that emerges by examining these forms of erotic subjectivity in the premodern cultures of Greece and Rome, we will then focus on analyzing several Christian primary sources, including parts of Paul's epistles and the Gospel of John, and selections from Clement of Alexandria, John Chrysostom, and others. We will have the opportunity to think about Michel Foucault's revolutionary complicity of the whole notion of "sexuality" as it relates to conceptions of desire, pleasure, and the self as we interpret and analyze several of the primary sources with which Foucault himself worked. We will also have the opportunity to assess the scholarship of several leading scholars in this area, including the work of John Boswell, Arnold Davidson, K.J. Dover, David Halperin, Martha Nussbaum, Craig Williams, Daniel Boyarin, Bernadette Brooten, Dale Martin, etc.
Equivalent Course(s): BIBL 42010
HCHR 42300. Readings in Luther's Theology. 100 Units.
This course concentrates on the development of Luther's thought and includes several genres, including
disputations, exegetical works, and theological treatises. By means of these readings we will follow Luther as he
delves into the doctrine of human nature, the nature of sin, the theology of the cross, justification by faith and
the role of the Spirit in his polemics against the "enthusiasts." We will also be analyzing his underlying concerns
and presuppositions about such issues as the nature of reality, the concern with deception and the certainty of
salvation.
Instructor(s): Susan Schreiner Terms Offered: Spring
Equivalent Course(s): THEO 42300

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

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

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

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

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

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

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

HCHR 43301. Religion in Modern America, 1865 to 1920. 100 Units.
This course is a general history of religion in America from the Civil War to the 1920s. Special emphases include
religious practice, interreligious encounters and conflicts, race, confrontation with modernity, and the changing
social and public dimensions of religion in the U.S.
Equivalent Course(s): RAME 43301
HCHR 43302. Comparative Mystical Literature: Islamic, Jewish and Christian. 100 Units.
The mysticisms of the three monotheistic faiths share many features that invite comparison. All three deal with sacred texts that overlap in instances, and all three responded in different ways to the philosophical mysticisms inherited from Classical antiquity. While there are a number of influences, both direct and indirect, among these traditions, there are far more instances of similar structural motifs shared by the three. This course is designed to explore the history and structural dynamics of Jewish, Christian, and Islamic mysticisms through the careful reading of primary sources across the traditions. The Class will be limited to 20 students on a first-come, first-serve basis. Each student will be expected to demonstrate reading competence in the language of one of the mystical traditions (e.g., Hebrew, Arabic, Persian, Latin, or one of the Christian vernaculars).
Equivalent Course(s): HIJD 43301, CMLT 43301, ISLM 43301, RLIT 43303

HCHR 43600. Religion In 20th Century America. 100 Units.
This course is the second in a two-part series that examines the historical development of religious traditions in the United States from the Civil War to the late 20th century. For this course, we begin with the 1920s. We examine a diverse array of religious traditions and issues, but a central theme of the course is the way in which various groups wrestle with how to maintain distinctive religious cultures in the midst of broader social and cultural changes. Among the issues discussed through lectures and the readings are the following: women and gender, race, debates about the public role of religion, the problems and perennial contentions around increasing religious diversity, the quest for "spirituality" apart from religious institutions, and increasing uneasiness over organized religion as a normative source of authority.
Instructor(s): Curtis Evans Terms Offered: Autumn
Equivalent Course(s): RLST 13600, HIST 37118, RAME 43600

HCHR 43900. Luther And The Old Testament. 100 Units.
Equivalent Course(s): THEO 43900

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

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

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

HCHR 44600. Renaissance and Reformation. 100 Units.
This class examines points of convergence and divergence during the era of the Renaissance and the Reformation spanning the time between Cusa and Bruno. The issues analyzed will go beyond strictly theological debates. We will examine views of reason and human nature, the revival of Platonism, the rise of historical thought, the study of law and philology, and the implications regarding the development of perspective on both thought and art. We will also examine the role of rhetoric, poetry, and moral philosophy; the rise of skepticism, the appeal to certitude, curriculum reform, and the reform of art as exemplified by Michelangelo.
Instructor(s): Susan Schreiner Terms Offered: Winter
Equivalent Course(s): THEO 44601
HCHR 44804. Virginity and the Body in Late Antiquity & Early Middle Ages. 100 Units.
What did virginity mean to Christians in Late Antiquity, and how did this change and develop in the early
medieval period? What notions of the body and bodilyness did an ideal of virginity encourage and support?
We will begin by reading Peter Brown’s classic, The Body and Society: Men, Women and Sexual Renunciation in
Early Christianity, together with some of the primary sources Brown uses to make his case, and selected recent
studies. We will take this theme into the early Middle Ages through a reading of monastic rules, hagiographies,
and other texts.
Equivalent Course(s): GNSE 44804, THEO 44804, HIST 60606

HCHR 45200. The Holy Land in the Middle Ages. 100 Units.
This course will examine written and visual material testifying to the medieval encounters of the Abrahamic
religions in a sacred landscape where the histories of Jews, Christians, and Muslims overlap. While bearing
witness to the cultural wealth and religious pluralism that characterize the Holy Land during the Middle
Ages, texts and visual artifacts from the period likewise testify to religious competition, conflict, loss, and
exclusion. Among the primary textual sources we will read (in English translation) are accounts by pilgrims
and other travellers to the Holy Land written between the fourth and fifteenth centuries, extracts from
medieval chronicles, and eye-witness accounts drawn up during the period of the Crusades. These writings
illuminate how individuals of different religious backgrounds experienced sacred space and rituals performed
at various holy sites. On a broader scale, they offer insight into perceptions of religious identity, superiority,
and "otherness." Last, but not least, these texts inform us about the physical appearance of sites and buildings
that no longer exist or have undergone multiple refurbishments. In addition to the textual material, we will
study art and architecture created in the Holy Land for different religious communities (e.g., synagogues and
their richly decorated mosaic floors, sites and souvenirs of Christian pilgrimage, major works of Islamic art
and architecture). The sacred sites and dynamic history of the Holy Land have of course stimulated human
imagination and creativity well beyond its geographical confines as well. We will thus also study phenomena
of its reception in medieval Europe as manifest, for instance, in the illumination of manuscripts, stained glass
windows, architectural replicas of the Holy Sepulchre, narratives of the "Holy Grail," or notions of the "Heavenly
Jerusalem."
Equivalent Course(s): RLVC 45200, ARTH 42205

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

HCHR 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): THEO 45570, HIST 42303

HCHR 45600. African American Religion in the 20th Century: Historiography and History. 100 Units.
Equivalent Course(s): RAME 45600
HCHR 45805. Journeys Real & Virtual. Travel in the Pre-modern Mediterranean. 100 Units.
This course focuses on the art of travel in the Medieval and early modern Mediterranean. From the late Middle Ages through the sixteenth century, European pilgrimage to the Holy Land constituted some of the most advanced experiments in representing travel, describing foreign cities, and mapping out territories. Travel accounts represent the core material around which this course is structured along with images and maps in other contexts that such experiments influenced. Course material will span the fields of religion, art, literary, and urban history, encompassing historical geography, cartography, and cultural history. Students will engage directly with the verbal and visual modes that characterize the documentary legacy of mental and physical travel in order to come to terms with the different regimes of knowledge they construct as well as the cognitive demands they place on their audience. Through a comparison of techniques, students will explore the ways in which texts, images, and maps sought to understand human interaction, visualize geographical context, locate history, and make sense of the world beyond their drama of their local experience.
Instructor(s): Niall Atkinson and Karin Krause Terms Offered: Spring
Prerequisite(s): Consent required: Please email Prof. Atkinson or Prof. Krause for request form.
Equivalent Course(s): CDIN 45085, RLVC 45805, NEHC 30585, HIST 60705, RLLT 33020, ARTH 40585

HCHR 46404. The Long 1960s: Religion and Social Change. 100 Units.
There is general consensus that the 1960s witnessed profound and lasting changes in American life, especially in race relations, gender roles, sexuality, religious practice, and in politics. This course is an attempt to understand some of these changes, pausing to consider what actually happened and why at this particular historical moment. This seminar also focuses on divergent visions of democracy and examines contested ideals about the relationship between religion and the state.
Equivalent Course(s): RAME 46404

HCHR 46500. Colloq: Christian Politics in Medieval & Early Modern Europe. 100 Units.
Is there such a thing as a Christian politics, or does all politics in this world take place-as Augustine put it-under the sign of Cain? If there is a this-worldly Christian politics, what should it look like? What are its ends? Where are its borders? Who is sovereign within those borders, and what are the limits of that sovereignty? These and similar questions were asked by the earliest Christian communities and continue to be asked today. This course will focus on how they were answered in the five hundred years stretching from the Investiture Controversy and the emergence of "Christendom" in the late eleventh and twelfth centuries, continuing with the reintroduction of Aristotelian political theory in Latin Europe, and concluding with Luther and Calvin’s reformation of the Christian polity in the sixteenth century.
Equivalent Course(s): SCTH 55001, HIST 55001

HCHR 46606. Evangelicalism and Fundamentalism in 20th Century America. 100 Units.
This seminar begins with George Marsden’s seminal Fundamentalism and American Culture (1980) as the major interpretive paradigm of the relationship evangelicalism to American culture and the various cultural, political and social factors in the emergence of fundamentalism in the early 20th century. The course looks at the evolution of scholarship on the meaning of fundamentalism, its relationship to evangelicalism, and fundamentalists’ and evangelicals’ changing understandings of America. Definitional problems are also addressed: what do we mean by evangelicalism and fundamentalism? How have evangelicals shaped discussions about Christianity in America?
Equivalent Course(s): RAME 46606

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

HCHR 47717. Seminar: Augustine Confessions. 100 Units.
This seminar is based an in-depth reading of the Confessions, with use of the Latin text. Topics to be covered will be determined by consensus during the first week, but they may include the genesis of the work in relation to Augustine’s life and literary oeuvre (e.g. vis-à-vis the partly contemporary De Doctrina and De Trinitate); its structure (including the relationship between books I-X and XI-XIII) and narrative technique; its meditative versus dialogical character; Augustine’s representation of the self and his method of Biblical exegesis; Manichean and Neoplatonic influences; and ancient (Pelagius) and postmodern readings of the Confessions (Lyotard, Marion). Once-weekly meetings will consist of discussions, lectures, and reports.
Equivalent Course(s): CLAS 47717, HIST 64301, HREL 47717, 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., Mechtilde of Magdeburg, Hadewijch, Marguerite Porete and Julian of Norwich. The course will link the spectrum of vernacular languages which they represent to the diversity of their individual positions and analyze that diversity in terms of ecclesiastical developments, gender division, authorial identity, and theological criticism. The final aim is to come to an assessment of the constructive contribution of these vernacular treatises to the tradition of late medieval theology and spirituality.
Equivalent Course(s): HIST 60909, THEO 48701

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

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

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

HCHR 51703. Theological Criticism: Christology. 100 Units.
The seminar on theological criticism aims to explore the problem of how constructive theology can best make use of historical sources and do so in responsible fashion. While simply adhering to one’s confessional tradition yields uncritical positions, an eclectic attitude towards historical sources may not be a wise alternative. Without forcing theologians to become historians, this seminar deals with the larger issue of how to select and use one’s source material in such a way that the historical work is methodologically sound and the theological end product accessible and informative, while remaining properly constructive. The seminar concentrates especially but not exclusively on the use of premodern sources but other, later sources will also be brought to the discussion. As the seminar is in large part student-driven, students are invited to bring in sources of their choice to the table as well. This year’s theological critical focus will be on Christology and is loosely structured around Kathryn Tanner’s Christ the Key. Authors to be included are Athanasius, Gregory of Nyssa, Augustine, Aquinas, Eckhart, Calvin, Schleiermacher, Barth, Rahner.
Instructor(s): Willemien Otten Terms Offered: Autumn
Equivalent Course(s): THEO 51703, HIST 66003
HCHR 52100. Galatians and James: Traditions in Conflict? 100 Units.
Is salvation by faith or by works (or by some combination of the two)? This seminar will involve a close exegetical analysis of two early Christian documents, both purportedly letters by first generation Christians, which use suspiciously similar vocabulary and even invoke the same exemplum (Abraham) to debate this religious question. First we shall study the historical context, religious world-view, rhetorical purpose and theology of each document on its own terms, and then test various theories of their literary and historical relationships with one another, while simultaneously engaging κατὰ πρόσωπον with the long and intertwined history of reception of both. Ongoing discussion of the nature, purpose, meaning and challenges of a biblical canon, its authority and negotiability in Christian traditions of thought and practice over time.
Instructor(s): Margaret M. Mitchell Terms Offered: Autumn
Prerequisite(s): Greek skills (Koine)
Equivalent Course(s): BIBL 52100, NTEC 52100

HCHR 53500. Early Christian Biblical Interpretation. 100 Units.
This year the Early Christian Biblical Interpretation seminar will focus on two caches of untranslated Greek homiletic texts: the Greek homilies on the Psalms by Origen of Alexandria (discovered in 2012, published in a critical edition in 2015), and homilies by John Chrysostom on "problem passages" in the Pauline epistles. Reading Origen and Chrysostom alongside one another will allow us to test the accuracy of the traditional divide between "Alexandrine allegory" and "Antiochene literalism," while also focusing on the various ways that each employs the traditional school form of problemata kai lyseis ("problems and solutions") in his interpretive work and its rhetorical presentation.
Instructor(s): Margaret M. Mitchell Terms Offered: 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 distinctly legal ideologies nurtured the development of both rabbinic Judaism and the Jesus movement towards the end of the period. The course will consist of three sections: (1) Survey of the history of legal discourse during this period and acquaintance with the relevant works on law from Qumran (2) A thorough investigation of scholarly trends on Jesus and the law and close readings of major sources on law in the Gospels (3) Introduction to the study of early rabbinic literature and its relevance for the study of Second Temple traditions. Meetings will consist of introductory lectures, discussions of scholarship and readings of select ancient sources (in translation).
Instructor(s): Yair Furstenberg (staff) Terms Offered: Spring
Equivalent Course(s): RLST 20175

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

HIJD 30911. Jews and Judaism in the Classical Era and Late Antiquity: From. 100 Units.
This course will address the thousand-year evolvement of post-Biblical Judaism from a Temple and Land orientation to the emergence of Rabbinic Judaism. The first section of the course will focus on the political and cultural effects of the Hellenistic and early Roman periods on Jews and Judaism, with a stress placed not only on the social and political developments in Judea but on the early stages and subsequent growth of Jewish diaspora communities as well. In this context special attention will be given to the variegated literary corpus produced by Jews both in Judea and the diaspora. The second section will analyze the changes in Jewish life and self-identity in the aftermath of the destruction of Jerusalem and the Second Temple in 70CE, and the gradual emergence of Rabbinic Judaism as an alternative expression of Jewish religious commitment. The Roman Empire’s embracing of Christianity on the one hand, and the growing assertiveness of a Babylonian Rabbinic community on the other, will also be closely examined.
Instructor(s): I. Gafni Terms Offered: Winter
Equivalent Course(s): RLST 20911, NEHC 20491, JWSC 20911
HIJD 32333. The Emergence of 'Israelite' and Other Ethnic Identities in the Iron Age Southern Levant. 100 Units.
The question of Israel's emergence on the historical scene has puzzled scholars for decades, and constitutes one of the hottest debates in biblical studies and Levantine archaeology. This specific question is intertwined with the way other groups in the Iron Age southern Levant defined, negotiated and redefined their identities, including the groups known as the Philistines, the Canaanites, and others that evolved at the time. Combining the detailed archaeological and historical information with the insights of anthropological studies on identity-formation, the course will examine the interaction between the various groups that existed in the region, and how it shaped and reshaped their identities.
Instructor(s): Avraham Faust Terms Offered: Spring
Equivalent Course(s): BIBL 32333, RLST 22333

HIJD 32703. Major Trends in Rabbinic Religion. 100 Units.
The course will survey a number of key themes in rabbinic religiosity, such as the nature of creation, love, the purpose of commandments, philosophy and mysticism, within their late antique context. Comparison to pagan and Christian ideas on these themes will highlight common and distinct approaches.
Instructor(s): M. Hirshman Terms Offered: Spring
Equivalent Course(s): RLST 20665, JWSC 20512

HIJD 33905. French Jewish Thought. 100 Units.
A 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.
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.
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): NEHC 35004, FNDL 25105, ISLM 35004, MDVL 15004, RLST 25105

HIJD 35020. Culture and Zionism. 100 Units.
This seminar will examine the intersection of culture and Zionism. We will begin by considering the historical formation referred to as "cultural Zionism" and examining its ideological underpinnings. Other topics include: Hebrew revival, the role of culture in the Zionist revolution, Israeli culture as Zionist culture. Readings include: Ahad Haam, Haim Nahman Bialik, S.Y. Agnon, Orly Kastel-Blum, Edward Said, Benjamin Harshav.
Instructor(s): Na'ama Rokem Terms Offered: Autumn
Equivalent Course(s): NEHC 35020, NEHC 25020, CMLT 25020, CMLT 35020, JWSC 25020

HIJD 35112. Phil, Talmudic Culture, and Religious Experience: Soloveitchik. 100 Units.
Joseph Soloveitchik was one of the most important philosophers of religion of the twentieth century. Firmly rooted in the tradition of Biblical and Talmudic texts and culture, Soloveitchik elaborated a phenomenology of Jewish self-consciousness and religious experience that has significant implications for the philosophy of religion more generally. This course will consist of a study of some of his major books and essays. Topics to be covered may include the nature of Halakhic man and Soloveitchik's philosophical anthropology, the problem of faith in the modern world, questions of suffering, finitude, and human emotions, the nature of prayer, the idea of cleaving to God. Soloveitchik will be studied both from within the Jewish tradition and in the context of the classical questions of the philosophy of religion. Some previous familiarity with his thought is recommended. (I)
Instructor(s): A. Davidson Terms Offered: Winter
Equivalent Course(s): PHIL 35112, PHIL 25112, RLST 25112, DVPR 35112
HIJD 35113. Jewish Superheroes. 100 Units.
There has been much recent discussion about Jewish influence on the modern superhero. Many of the comic book artists were Jewish and the superheroes themselves inspired by Jewish themes, for example, Superman has a biography similar to Moses’, while the Incredible Hulk seems the perfect Golem. This course will read this modern literature to help frame our discussion of the premodern inspirations of it. We will focus on superheroes and supervillains found in classical and medieval sources, from Samson, Elijah and Elisha in the Bible to the wonder Rabbis of the Talmud to the many messiahs and mystics of the Middle Ages, identifying their superpowers and exploring the roles they played within traditional Jewish culture.
Equivalent Course(s): RLST 20513, HREL 35113

HIJD 35115. Topics in the Philosophy of Religion: The Challenge of Suffering from Job to Primo Levi. 100 Units.
This course will focus on authors from the Jewish tradition, although some attention will be given to Catholic and Protestant perspectives, as found, for example, in liberation theology and in certain forms of religious existentialism. We will look at the various ways in which contemporary philosophers of Judaism have dealt with suffering, evil and God, especially after the experience of the Shoah. We will examine the often repeated claim that Judaism has approached the philosophical and religious challenges of suffering more through an ethics of suffering than on the basis of a metaphysics of suffering. After an introductory discussion of Maimonides on the Book of Job, readings for the course may come from authors such as E. Lévinas, J.B. Soloveitchik, Y. Leibowitz, H. Jonas, A. Lichtenstein, D.W. Halivni, D. Shatz, and E. Berkovits. The course will culminate in a philosophical analysis of some of the most important writings of Primo Levi.
Instructor(s): A. Davidson Terms Offered: Winter
Equivalent Course(s): ITAL 25115, JWSC 26115, ITAL 35115, DVPR 35115, PHIL 25115, RLST 25115, 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. (II)
Instructor(s): J. Stern Terms Offered: Autumn
Equivalent Course(s): PHIL 25110, JWSC 26100, PHIL 35110, RLST 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 Yechiel’s ‘Orchot Hayyim’; Moshe Cordovero’s ‘Tomer Devorah’; Jewish Ethical Wills (diverse periods); Tracts of Spiritual Practices (Safed and modern Hasidism); Moshe Hayyim Luzatto, ‘Mesilat Yesharim’. Contemporary literature on moral and spiritual self-formation and practice will be considered; and pertinent comparisons will be made to classical Catholic sources.
Instructor(s): Michael Fishbane Terms Offered: Autumn
Note(s): Texts in Hebrew with English translations.
Equivalent Course(s): THEO 35350

HIJD 35500. Introduction to Kabbalah. 100 Units.
A general introduction to the origins and development of Kabbalah, focusing on the classic period of the twelfth and thirteenth centuries. We will read samples from the major texts and most important movements, including the Bahir and Isaac the Blind in Provence, the Gerona circle (Ezra, Azriel, Nachmanides), and developments in Castile, from Ibn Latif and Ibn Sahula to Abraham Abulafia and Joseph Ibn Gikatilla to Moses de Leon and the Zohar.
Instructor(s): James T. Robinson Terms Offered: Autumn
Equivalent Course(s): JWSC 24650, MDVL 25500, 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 Rabba; Song of Songs Rabba; and Tanhuma), as well as pertinent cases in the contemporary liturgical poetry. Particular attention will be given to the types, forms and content of exegetical theology involved.
Instructor(s): Michael Fishbane Terms Offered: Autumn
Prerequisite(s): Knowledge of Hebrew desired, but English translations will be provided.
Equivalent Course(s): RLIT 35503

HIJD 35505. Jewish Hermeneutical Theology. 100 Units.
Equivalent Course(s): THEO 35505
HIJD 36100. Philosophical Interpretation of Scripture in the Middle Ages. 100 Units.
An important genre of philosophical writing during the Middle Ages was the commentary, both commentaries on canonical philosophical works (e.g., Aristotle) and on Scripture. This course is an introduction to medieval philosophical exegesis of Scripture, concentrating on the Book of Job and the philosophical problems of evil and suffering. Authors will include 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, JWSC 26250, PHIL 36100

HIJD 36400. Mystical Theology of Hasidism: The Circle of the Maggid of Mezeritch. 100 Units.
This course is an introduction to the mystical and spiritual theology of early modern Hasidism (late eighteenth century), centering around the first major teacher of the movement and the significant figures who gathered around him (and later founded their own spiritual dynasties). We shall focus on the Scriptural teachings of the Maggid and his circle, emphasizing the hermeneutical insights and daring of these spiritual masters - particularly such issues as radical non-dualism, divine immanence, the contemplative self, service of God through corporeal life, and the unique role of language as the inner-structure of existence. The great masters of this circle include Rabbis Levi Yitzhak of Berdichev, Shneur Zalman of Liadi, Yehuda Aryeh Leib of Gur, and Menachem Mendel of Chernobyl.
Instructor(s): M. Fishbane Terms Offered: Spring
Prerequisite(s): Texts will be studied in English with the Hebrew originals provided. The course is suitable for students in the College and for Divinity School Students in the areas of Jewish Studies, Religion and Literature, and Theology.
Equivalent Course(s): RLST 25810

HIJD 36802. Jewish Writings of Hannah Arendt. 100 Units.
This is neither a course for the faint hearted nor for the politically correct. Hannah Arendt’s work is much admired and rightly so. But it is also extremely edgy and does not shy away from, shall we say, highly unpopular points of view. Besides, at times she is outright wrong and yet, some of her philosophically or historically more challenged expositions (such as Eichmann in Jerusalem) turn out to contain brilliant insights. In short, debating Hannah Arendt is not an easy task and it is particularly difficult when it comes to her “Jewish writings.” We have in mind reading and discussing-and in the course of it debating-as many of Arendt’s texts as possible, which is to say that this is also a reading-intensive course. Inasmuch as anti-Semitism is part of this complex, we will also discuss anti-Semitism, but the focus will be on Jews and Jewishness in the Diaspora, in Palestine, and in Israel.
Instructor(s): M. Geyer Terms Offered: Autumn
Prerequisite(s): Graduate Students Only.
Equivalent Course(s): HIST 66800

HIJD 36805. Philosophy as Resistance. 100 Units.
This course will explore the thinking of Adorno, Horkheimer, Levinas and Arendt on the question of the possibility of philosophy after Auschwitz. These philosophers in particular, each in their own way and with varying forcefulness, had the courage, the strength, the perception, or sometimes simply the desperation to strive to understand what happened, to allow themselves to be questioned by the event and by the shock that it produced, to face questions, which by their very nature challenged their own right to exist as philosophical questions. Moreover, these sometimes greatly differing authors shared a vehement sense of the necessity of testifying to the suffering and death imposed on the victims of the gas chambers, the necessity of subjecting their personal thoughts to the ordeal of this scandal and facing this danger. They felt the urgent need to deal in their thinking with the agony of those who died at Auschwitz. It is with attention to this injury that we will explore and compare these texts to find out how for each a philosophy after Auschwitz is only possible as testimony and as resistance.
Instructor(s): Orietta Ombrosi Terms Offered: Autumn
Equivalent Course(s): RLST 26805, JWSC 26805

HIJD 37106. Race and Religion: Judaism, Christianity, and Islam. 100 Units.
What does race have to do with religion? This course will explore how racial concepts - ideas about the transmission of characteristics through blood and lineage - emerged in Judaism, Christianity, and Islam, often in response to episodes of large-scale conversion. The word ‘race’ was itself first applied to humans in response to one of these episodes: the mass conversions of Jews and Muslims to Christianity in late medieval Spain. We will study this and other episodes, beginning with early Christianity and early Islam, and concluding with conversions to Islam in South Asia, and of enslaved Africans and native peoples to Christianity in the New World, in order to ask how these episodes of conversion influenced the mapping of culture (religion) onto reproduction (nature, biology). Did they effect the racialization of religion? and what influence did these mappings have on racial concepts in modernity?
Instructor(s): David Nirenberg Terms Offered: Winter. Course to be taught Winter 2020
Prerequisite(s): Undergrads by consent of instructor.
Equivalent Course(s): HCHR 37106, ISLM 37106, HIST 42102, SCTH 37106
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 Lamentations; selections from the Midrash on Lamentation (both from the proem and the commentary); and related material from contemporary liturgical poetry (Piyut).
Instructor(s): Michael Fishbane Terms Offered: Autumn
Prerequisite(s): Knowledge of Hebrew required (or consent of instructor)
Equivalent Course(s): RLIT 38607

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

HIJD 40902. Reading the Bible: How and Why did Midrash develop in the Rabbinic Period? 100 Units.
We will analyze early rabbinic methods of reading Scripture against the backdrop of Christian and Pagan readings. Emphasis will be placed on non-legal commentary, aggadic midrash, which so excited late 20th century literary criticism.
Instructor(s): M. Hirshman Terms Offered: Spring

HIJD 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, ISLM 42700, MDVL 22700

HIJD 43100. 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): BIBL 43102

HIJD 43108. Judaism, Islam, and the Study of Religion. 100 Units.
The Seminar will deal with the religious and intellectual contexts of the study of Judaism and Islam in modern Europe. It will focus upon the difficult birth, in the nineteenth century, of a comparative approach to Judaism, Christianity and Islam, and will analyze the complex interface between theology, orientalism, secularization, colonialism, and the rise of racist anti-Semitism.
Instructor(s): Guy Stroumsa Terms Offered: Autumn
Note(s): 28 September: The scholarly discovery of religion in modern times 5 October: The comparative study of religion and its history 12 October: Yom Kippur, No class 19 October: Three rings and three impostors 26 October: Ex oriente numen: the other oriental Renaissance 2 November: Renan on Judaism and Islam 9 November: Wellhausen and Robertson Smith on Judaism and Islam 16 November: Islam in the mind of Europe: Geiger, Goldziher, Massignon 23 November: Jewish students of Jesus 30 November: Bergson's Two Sources and its sources
Equivalent Course(s): ISLM 43108

HIJD 43220. Biblical Law in its Near Eastern Context. 100 Units.
This course will consider biblical legal texts in relation to other legal material from the ancient Near East. We will address issues such as the origin of biblical laws, their relation to real legal practice, their similarities to and differences from other Near Eastern laws, their relation to the narratives in which they are embedded, and their legal reasoning.
Instructor(s): J. Stackert Terms Offered: Winter
Prerequisite(s): Hebrew required; facility with other ancient Near Eastern languages desirable
Equivalent Course(s): BIBL 43220
HIJD 43221. Israel and Judah under Empire: Archaeology and History of the Assyrian and Babylonian Periods. 100 Units.
In the late 8th century BCE Israel, Judah and the other polities of the southern Levant came under Assyrian hegemony, and then under the Babylonian and Persian empires. The seminar will review the demographic and economic situation in the region before the arrival of the first empire in the late 8th century BCE, and the subsequent changes during the 7th-6th centuries BCE in an attempt to use the unparalleled data available from this region to (1) reconstruct life in the provinces and client kingdoms and (2) use the detailed information to learn about imperial encounters at large, and the impact of imperial control on the life of the peoples under its yoke.
Instructor(s): Avraham Faust Terms Offered: Spring

HIJD 43301. Comparative Mystical Literature: Islamic, Jewish and Christian. 100 Units.
The mysticisms of the three monotheistic faiths share many features that invite comparison. All three deal with sacred texts that overlap in instances, and all three responded in different ways to the philosophical mysticisms inherited from Classical antiquity. While there are a number of influences, both direct and indirect, among these traditions, there are far more instances of similar structural motifs shared by the three. This course is designed to explore the history and structural dynamics of Jewish, Christian, and Islamic mysticisms through the careful reading of primary sources across the traditions. The Class will be limited to 20 students on a first-come, first-serve basis. Each student will be expected to demonstrate reading competence in the language of one of the mystical traditions (e.g., Hebrew, Arabic, Persian, Latin, or one of the Christian vernaculars).
Equivalent Course(s): HCHR 43995, ISLM 43995, CMLT 43995, RLIT 43995

HIJD 43875. The Animal, The Other? The Question of Animality. 100 Units.
The so-called "animal" question is ever more present in our philosophical space, to the point that we could even say it is "one of the principal dimensions of the metaphysical unthought of our epoch" - a fact that is borne out by the plethora of publications on this matter in the last 15 years. In this course we will turn our attention specifically to the philosophy of Jacques Derrida, We will begin with the preliminary question: "What animal? The other," as Derrida writes. In other words, the question of the alterity of the other or the 'wholly other', the most other, goes hand in hand with the animal question in its various declensions or formulations, and above all, if we follow Derrida, brings with it the epochal question (since it is the most urgent of our epoch) of animal suffering and death. We will turn our attention to and reflect on the alterity of this other - the animal - which in some way disarms and questions us, and will also draw on Derrida's criticism of Levinas regarding the alterity of the animal and its possibility (or impossibility) of having or being a face - in the words and in the sense of Levinas. We will consider as well, thus, the Jewish question and its relation to alterity as it circulated between them. Finally, following the last seminars of the philosopher at the Ecole des Hautes Etudes, we will consider the question of the relationship between animality and sovereignty (of human being and also of man), as it relates to politics.
Instructor(s): Orietta Ombrosi Terms Offered: Autumn
Equivalent Course(s): DVPR 43875

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

HIJD 44200. Messianism and Modernity. 100 Units.
This course will consider the changing function of the notion of the messiah as it developed and changed in the modern era. It takes as its concrete starting point the Sabbatian Heresy of the 17th century and concludes with Derrida's philosophical development of the concept of the messianic. The course's aim is to use messianism as a focal point around which to consider the dynamic relationship between philosophy and Jewish civilization. It will examine the changing representations of the messiah within the history of Jewish civilization. Concurrently it will consider the after-effect of these representations on discourses of modernity and vice-versa, illustrating both how Enlightenment conceptions of progress helped to create the notion of "messianism" understood as an abstract idea, and how the modern/post-modern philosophical conception of the "messianic" as a force that interrupts time is dependent upon historical studies of the messianic dimension of traditional Judaism.
Equivalent Course(s): GRMN 37308

HIJD 44290. The Messiah and Messiahism. 100 Units.
The course will consider the place of Messiahism, perhaps the most enduring feature of Jewish thought in the modern period, the writings of Moses Mendelsohn, 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 44603. The Bible in Arabic. 100 Units.
An introduction to the Arabic translations of the Bible produced during the early Middle Ages (850-1200). The focus will be on the Judeo-Arabic versions, though the Christian-Arabic translation tradition will be considered as well (in order to provide comparative perspective). The translations will be explored from multiple perspectives, ranging from the terminology used and method of translation to the intellectual world of the translators themselves. Each week we will read samples from the Arabic translations, as much as possible texts in manuscript that have never before been published.
Instructor(s): James T. Robinson
Prerequisite(s): Good knowledge of Arabic and/or Hebrew
Equivalent Course(s): ISLM 44603

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

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

HIJD 44908. The 'Science of Letters' in Judaism and Islam. 100 Units.
Equivalent Course(s): FNDL 25120, RLST 25120, HREL 44908, ISLM 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: Winter
Equivalent Course(s): RLST 21107, ISLM 45400, HREL 45401, JWSC 21107, MDVL 25400, RLVC 45400, NEHC 40470, FNDL 24106
HIJD 45600. Giving and Receiving. 100 Units.
Emphasis will be on care of the indigent. The focus will be textual (classical biblical and rabbinic sources, also some medieval legal codes), but will include comparative issues drawn from anthropology. The larger concern of this course will be on theological matters.
Equivalent Course(s): BIBL 45602

HIJD 45712. Judah Halevi’s Kuzari. 100 Units.
Equivalent Course(s): FNDL 25903, RLST 25903, SCTR 45712, ISLM 45712

HIJD 46010. Martin Buber’s Philosophy of Religion. 100 Units.
The course will consider Buber’s extensive writings on the relation between religion and philosophy, particularly as it bears upon his conception of God and faiths.
Instructor(s): P. Mendes-Flohr Terms Offered: Autumn

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

HIJD 47200. Modern Jewish Intellectual History. 100 Units.
A diachronic and synchronic survey of the major figures and themes of modern Jewish thought. With due regard to the distinctive dynamics of modern Jewish history, we will examine how various Jewish thinkers from the 17th century on confronted the challenges to theistic faith posed by modern epistemologies and conceptions of the good. We will conclude with a critical reading of Hilary Putnam, Jewish Philosophy as a Guide to Life. Rosenzweig, Buber, Levinas, Wittgenstein (2008).

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

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

HIJD 48501. Jewish Neoplatonism. 100 Units.
Although Aristotle was the name that dominated medieval philosophy - he was the “Philosopher” par excellence and figure the religious traditions needed to contend with – the more dominant philosophical-theological-literary trend in the early Middle Ages, at least, was Neoplatonism, or rather the unique synthesis of Plato with Aristotle and Ptolemy that developed out of and through the thought of Plotinus. This course will introduce the Jewish tradition of Neoplatonism, beginning with foundations in the Arabic adaptions of Plotinus, Porphyry, Iamblichus, and Proclus, and working from Isaac Israeli in tenth-century Kairouan to a host of Andalusian philosophers, poets, and exegetes in the eleventh and twelfth.
Instructor(s): James Robinson Terms Offered: Autumn
Equivalent Course(s): ISLM 48501

HIJD 48610. Jewish Sufism. 100 Units.
During the Middle Ages the Jews in the Muslim world developed a robust synthesis of Jewish Spirituality and Islamic Sufism. Even those who did not subscribe to a Sufi pietistic Judaism nevertheless introduced Sufi language and ideas into their Jewish thought. This course will introduce several important figures in this Jewish Sufi movement, from Bahya ibn Paquda in 11th-century Spain to Maimonides and his descendants in 12th/13th 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): MDVL 28610, RLVC 48610, RLST 28611, ISLM 48610

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

HIJD 49700. Readings in Abraham ibn Ezra. 100 Units.
Close readings of select texts from the diverse corpus of Abraham Ibn Ezra: medieval poet, linguist, biblical exegetes, neoplatonic philosopher, and astrologer. The emphasis will be on his biblical commentaries, but the commentaries will be read together with his philosophical, linguistic and astrological writings.
Instructor(s): James Robinson
HIJD 50200. Readings in Arabic Religious Texts. 100 Units.
Texts to be covered include the 27th Sura of the Qur'an, selections from the Adab work Muhadarat al-Abrar of Ibn `Arabi, and examples of the Hadith Qudsi genre (hadiths that report divine, non-Qur’anic messages given to the Prophet).
Instructor(s): Michael Sells Terms Offered: Spring
Equivalent Course(s): ISLM 50200, NEHC 40604

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

HIJD 51210. Literature of the Shoah. Philosophy in the Shoah. 100 Units.
This seminar will focus on three authors—Charlotte Delbo, Primo Levi, and Zalman Gradowski—each of whom wrote a literary masterpiece about their experiences in Auschwitz. All of their works also raise profound philosophical questions. Delbo, a member of the French Resistance, was deported to Auschwitz and wrote a truly remarkable trilogy, Auschwitz and After, that makes use of a variety of literary genres. Levi, deported as a Jew, wrote two classic prose works, If This is a Man and The Drowned and the Saved. Gradowski, the least well known of these authors, was assigned to the Sonderkommando in Auschwitz. Before being murdered, he wrote two extraordinary manuscripts and buried them under the ashes of Birkenau, where they were discovered after the war. Delbo and Levi both exist in English translation. However, there is not yet a complete translation of Gradowski into English. (His manuscripts were written in Yiddish). We will read the superb French translation of his manuscripts, which is accompanied by an important critical apparatus. Reading knowledge of French is therefore a prerequisite for this course. A central concern of this seminar will be the relation between literary expression and philosophical insight. We will also take up the question of how the Shoah can be represented and what philosophy can say about it. Finally, we will consider writing as a form of ethical and political resistance.
We will read these works from several perspectives.
Instructor(s): A. Davidson Terms Offered: Winter
Prerequisite(s): All students interested in enrolling in this course should send an application to jbarbaro@uchicago.edu by 12/13/2019. Applications should be no longer than one page and should include name, email address, phone number, and department or committee. Applicants should briefly describe their background and explain their interest in, and their reasons for applying to, this course.
Equivalent Course(s): PHIL 51210, DVPR 51210, CMLT 51210, DVPR 51210, ITAL 41201, RLVC 51210

HIJD 51414. Monotheism and its Discontents. 100 Units.
This course will study in the same framework some of the most radical heretics among Jews, Christians, and Muslims across the centuries, from antiquity to the twentieth century: dualists, deniers of prophecy, philosophical deists and atheists. The main purpose of this exercise is to detect similar patterns of rejection of the Abrahamic God, and to search for similarities and differences between such patterns and atheistic trends in other cultures, such as ancient Greece. The study of the different ways in which monotheism was rejected in history might help us identify more precisely core elements of the Abrahamic religions.
Equivalent Course(s): ISLM 51414, SCTH 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): PHIL 53359, DVPR 53359, THEO 53359
HIJD 53360. Topics in the Philosophy of Judaism: Soloveitchik Reads the Classics. 100 Units.
Rabbi Joseph B. Soloveitchik was one of the most important philosophers of Judaism in the twentieth century. Among his many books, essays and lectures, we find a detailed engagement with the Bible, the Talmud and the fundamental works of Maimonides. This course will examine Soloveitchik's philosophical readings and appropriation of Torah, Talmud, and both the Guide and the Mishneh Torah. A framing question of the course will be: how can one combine traditional Jewish learning and modern philosophical ideas? What can Judaism gain from philosophy? What can philosophy learn from Judaism?
Equivalent Course(s): DVPR 53360, KNOW 47002, PHIL 53360

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

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

HISTORY OF RELIGIONS COURSES

HREL 23210. Spells, Talismans, Alchemy, Zen: Language and Religious Practice. 100 Units.
We will explore pictures of the efficacies of ritual language featured across a range of East Asian religious practices. Sources examined will include religious scriptures, commentaries, ritual manuals, and art; philosophical, alchemical, and magical treatises; works of traditional poetics; Chan and Zen discourse records and essays; and a range of modern theorists of language, nonsense, and religion. All works will be in English. We will consider questions such as: why do some ritual utterances center passages in obscure foreign languages, or even simple nonsense? Why do some religious practices feature claims for the absolute accuracy, profundity, and magical potencies of scriptural language, while others are at least in part based on the idea that all language, in every way, always fails? Why are some religious texts written such that they seem not to mean what they say?
Can a mere painting of a cake offer nourishment?
Instructor(s): P. Copp
Terms Offered: Spring
Equivalent Course(s): EALC 23210, RLST 28403, HREL 33210

HREL 30200. Indian Philosophy I: Origins and Orientations. 100 Units.
A survey of the origins of Indian philosophical thought, emphasizing the Vedas, Upanisads, and early Buddhist literature. Topics include concepts of causality and freedom, the nature of the self and ultimate reality, and the relationship between philosophical thought and ritual or ascetic religious practice.
Instructor(s): D. Arnold
Terms Offered: Winter
Equivalent Course(s): SALC 20901, DVPR 30201, SALC 30901, RLST 24201

HREL 30300. Indian Philosophy II: The Classical Traditions. 100 Units.
Following on the Indian Philosophy I course, this course will survey major developments in the mature period of scholastic philosophy in India - a period, beginning a little before the middle of the first millennium C.E., that is characterized by extensive and sophisticated debate (made possible by the emergence of shared philosophical vocabulary and methods) among Buddhist, Brahanical, and Jain philosophers. Students are encouraged (but not required) to take Indian Philosophy I before taking this course.
Instructor(s): M. Kapstein
Terms Offered: Spring
Equivalent Course(s): SALC 20902, RLST 24202, SALC 30902, MDVL 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, KNOW 31415, SALC 30927, SCTH 30927
HREL 31100. The Foundation of Buddhist Thoughts. 100 Units.
The foundation of Buddhist thought is the Buddha's teachings preserved in the extant Buddhist scriptures such as Pali Nikāya and Chinese Āgama. As Buddhism spreaded cross the vast and culturally-diverse regions of Southeast, Central, and East Asia, Buddhist thought evolved and expanded in order to meet the needs of these varied societies. Each Buddhist tradition highlights its own distinctive aspects of Buddhist thought accordingly. This course aims to give students a solid foundation in the early Buddhist doctrines so that they will have a better capacity to decipher the subsequent development of theories and doctrines by other Buddhist schools. This perspective provides the students with a clear road map of the progression of the Buddha's teachings. The course includes the most fundamental teachings of the Buddha and critical terms and concepts of Buddhism, such as Dependent Origination, the Four Noble Truth, the Doctrine of Non-self, The Doctrine of Karma. These will be elaborated, and it will be shown how these teachings are interrelated doctrinally and practically forming a systematic whole.
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, ethic, political, and scriptural contents. Based on the ideology of these traditions on their doctrines, they may more simply be classified into two: Bodhisattva Path and Arahant Path. The seminar will aim at helping the participants to identify similarities among them, to foster a clearer picture of the core teachings of the Buddha, and offers itself as one way among many of disclosing certain aspects of the field, possibly the missing link of each other to form a uniformity. The seminar will be arranged into two parts, a discussion of the reading list and presentations. The readings and discussion will be organized to focus on the concept of the Buddha, monasticism, rituals, salient Buddhist norms such as emptiness, nirvana, perfect beings and even their possibly cultural or political influences on each on the emergence of Buddhism, to foster the understanding of core Buddhist teachings.
Instructor(s): Ven. Dhammadipa Sak Terms Offered: Autumn

HREL 32204. The Veda and its Interpreters. 100 Units.
What, according to the Veda, is required of us? What is our response to it? What is the Veda, why does it matter, and to whom? This course seeks to cultivate an understanding of how scriptural commentators have grappled with notions of authority, obligation, ritual action, and liberating knowledge. We are primarily interested in the reception of Vedic figures, themes, and ideas among its many interpreters, scholastic, literary, and political. Particular attention is given to the hermeneutical tradition of Vedānta, in both its premodern and modern incarnations.
Instructor(s): Anand Venkatkrishnan Terms Offered: Winter
Equivalent Course(s): RLST 22204

HREL 32900. Classical Theories of Religion. 100 Units.
This course will survey the development of theoretical perspectives on religion and religions in the 19th and early 20th centuries. Thinkers to be studied include: Kant, Hume, Schleiermacher, Feuerbach, Marx, Müller, Tiele, Tylor, Robertson Smith, Frazer, Durkheim, Weber, Freud, James, Otto, van der Leeuw, Wach, and Eliade.
Instructor(s): Christian Wedemeyer Terms Offered: Autumn
Equivalent Course(s): ANTH 35005, AASR 32900
HREL 33210. Spells, Talismans, Alchemy, Zen: Language and Religious Practice. 100 Units.
We will explore pictures of the efficacies of ritual language featured across a range of East Asian religious practices. Sources examined will include religious scriptures, commentaries, ritual manuals, and art; philosophical, alchemical, and magical treatises; works of traditional poetics; Chan and Zen discourse records and essays; and a range of modern theorists of language, nonsense, and religion. All works will be in English. We will consider questions such as: why do some ritual utterances center passages in obscure foreign languages, or even simple nonsense? Why do some religious practices feature claims for the absolute accuracy, profundity, and magical potencies of scriptural language, while others are at least in part based on the idea that all language, in every way, always fails? Why are some religious texts written such that they seem not to mean what they say?
Can a mere painting of a cake offer nourishment?
Instructor(s): P. Copp Terms Offered: Spring
Equivalent Course(s): EALC 23210, RLST 28403, HREL 23210

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

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, Āryaśūra, and Mātṛceta, and the mystical songs, in the Apabhraṣṭa language, of the Buddhist tantric saints.
Instructor(s): Matthew Kapstein Terms Offered: Spring
Prerequisite(s): Elementary background in Buddhist Studies and/or South Asian Studies is desirable
Equivalent Course(s): SALC 34300, DVPR 34300, RLST 26250, RLVC 34300

HREL 34358. Hindu Goddesses and the Deification of Women. 100 Units.
This course has two focuses. The first is to examine how and why representations of goddesses in her iconic, aniconic and symbolic forms are embraced by various religious traditions (Buddhist, Śaiva, 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 34358, GNSE 24358, 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, secularism, the idea of ‘world religions’, and politics of religious difference, religious violence and global religious movements.
Instructor(s): Angie Heo Terms Offered: Autumn
Equivalent Course(s): ANTH 35031, AASR 34410

HREL 34419. What Is Authority. 100 Units.
The aim of the seminar is to clarify the notion of authority in its (historically shifting) relation to neighboring concepts such as power, violence, domination, law, obedience, among others. Readings will be drawn from literature (Shakespeare, Kafka), philosophy (Hegel, Derrida, Agamben), psychoanalytic theory (Freud, Lacan), political and cultural theory (Benjamin, Schmitt, Arendt), anthropology (Geertz), and sociology (Weber, Durkheim).
Instructor(s): Eric Santner Terms Offered: Autumn
Equivalent Course(s): GRMN 34419
HREL 35100. Indian Buddhism. 100 Units.
This course is designed to serve as an introductory survey of the history, doctrines, institutions, and practices of Buddhism in India from its origins through the present. Readings will be drawn both from primary sources (in translation) and secondary and tertiary scholarly research.
Instructor(s): Christian Wedemeyer Terms Offered: Winter
Equivalent Course(s): SALC 48306

HREL 35113. Jewish Superheroes. 100 Units.
There has been much recent discussion about Jewish influence on the modern superhero. Many of the comic book artists were Jewish and the superheroes themselves inspired by Jewish themes, for example, Superman has a biography similar to Moses', while the Incredible Hulk seems the perfect Golem. This course will read this modern literature to help frame our discussion of the premodern inspirations of it. We will focus on superheroes and supervillains found in classical and medieval sources, from Samson, Elijah and Elisha in the Bible to the wonder Rabbi 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 Wedemyer Terms Offered: Spring
Equivalent Course(s): SALC 39001

HREL 35844. Daoism and Chinese Religion. 100 Units.
Daoism is the collective name for a group of interrelated Chinese religious traditions, including the "Ways" of the Celestial Masters, of Highest Clarity, of Numinous Treasure, and of Complete Reality, among many others. Taken together, they have sometimes been characterized as "China's indigenous higher religion," in part for the ways they grew 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, RLST 25844, EALC 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): SALC 48400, SANS 20200

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

HREL 36017. Gods and God in Imperial Asia Minor (1-300 CE) 100 Units.
Roman Asia Minor in the Imperial period provides an extraordinary case of religious plurality and creativity. Pagans, Jews, Christians, even already Christian heretics, interacted in the same space. The frontiers between Jewish and Christian communities were, at least at the beginning, more fluid than was long thought. But even the frontiers between paganism and Judaism or Christianity were certainly not as rigid as was later imagined. This does not mean, however, that there were no tensions between the various groups. This class will examine the various aspects of this religious diversity as well as the social and political factors that may explain the religious equilibrium prevailing at that time in Asia Minor.
Instructor(s): A. Bresson Terms Offered: Winter
Equivalent Course(s): CLCV 26017, HIST 20308, HIST 30308, CLAS 36017

HREL 40010. Contemporary Topics in the Study of South Asian Religion. 100 Units.
This course takes up theoretical problems in religious studies, issues specific to the study of South Asia, and the intersections between the two. It foregrounds history, that is, the historical lives of religion in the subcontinent. Theory, in both the sense of conceptualizing religion and the concepts of religious actors themselves, is treated as an historical object, as emerging from and participating in history. Topics covered in the course range between: religious encounter and shared practices; sexuality and spirit-possession; epics and everyday ethics; poverty and plenitude; hospitality and healing; colonial systems of classification; caste and regimes of unfree labor.
Instructor(s): Anand Venkatkrishnan Terms Offered: Autumn
Equivalent Course(s): SALC 40010
HREL 40301. The Discovery of Paganism. 100 Units.

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

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

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

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

Instructor(s): Christian Wedemeyer Terms Offered: Spring

HREL 42211. Spirits of Capitalism. 100 Units.

Equivalent Course(s): AASR 42211

HREL 42514. Witchcraft. 100 Units.

Equivalent Course(s): ANTH 42514, AASR 42514

HREL 42907. Contemporary Theories of Religion. 100 Units.

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

Instructor(s): Christian Wedemeyer Terms Offered: Spring

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

Equivalent Course(s): AASR 42907

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

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

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

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

Equivalent Course(s): GNSE 42911, RLVC 42910, SALC 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 Muslim communities in Sri Lanka, Myanmar and Thailand respectively. This course provides an analytical, diachronic and comparative overview of the various social, economic, political and religious dynamics that have contributed to the recent outbreak of these conflicts.

Instructor(s): John Holt Terms Offered: Spring

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

HREL 43987. Comparative Reading Pāli and Chinese Buddhist Texts. 100 Units.
Pāli language is the sole surviving Indic language used to document the Theravada Buddhist canon. Pāli is regarded by the Theravadin tradition as the language spoken by the Buddha himself, although linguistic scholars have argued that Pāli is only one of the many vernacular languages spoken in northern India during the middle period of Indian linguistic evolution. This course is designed to provide a platform for the students to engage in reading selected Pāli suttas, commentaries, and literature. Students will be expected to analyze the sentence patterns and read sentences aptly. The selection of texts and literature will help the students develop their understanding of the core Pāli teachings. In addition, reading similar texts in ancient Chinese translated from probable Indic languages between the 2nd and 11th centuries will provide participants a better sense of the transformation and contextualization of early Buddhist texts. The course provides the participants with skills in reading and comprehending Pāli suttas and commentaries. The sessions will be highly focused on the discussion of the teachings and implications. Chinese parallels to the Pāli texts will be given to read for comparative studies.
Instructor(s): Ven. Dhammadipa Sak Terms Offered: Spring
Prerequisite(s): Basic knowledge of either Pali or Sanskrit is required.

HREL 44608. Shamans, Witches, and Werewolves. 100 Units.

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

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

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

HREL 45702. Sources and Methods in the Study of Chinese Buddhism. 100 Units.
A graduate-level introduction to the study of Chinese Buddhism and to the field of Chinese Buddhist studies, mainly as it has been practiced in North America and Europe over the last 50 years.
Instructor(s): P. Copp Terms Offered: Winter
Prerequisite(s): Working ability in literary Chinese helpful but not necessary.
Equivalent Course(s): EALC 45700
HREL 45705. Sources and Methods in the Study of Chinese Religion. 100 Units.
A graduate-level introduction to the study of premodern Chinese Religion and to the field of Chinese religious studies, mainly as it has been practiced in North America and Europe over the last 50 years.
Instructor(s): P. Copp Terms Offered: Autumn
Prerequisite(s): Working ability in literary Chinese helpful but not necessary. 
Equivalent Course(s): EALC 45705

HREL 45715. Sem: Ghosts, Demons & Supernatural Danger in the Anc. World. 100 Units.
Equivalent Course(s): CLAS 47515, ANCM 45715

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

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

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

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

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

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

HREL 46518. Sem: Hesiod and the Homeric Hymns. 100 Units.
We will read in Greek and slowly discuss Hesiod’s Theogony, the proem to the Works and Days and the four longer Homeric Hymns to Aphrodite, Apollo, Demeter and Hermes. Students will be evaluated on their in-class translations and a seminar paper.
Instructor(s): C. Faraone & B. Lincoln Terms Offered: Winter
Equivalent Course(s): GREK 46518, ANCM 36518
HREL 47001. Pahlavi Language and Literature. 100 Units.

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 genesis of the work in relation to Augustine’s life and literary oeuvre (e.g. vis-à-vis the partly contemporary De Doctrina and De Trinitate); its structure (including the relationship between books I-X and XI-XIII) and narrative technique; its meditative versus dialogical character; Augustine’s representation of the self and his method of Biblical exegesis; Manichean and Neoplatonic influences; and ancient (Pelagius) and postmodern readings of the Confessions (Lyotard, Marion). Once-weekly meetings will consist of discussions, lectures, and reports.
Equivalent Course(s): CLAS 47717, HIST 64301, THEO 47717, HCHR 47717

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

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

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

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

HREL 50204. Destruction of Images, Books & Artifacts in Europe and S. Asia. 100 Units.
The course offers a comparative perspective on European and South Asian iconoclasm. In the European tradition, iconoclasm was predominantly aimed at images, whereas in South Asian traditions it was also enacted upon books and buildings. The combination of these traditions will allow us to extend the usual understanding of iconoclasm as the destruction of images to a broader phenomenon of destruction of cultural artifacts and help question the theories of image as they have been independently developed in Europe and South Asia, and occasionally in conversation with one another. We will ask how and why, in the context of particular political imaginaries and material cultures, were certain objects singled out for iconoclasm? Also, who was considered to be entitled or authorized to commit their destruction? Through a choice of concrete examples of iconoclasm, we will query how religious and political motivations are defined, redefined, and intertwined in each particular case. We will approach the iconoclastic events in Europe and South Asia through the lenses of philology, history, and material culture. Class discussions will incorporate not only textual materials, but also the close collaborative study of images, objects, and film. Case studies will make use of objects in the Art Institute of Chicago and Special Collections at the University Library.
Equivalent Course(s): SCTR 50204, CMLT 50204, CDIN 50204, RLVC 50204, SALC 50204, ARTH 40204

HREL 50207. Christianity and Korea. 100 Units.
Selected readings on the topics pertaining to the joint study of Christianity and of Korea.
Instructor(s): Angie Heo Terms Offered: Spring
Equivalent Course(s): AASR 50207
HREL 52200. Problems in the History of Religions. 100 Units.
A seminar for students 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. 100 Units.
Readings: Advanced Tibetan is for students who have successfully completed third year and fourth year or equivalent with placement test. The sequence is meant to expose students to a range of genres in Tibetan literature, including religious, historical, philosophical, scientific, and literary works. Instruction includes guided readings with continuing grammar review, practice in speaking, and application of philological methods. Equivalent Course(s): TBTN 47902

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

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

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

PHILOSOPHY OF RELIGIONS COURSES

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

DVPR 30201. Indian Philosophy I: Origins and Orientations. 100 Units.
A survey of the origins of Indian philosophical thought, emphasizing the Vedas, Upanisads, and early Buddhist literature. Topics include concepts of causality and freedom, the nature of the self and ultimate reality, and the relationship between philosophical thought and ritual or ascetic religious practice. Instructor(s): D. Arnold Terms Offered: Winter
Equivalent Course(s): SALC 20901, HREL 30200, SALC 30901, RLST 24201

DVPR 30302. Indian Philosophy II: The Classical Traditions. 100 Units.
Following on the Indian Philosophy I course, this course will survey major developments in the mature period of scholastic philosophy in India - a period, beginning a little before the middle of the first millennium C.E., that is characterized by extensive and sophisticated debate (made possible by the emergence of shared philosophical vocabulary and methods) among Buddhist, Brahmanical, and Jain philosophers. Students are encouraged (but not required) to take Indian Philosophy I before taking this course.
Instructor(s): M. Kapstein Terms Offered: Spring
Equivalent Course(s): SALC 20902, RLST 24202, SALC 30902, MDVL 24202, HREL 30300

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

DVPR 33600. Historical and Theoretical Limits of the Concept of ‘Metaphysics’ 100 Units.
Many contemporary debates, both in continental and in analytical philosophy, deal with the issue of “metaphysics.” Most of the time, arguments are immediately raised in favour or in opposition to it. However, what often remains unclear is what is meant by this term, and which concepts might be entailed by its usage. This class will try to clarify the issue by (a) giving an historical outline of the actual constitution of the system of metaphysics, (b) pointing out the achievements and the limitations of this system, (c) explaining what it may mean to overtake them.
Instructor(s): Jean-Luc Marion Terms Offered: Spring
Equivalent Course(s): RLST 23660
DVPR 33700. Inquiry into the Possible Meanings of ‘The End of Metaphysics’ 100 Units.
Having in a former class studied the different meanings of «metaphysics» (Aristotle, the mediavels, Kant, Heidegger), this term will be devoted to explain the several conceptions of the «end of metaphysics». The discussion will first focus on its historical (diachrony) conception, positive (Hegel) or negative (Carnap), or both (Heidegger, either as the «destruction of ontology» or as the overcoming of Being). Then on the non-historical (synchrony) destitution of «metaphysics» (Pascal, Kierkegaard, a.s.o.), opening the question of givenness.
Instructor(s): Jean-Luc Marion Terms Offered: Spring
Equivalent Course(s): RLST 23670

DVPR 33812. Descartes on the Self and God, and His Opponents. 100 Units.
On the basis of Meditations on First Philosophy, with Objections and Replies, one will study how Descartes’s positions were understood both by his contemporaries (Hobbes, Pascal, etc.) as well as by later philosophers (Spinoza, Kant, Nietzsche, Husserl, Heidegger, Wittgenstein, etc.). Emphasis will be put on the misunderstandings of the ego, of the so-called “dualism” and of the definitions of God.
Instructor(s): Jean-Luc Marion Terms Offered: Spring
Equivalent Course(s): THEO 33812

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

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

DVPR 35112. Phil, Talmudic Culture, and Religious Experience: Soloveitchik. 100 Units.
Joseph Soloveitchik was one of the most important philosophers of religion of the twentieth century. Firmly rooted in the tradition of Biblical and Talmudic texts and culture, Soloveitchik elaborated a phenomenology of Jewish self-consciousness and religious experience that has significant implications for the philosophy of religion more generally. This course will consist of a study of some of his major books and essays. Topics to be covered may include the nature of Halakhic man and Soloveitchik’s philosophical anthropology, the problem of faith in the modern world, questions of suffering, finitude, and human emotions, the nature of prayer, the idea of cleaving to God. Soloveitchik will be studied both from within the Jewish tradition and in the context of the classical questions of the philosophy of religion. Some previous familiarity with his thought is recommended. (I)
Instructor(s): A. Davidson Terms Offered: Winter
Equivalent Course(s): PHIL 35112, HIJD 35112, PHIL 25112, RLST 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 from Judaism have dealt with suffering, evil and God, especially after the experience of the Shoah. We will examine the often repeated claim that Judaism has approached the philosophical and religious challenges of suffering more through an ethics of suffering than on the basis of a metaphysics of suffering. After an introductory discussion of Maimonides on the Book of Job, readings for the course may come from authors such as E. Lévinas, J.B. Soloveitchik, Y. Leibowitz, H. Jonas, A. Lichtenstein, D.W. Halivni, D. Shatz, and E. Berkovits. The course will culminate in a philosophical analysis of some of the most important writings of Primo Levi.
Instructor(s): A. Davidson Terms Offered: Winter
Equivalent Course(s): ITAL 25115, JWSC 26115, HIJD 35115, ITAL 35115, PHIL 25115, RLST 25115, PHIL 35115

DVPR 35305. Continental Philosophy of Religion: An Introduction. 100 Units.
Equivalent Course(s): THEO 35305
DVPR 38505. What is Transcendence? 100 Units.
What is transcendence? In this course we will explore the meaning of transcendence and the transcendent in a variety of ancient, medieval, and modern sources. We will pay particularly close attention to the Kantian and Husserlian legacies.
Instructor(s): R. Coyne Terms Offered: Winter
DVPR 38750. Philosophizing with a Hammer: Nietzsche, Freud, Kofman. 100 Units.
Jacques Derrida said of Sarah Kofman that she read Nietzsche and Freud inside and out, pitilessly and implacably, like no one else in the century. In this course, Kofman will not only be a guide to our own rigorous reading of Freud and Nietzsche, but we will also explore the version of deconstruction that she both derives from these writers and applies to them. In the process we will consider the means by which all three thinkers attempt to avoid the ruse of mastery in their work and the moments in which they succumb to its lure. We will consider as well the roles of gender and autobiography in their writings. In sum, Kofman will help us examine the relationship between religion, literature, and philosophy in the Twentieth Century, and the status of these discourses after Auschwitz.
Instructor(s): Sarah Hammerschlag and Ryan Coyne Terms Offered: Winter
Equivalent Course(s): GNSE 38750, RLVC 38750
DVPR 39702. Studies in Chan (Zen) Buddhism: Yunmen, Chaozhou, et al. 100 Units.
DVPR 39703. Chinese Contemplative Traditions. 100 Units.
In this course we will examine Daoist, Buddhist and Confucian self-cultivation traditions, including readings of “Inner Training” chapter of the Guanzi and related classical Chinese texts, medieval Quanzhen Internal Alchemy texts from Zhang Boduan and others, meditation manuals from the Tiantai and Chan traditions of Chinese Buddhism, and Neo-Confucian discussions of “quiet sitting” and “reverential attention.” All readings in English, with possible supplementary sessions reading the original classical Chinese texts.
Instructor(s): Brook Ziporyn Terms Offered: Spring
DVPR 40200. Can One Say Yes to Finitude. 100 Units.
What is finitude? Does it refer primarily to the situation of a being that can and must die, and that knows something about death? Or is finitude somehow irreducible to this capacity for and knowledge of dying? Is it ever possible to say yes to finitude? Is it ever permissible? Or even necessary? This course will consider the role of finitude in modern European philosophy from Nietzsche to the present. Taking our cue from Nietzsche’s “philosophy of the morning,” we will then examine the conceptualization of finitude in the writings of Heidegger, Sartre, Levinas, Bataille, Blanchot, Deleuze, and Derrida among others.
DVPR 41100. Anglo-American Philosophy of/and Religion. 100 Units.
This course will examine key texts and figures in twentieth-century Anglo-American philosophy, with particular attention to their implications for the study of religion. Figures treated will include C.S. Peirce, William James, John Dewey, Ludwig Wittgenstein, Charles Hartshorne, Wilfrid Sellers, John McDowell, and Alvin Plantinga.
Instructor(s): Kevin Hector Terms Offered: Autumn
DVPR 41500. Readings: Advanced Sanskrit-3. 100 Units.
Readings drawn from texts at an advanced level of difficulty in any of the relevant genres of Sanskrit, including literature, philosophy, literary theory, and religion, for students who have already completed fourth-year Sanskrit. Continuing attention is given to matters of grammar, style, scholastic techniques, and intellectual and cultural content.
Equivalent Course(s): SANS 47902
DVPR 41602. Zhuangzi and Early Daoist Thought. 100 Units.
Close readings of Zhuangzi and other early Daoist philosophical texts. Classical Chinese preferred but not essential.
Instructor(s): Brook Ziporyn Terms Offered: Winter
DVPR 41700. Readings in Madhyamaka. 100 Units.
This course will involve close philosophical attention to a representative range of Indian Madhyamaka texts.
Instructor(s): Dan Arnold Terms Offered: Winter
Prerequisite(s): Some Tibetan or Sanskrit is expected. Exceptions with consent of the instructor.
Equivalent Course(s): SALC 48317
DVPR 41800. The Buddha-Nature: Mahayana Sutras/Zhanaran’s Diamond Scalpel. 100 Units.
In this course we will trace the development of the idea of the Buddha-Nature or Tathāgatha-garbha (womb or embryo of the Buddha) through several Mahāyāna Sūtras (Tathāgatha-garbha Sūtra, Laśkāvatāra Sūtra, Śūraṃgama Sūtra, Mahāyāna Purāṇa, 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 (Jingxi Zhanran). All readings will be in English.
Instructor(s): Brook Ziporyn Terms Offered: Autumn

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

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

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 unhought of our epoch” - a fact that is borne out by the plethora of publications on this matter in the last 15 years. In this course we will turn our attention specifically to the philosophy of Jacques Derrida, We will begin with the preliminary question: “What animal? The other,” as Derrida writes. In other words, the question of the alterity of the other or the “wholly other”, the most other, goes hand in hand with the animal question in its various declensions or formulations, and above all, if we follow Derrida, brings with it the epochal question (since it is the most urgent of our epoch) of animal suffering and death. We will turn our attention to and reflect on the alterity of this other - the animal - which in some way disarms and questions us, and will also draw on Derrida’s criticism of Levinas regarding the alterity of the animal and its possibility (or impossibility) of having or being a face - in the words and in the sense of Levinas. We will consider as well, thus, the Jewish question and its relation to alterity as it circulated between them. Finally, following the last seminars of the philosopher at the Ecole des Hautes Etudes, we will consider the question of the relationship between animality and sovereignty (of human being and also of man), as it relates to politics.
Instructor(s): Orietta Ombrosi Terms Offered: Autumn
Equivalent Course(s): HIJD 43875
DVPR 46477. Coherence in Chinese Philosophy: Confucius to Tiantai. 100 Units.
This course will undertake a history of Chinese philosophy from its beginnings to the advent of Neo-Confucianism in the Song dynasty, focusing on the evolution of notions of “coherence,” eventually coming to converge around the concept of “Li” as it plays out in Confucian, Daoist, Buddhist and hybrid traditions. Li will be viewed as a variable term indicating a subject-object Gestalt structured around dyadic bipolarities as generative of continuities with designated values and desires, as conceived variously by the various sub-traditions. The role played by this conception of continuity in logic and epistemology, as well as metaphysics and ontology, will be contrasted with philosophical conceptions rooted in traditions that dichotomize sameness and difference through conceptions such as universals, particulars, essences, substances, attributes, God, design, and truth. The course will consist of the close reading of the two-volume series, Ironies of Oneness and Difference, and Beyond Oneness and Difference.
Instructor(s): Brook Ziporyn Terms Offered: Spring
Equivalent Course(s): EALC 46477

DVPR 46502. Studies in Atheist Spirituality. 100 Units.

DVPR 46616. Religion and Reason. 100 Units.
The quarrel between reason and faith has a long history. The birth of Christianity was in the crucible of rationality. The ancient Greeks privileged this human capacity above all others, finding in reason the quality wherein man was closest to the gods, while the early Christians found this viewpoint antithetical to religious humility. As religion and its place in society have evolved throughout history, so have the standing of, and philosophical justification for, non-belief on rational grounds. This course will examine the intellectual and cultural history of arguments against religion in Western thought from antiquity to the present. Along the way, of course, we will also examine the assumptions bound up in the binary terms “religion” and “reason.”
Equivalent Course(s): HIST 66006, CLAS 46616, CHSS 40201, KNOW 40201, PHIL 43011

DVPR 47004. Religious Diversity as a Philosophical Problem. 100 Units.
The manifest diversity of religious traditions, many of which advance doctrinal claims that evidently contradict the claims of other traditions, raises significant philosophical problems - especially epistemological and ethical problems - regarding truth and justification, tolerance and exclusion, etc. Many take the competing and mutually exclusive claims of the world’s religious traditions as evidence of the falsity of some or all of them, or as recommending skepticism, relativism, or other such ways of accommodating the conflicting claims. This course will explore some of these issues, focusing particularly on issues of truth, justification, and toleration. In keeping with the theme of diversity, the course will consider not only some modern Western attempts to address the various philosophical problems, but also some examples of philosophical thought reflecting India’s historically different experience of religious diversity.
Instructor(s): Dan Arnold Terms Offered: Spring 2017

DVPR 47607. Buddhist Sutras Reading in Traditional Tiantai. 100 Units.
Buddhist Sutras Reading in Traditional Tiantai “Classification of Teachings” Rather Than Historical Order. Buddhist sutra literature is vast and complex, representing many historical periods and many diverse and even conflicting conceptions of Buddhist doctrine. A historical development of ideas can be traced in these texts by treating them in their historical order, each subsequent period responding to and developing ideas from previous periods.&7160; But Chinese Buddhist schools such as Tiantai understood the divergences of these texts to be part of a different order: the order in which they were traditionally regarded to have been preached by the Buddha, which stands in sharp contrast to their actual dates of composition. By reading them in the order stipulated by the Tiantai “classification of teachings,” as carefully designed parts of a five-part pedagogical program utilized by the Buddha, we come to have a clearer conception of how Tiantai understood the relation between provisional and ultimate truth, and the process of teaching and comprehending ideas, from which a different picture of Buddhism emerges. In this class we will read portions of the following sutra or classes of sutras, in the following order: 1) Avataṣsaka; 2) Āgamas, 3) Vaipulya (Vimalakīrti Nirdeśa and others); 4) Prajñāparamitā; 5) The Lotus Sutra and The Nirvana Sutra.
Instructor(s): Brook Ziporyn Terms Offered: Winter
Note(s): All readings will be in English.

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

DVPR 48912. Comparative Experiments with Buddhist Thought. 100 Units.
Reading one or several recent works written in English attempting to put some aspect of Buddhist thought into dialogue with modern philosophical concerns, particularly those of the European continental traditions. Our likely texts will be Stephen Laycock, The Mind as Mirror and the Mirroring of Mind; Brook Ziporyn, Being and Ambiguity: Philosophical Experiments with Tiantai Buddhism; David Loy, Transcendence and Lack.
Instructor(s): Brook Ziporyn Terms Offered: Spring
DVPR 49904. Lacan and Religion. 100 Units.
Whereas Freud believed with the Enlightenment that science would increasingly demonstrate religion to be an illusion, Lacan saw religion as that which would save us from the increasingly loud discourse of science. From Lacan's early (Freudian) notion of the Nom-du-Père, to his later conflation of Freud and Christ (as rescuing the father), and finally to his 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 50112. Deconstruction and Religion. 100 Units.
Equivalent Course(s): THEO 50112

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

DVPR 50201. Seminar on Contemporary Critical Theory: How to think about Literature. 100 Units.
This course will examine some of the salient texts of postmodernism. Part of the question of the course will be the status and meaning of "post"-modern, post-structuralist. The course requires active and informed participation.
Instructor(s): Thomas Pavel Terms Offered: Winter
Note(s): Comp Lit core course. 2nd part of sequence.
Equivalent Course(s): CMLT 50201, RLLT 50201

DVPR 50211. Models of Philosophy/Religion as a Way of Life. 100 Units.
In the first part of this course, we will examine Stoicism as a way of life through a reading of Pierre Hadot's commentary (in French) on Epictetus' Manual, supplemented by other writings of Hadot. The second part of the course will be devoted to the topic of Judaism as a way of life, focusing on the writings of Joseph Soloveitchik. The third part of the course will consider a number of historically and theoretically heterogeneous essays that take up different aspects of our theme. Depending on the interests of the seminar participants, texts for this part of the course may include the writings of Francis of Assisi, essays by Michel Foucault, Hilary Putnam, and Wittgenstein's "Lectures on Religious Belief". (I)
Instructor(s): A. Davidson Terms Offered: Autumn
Prerequisite(s): Reading knowledge of French required. Limited enrollment; Students interested in taking for credit should attend 1st seminar before registering. Consent only.
Equivalent Course(s): PHIL 50211, CMLT 50511, HIJD 50211, FREN 40212
DVPR 51204. Readings in Madhyamaka. 100 Units.

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

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

Instructor(s): A. Davidson Terms Offered: Winter
Prerequisite(s): All students interested in enrolling in this course should send an application to jbarbaro@uchicago.edu by 12/13/2019. Applications should be no longer than one page and should include name, email address, phone number, and department or committee. Applicants should briefly describe their background and explain their interest in, and their reasons for applying to, this course.
Equivalent Course(s): PHIL 51210, FREN 41201, CMLT 51210, ITAL 41201, RLVC 51210, HIJD 51210

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 Yangmings and perhaps others, focusing on their metaphysical and ethical ideas, especially Li (sometimes translated as “principle,” or as “pattern,” or as “coherence” or as “productive compossibility”), Qi (sometimes translated as “vital force” or “material force”), ren (“benevolence,” “humaneness”), xin (“heart-mind”) and zhong (“center, the unexpressed, equilibrium”).

Instructor(s): Brook Ziporyn Terms Offered: Spring
Prerequisite(s): Some classical Chinese reading ability and some familiarity with classical Confucianism Desirable.

DVPR 51611. Reading of Saint Augustine’s The City of God as an Apology. 100 Units.

The particular characteristics and special concern of this special book, compared to the rest of Augustine’s production, can well, if not only be explained by referring the whole De Civitate Dei to the tradition of the “Apology for the Christians”, initiated by (among some few others) Justin in Rome, and rehearsed a century later by Tertullian in Africa. Bibliography -De Civitate Dei, ed. B. Dombart (either in Teubner, or in “Corpus Christianorum”-Concerning the City of God against the Pagans, trans. H. Benttenson, Penguin Books, 1972.-J.-L. Marion, In the Self’s Place. The approach of saint Augustine, trans. J.L. Kosky, Stanford University Press, 2012 (Au lieu de soi. Approche de saint Augustin, Paris, PUF, 2008)
Equivalent Course(s): THEO 51611
DVPR 51700. Yogacara. 100 Units.
This seminar, which presupposes a basic knowledge of Indian and/or Tibetan Buddhist philosophy, will consider some of the foundational texts of the Yogacara tradition of thought, with particular reference to the works of Vasubandhu. In addition to close readings of assorted primary sources, we will consider contemporary scholarly debates regarding the interpretation of Yogacara (e.e., concerning the question whether this is aptly characterized as an "idealist" school of thought).
Instructor(s): Dan Arnold Terms Offered: Spring
Prerequisite(s): Some knowledge of Sanskrit or Tibetan is preferred.
Equivalent Course(s): SALC 49006

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

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

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

DVPR 53310. Questions about the Conception of Revelation. 100 Units.
Although the concept of Revelation is widely admitted as central, most of all in the biblical tradition, it remained unexplained, if not absent, in the first centuries of Christian theology. And, its more recent establishment in dogmatics 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 agapé. 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): PHIL 53359, HIJD 53359, THEO 53359
DVPR 53360. Topics in the Philosophy of Judaism: Soloveitchik Reads the Classics. 100 Units.
Rabbi Joseph B. Soloveitchik was one of the most important philosophers of Judaism in the twentieth century. Among his many books, essays and lectures, we find a detailed engagement with the Bible, the Talmud and the fundamental works of Maimonides. This course will examine Soloveitchik’s philosophical readings and appropriation of Torah, Talmud, and both the Guide and the Mishneh Torah. A framing question of the course will be: how can one combine traditional Jewish learning and modern philosophical ideas? What can Judaism gain from philosophy? What can philosophy learn from Judaism?
Equivalent Course(s): HIJD 53360, KNOW 47002, PHIL 53360

DVPR 53900. French Jewish Thought. 100 Units.
This seminar will introduce students to the tradition of French Jewish Thought from the 1860’s through the early 2000’s with particular attention to the issues of universalism and particularism, the relationship between Judaism and French philosophy, and French-Jewish responses to major historic events during the period: the Dreyfus affair, World War II, the Algerian War, the Six-Day War and contemporary anxieties surrounding the New anti-Semitism. Some French reading knowledge is a must.
Instructor(s): Sarah Hammerschlag Terms Offered: Spring
Equivalent Course(s): 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): SCTH 40400, PHIL 54700

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

DVPR 55110. Reading Religion from a Philosophical Point of View. 100 Units.
We will examine the question of what it means to read religious texts and practices from a philosophical point of view.
Instructor(s): A. Davidson Terms Offered: Autumn
Prerequisite(s): Enrollment requires the consent of the instructor and the course is only open to advanced graduate students who are writing a thesis or preparing comprehensive exams. For more information contact the instructor.
Equivalent Course(s): PHIL 55110
DVPR 55111. Reading Religion Philosophical. 100 Units.
We will examine the question of what it means to read religious texts and practices from a philosophical point of view.
Instructor(s): A. Davidson Terms Offered: Winter
Prerequisite(s): Enrollment requires the consent of the instructor and the course is only open to advanced graduate students who are writing a thesis or preparing comprehensive exams. For more information contact the instructor.
Equivalent Course(s): PHIL 55111

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

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

PSYCHOLOGY AND SOCIOLOGY OF RELIGION COURSES
DVSR 43000. Loss And The Study Of Lives. 100 Units.
Equivalent Course(s): HCHR 43000
DVSR 70000. Advanced Study: Psychology & Sociology of Religion. 300.00 Units.
Advanced Study: Psychology & Sociology of Religion

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

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

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

RLIT 32400. Theory of Literature: The Twentieth Century. 100 Units.
This course will be a survey of 20th century literary criticism, considering the century’s most influential theories: phenomenology, hermeneutics, reception theory, Marxism, psychoanalysis, structuralism, post-structuralism, and new historicism. We will also consider some of the 19th century texts that serve as the philosophical sources for these movements as well as the political implications and movements that develop in conjunction with these theories.

RLIT 35503. Midrash and Revelation. 100 Units.
This course will focus on the presentation of the event of revelation at Sinai in midrashic sources from several periods (especially, Mekhila de-Rabbi Ishmael; Pesikta de-Rav Kahana; Exodus Rabba; Song of Songs Rabba; and Tanhuma), as well as pertinent cases in the contemporary liturgical poetry. Particular attention will be given to the types, forms and content of exegetical theology involved.
Instructor(s): Michael Fishbane Terms Offered: Autumn
Prerequisite(s): Knowledge of Hebrew desired, but English translations will be provided.
Equivalent Course(s): HIJD 35503
Equivalent Course(s): ISLM 40100, NEHC 40600, CMLT 40100
In addition to a final assignment. Among the poets commonly included in the course are Ibn Zaydun, Ibn al-Farid, selected poems from in that language. Each member of the class will be asked to present one poem guide, in language are asked to provide a guide (including text, translation, explanation of key vocabulary, etc.) for Andalus. Because none of us are proficient in the all these languages, students who are proficient a given
Bosnian, and Turkish traditions, and-for comparative and historical purposes-Hebrew poetry from medieval
as some Ottoman love lyric (at least in translation). In the past we have incorporated Urdu, Punjabi, Bangla,
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
Romantic use of ruins, and the firebombing in WWII. We will also consider the photographing of ruins,
(and/or editing.
Prerequisite(s): Undergraduate students require consent of instructor.
Instructor(s): David Levin, Saar Magal Terms Offered: Autumn
Equivalent Course(s): GRMN 38914, MUSI 28914, MUSI 38914, GRMN 28914, TAPS 28417, RLST 28914, JWSC 28914

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
poem and the commentary); and related material from contemporary liturgical poetry (Piyut).
Instructor(s): Michael Fishbane Terms Offered: Autumn
Prerequisite(s): Knowledge of Hebrew required (or consent of instructor)
Equivalent Course(s): HIJD 38607

RLIT 38914. Munich-Chicago Performance Laboratory: 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 interpret
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 Jeptha and Carissimi’s Jeptha, 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, MUSI 38914, GRMN 28914, TAPS 28417, RLST 28914, JWSC 28914

RLIT 39501. Dostoevsky. 100 Units.
Dostoevsky was an inveterate risk-taker, not only at the baccarat tables of the Grand Casino in Baden-Baden,
but in his personal life, his political activities, and his artistic endeavors. This course is intended to investigate
his two greatest wagers: on the presence of the divine in the world and on the power of artistic form to convey
and articulate this presence. Dostoevsky’s wager on form is evident even in his early, relatively conventional
texts, like The Double. It intensifies after his decade-long sojourn in Siberia, exploding in works like The Notes
from Underground, which one-and-a-half centuries later remains an aesthetic and philosophical provocation of
immense power. The majority of the course will focus on Dostoevsky’s later novels. In Crime and Punishment
Dostoevsky adapts suspense strategies to create a metaphysical thriller, while in The Demons he pairs a study
of nihilism with the deformation of the novel as a genre. Through close readings of these works we will trace
how Dostoevsky’s formal experimentation created new ways of exploring realms of existence that traditionally
belonged to philosophy and theology. The results were never comfortable or comforting; we will focus on
interpreting Dostoevsky’s metaphysical provocations.
Equivalent Course(s): REES 20013, FNDL 24612, HUMA 24800, REES 30013, RLST 28204

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

RLIT 40300. Islamic Love Poetry. 100 Units.
The focus of this course is classical Islamic love poetry, Arabic and Persian love lyric will be covered, as well
as some Ottoman love lyric (at least in translation). In the past we have incorporated Urdu, Punjabi, Bangla,
Bosnian, and Turkish traditions, and-for comparative and historical purposes-Hebrew poetry from medieval
Andalus. Because none of us are proficient in the all these languages, students who are proficient a given
language are asked to provide a guide (including text, translation, explanation of key vocabulary, etc.) for
selected poems from in that language. Each member of the class will be asked to present one poem guide, in
addition to a final assignment. Among the poets commonly included in the course are Ibn Zaydun, Ibn al-Farid,
Ibn al-‘Arabi, Rumi, Hafiz, Baba Fighani, Na’ili, Mir Dard, Bulleh Shah, and Ghalib.
Equivalent Course(s): ISLM 40100, NEHC 40600, 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 monothestic faiths share many features that invite comparison. All three deal with sacred texts that overlap in instances, and all three responded in different ways to the philosophical mysticisms inherited from Classical antiquity. While there are a number of influences, both direct and indirect, among these traditions, there are far more instances of similar structural motifs shared by the three. This course is designed to explore the history and structural dynamics of Jewish, Christian, and Islamic mysticisms through the careful reading of primary sources across the traditions. The Class will be limited to 20 students on a first-come, first-serve basis. Each student will be expected to demonstrate reading competence in the language of one of the mystical traditions (e.g., Hebrew, Arabic, Persian, Latin, or one of the Christian vernaculars).
Equivalent Course(s): HIJD 43301, CMLT 43301, ISLM 43301, HCHR 43302

RLIT 43995. Comparative Issues in Monotheistic Mystical Traditions. 100 Units.
The mysticisms of the three monothestic 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): HCHR 43995, ISLM 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 24554. Mysticism and Modernity. 100 Units.**

This course will explore the impact of medieval and early modern mysticism on modern theories of sex, gender, and sexuality. We will begin by examining some of the most highly-cited texts from the Christian mystical tradition and by paying particular attention to the significance of gender, eroticism, and embodiment in these texts. We will then explore the circulation of these texts in modern theoretical projects on sex, gender, and sexuality with particular emphasis on existentialism, psychoanalysis, and deconstruction. Why does Lacan cite Hadewijch in order to articulate his notion of feminine jouissance? Why does Beauvoir hold up Teresa of Ávila as an exemplar of existential authenticity? Why does Derrida follow Pseudo-Dionysius but not Hadewijch in his meditation on negative theology? And how might these intellectual genealogies give rise to contemporary work in queer, feminist, and queer of color critique? Ultimately, by putting premodern and modern texts into dialogue, this course will enable students not only to develop the skill of diachronic analysis but also to challenge the assumption that mysticism and theory are at all apolitical.

Instructor(s): Richard Rosengarten Terms Offered: Autumn
Equivalent Course(s): SALC 34300, DVPR 34300, RLST 26250, HREL 34300

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

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

Instructor(s): Christopher Wild Terms Offered: Spring
Equivalent Course(s): SIGN 26051, HCHR 32312, RLST 22312, GRMN 22312, MAAD 16312

**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 relation relates to truth and how literary representation complicates the relation. It will create a series of debates between schools of thought and will consider the social and political ramifications of the question as well as its strictly theoretical consequences.

**RLVC 34300. Buddhist Poetry in India. 100 Units.**

The substantial Buddhist contribution to Indian poetry is of interest for what it teaches us of both Buddhism and the broad development of Indian literature. The present course will focus upon three phases in this history, with attention to what changes of language and literary genre tell us of the transformations of Indian religious culture from the last centuries B.C.E. to about the year 1000. Readings (all in translation) will include the Thérīgāthā, 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, Āryaśūra, and Mātṛceta, and the mystical songs, in the Apabhraṇṇa language, of the Buddhist tantric saints.

Instructor(s): Matthew Kapstein Terms Offered: Spring
Prerequisite(s): Elementary background in Buddhist Studies and/or South Asian Studies is desirable
Equivalent Course(s): SALC 34300, DVPR 34300, RLST 26250, HREL 34300

**RLVC 36000. Novel Traditions: English & African-American. 100 Units.**

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

Instructor(s): Richard Rosengarten Terms Offered: Autumn
RLVC 38000. Disability Studies and the Question of Religion. 100 Units.
How are religious and secular understandings of disability different? How do religious and secular medical forms of care diverge? How are crippled bodies made functional or even sacred for a multiplicity of traditions? In contrast, how do people with disabilities challenge or problematize religious theologies of physical and spiritual wholeness? What is the connection between divine possession and madness? These opening questions are among the many that animate the Study of Religion and Disability Studies. Despite the ways in which these fields are in complement, the mainstream of Disability Studies and Crip Theory has moved away from its early and robust engagement with the question of religion (e.g. Garland-Thomson, Watts 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 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 ruin 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 40020. Religious Autobiography. 100 Units.
The decision of a person to present in written from the story of their life - and through that, what they take to be their selfhood - has spawned a literary tradition with an abiding and distinctive presence in religion. This course explores the phenomena of specifically religious autobiography as variations on the form of "confession," tracing its roots in early Christianity (Paul and Augustine), and juxtaposing these expressions with readings in a range of authors who adopt the classic articulations of "confession" to their specific selves and contexts: examples will include Jean-Jacques Rousseau's "enlightened" confession, Leo Tolstoy's "Catholicism", Frederick Douglass' "(anti) slave religion," Mahatma Gandhi’s "non-violent resistance," and Maggie Nelson’s "transition". The course will conclude by studying the adoption of the confessional mode in the graphic novel, which introduces explicitly visual representations of selfhood and carries forward the general spirit of overt non-conformity.
Instructor(s): Richard Rosengarten Terms Offered: Autumn
Equivalent Course(s): SIGN 26067, RLST 26670

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

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

RLVC 41290. Blake’s Theopoetics. 100 Units.
Study of William Blake’s unique combination of poetry-making and print-making, with special attention to its service to his theology.
Instructor(s): Richard Rosengarten Terms Offered: Winter
RLVC 41295. 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 influences. Historical developments and primary texts (in English translation) will be addressed throughout to better understand the circumstances of the acquisition of relics and the motivations guiding their veneration.  
Instructor(s): Karin Krause Terms Offered: Spring  
Equivalent Course(s): ARTH 41602, HCHR 41604  

RLVC 42100. The Enlightenment in England and America. 100 Units.  
This course explores the impact of the broad intellectual movement known as the "Enlightenment" from 1688 to 1830 as it developed in England and America -- the sources in philosophy, theology, and politics common to both, and the cross-Atlantic congress that ensued of ideas about what a wide variety of writers did not hesitate to judge to be good and bad religion. That religion was in this time frame recognized as a fact of life, and that right opinion about it was at once urgent yet far from conceding, 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, ISLM 42700, MDVL 22700  

RLVC 42910. Gender and Sexuality in South Asian Religions. 100 Units.  
From Vātsyayāna’s Kaṭaḥsaṅkṛita to debates around widow remarriage in the colonial period, the nexus of gender and sexuality fundamentally shapes religious practices and beliefs as well as the lives of women and gender non-conforming people. The central questions guiding this course are: How do South Asian religious traditions incorporate sexual practice and/or restraint into a vision of ethical life? When does one’s gender become dangerous or unethical? How do histories of imperialism interfere with and transform the study of gender and sexuality in South Asian religions? In pursuing these questions through a range of methodological approaches to the field, students will gain a deep familiarity with practices of religious asceticism, the place of erotics within religious discourse, new perspectives on queer and trans theory, emic feminisms, and sexual ethics.  
Instructor(s): Sarah Pierce Taylor Terms Offered: Winter  
Note(s): This course is open to undergraduates with the permission of the instructor.  
Equivalent Course(s): GNSE 42911, HREL 42910, SALC 42910
RLVC 44004. The Veneration of Icons in Byzantium: History/Theory/Practice. 100 Units.
In order to appreciate the pivotal religious significance icons had in Byzantium for private devotion, in the liturgy, in civic ritual, and in military campaigns, we will survey the visual evidence along with a vast array of written sources. We will explore the origins of the Christian cult of icons in the Early Byzantine period and its roots in the Greco-Roman world of paganism. Through the close analysis of icons executed over the centuries in different artistic techniques, we will examine matters of iconography, style and aesthetics. We will also have a close look at image theory, as developed by Byzantine theologians and codified in the era of Iconoclasm.
Instructor(s): Karin Krause Terms Offered: Spring
Equivalent Course(s): ARTH 44014, RLST 28704, ARTH 24014, HCHR 44004

RLVC 44123. William Blake's Theopoetics. 100 Units.
A study of William Blake's visual art and versification, and their interaction toward a theological vision that is unmistakably yet idiosyncratically Christian -- in the memorable words of at least one commentator, "a church, but a church of one".
Instructor(s): Richard Rosengarten Terms Offered: Autumn

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

RLVC 44500. Religion in European Enlightenment: Spinoza to Kant. 100 Units.
Readings in primary texts that constitute the historical phenomenon denominated “the Enlightenment”, with particular comparison of English with continental traditions, centrally Hobbes with Spinoza; Locke with Mendelssohn; and Hume with Lessing. Major themes addressed include the status of the Bible as sacred and/or historical; concepts of truth as revealed, as natural, and/or as revealed by nature; the category of the miraculous, and its relation to conceptions of providence and natural orders; and the place of religion in emerging political structures that have their basis in conceptions of citizenship and rights.
Equivalent Course(s): HIJD 44500

RLVC 45200. The Holy Land in the Middle Ages. 100 Units.
This course will examine written and visual material testifying to the medieval encounters of the Abrahamic religions in a sacred landscape where the histories of Jews, Christians, and Muslims overlap. While bearing witness to the cultural wealth and religious pluralism that characterize the Holy Land during the Middle Ages, texts and visual artifacts from the period likewise testify to religious competition, conflict, loss, and exclusion. Among the primary textual sources we will read (in English translation) are accounts by pilgrims and other travellers to the Holy Land written between the fourth and fifteenth centuries, extracts from medieval chronicles, and eye-witness accounts drawn up during the period of the Crusades. These writings illuminate how individuals of different religious backgrounds experienced sacred space and rituals performed at various holy sites. On a broader scale, they offer insight into perceptions of religious identity, superiority, and “otherness.” Last, but not least, these texts inform us about the physical appearance of sites and buildings that no longer exist or have undergone multiple refurbishments. In addition to the textual material, we will study art and architecture created in the Holy Land for different religious communities (e.g., synagogues and their richly decorated mosaic floors, sites and souvenirs of Christian pilgrimage, major works of Islamic art and architecture). The sacred sites and dynamic history of the Holy Land have of course stimulated human imagination and creativity well beyond its geographical confines as well. We will thus also study phenomena of its reception in medieval Europe as manifest, for instance, in the illumination of manuscripts, stained glass windows, architectural replicas of the Holy Sepulchre, narratives of the "Holy Grail," or notions of the "Heavenly Jerusalem."
Equivalent Course(s): HCHR 45200, ARTH 42205

RLVC 45400. Readings in Maimonides’ Guide of the Perplexed. 100 Units.
A careful study of select passages in Maimonides’ Guide of the Perplexed, focusing on the method of the work and its major philosophical-theological themes, including: divine attributes, creation vs. eternity, prophecy, the problem of evil and divine providence, law and ethics, the final aim of human existence.
Instructor(s): James Robinson Terms Offered: Winter
Equivalent Course(s): RLST 21107, ISLM 45400, HREL 45401, JWSC 21107, MDVL 25400, HIJD 45400, NEHC 40470, FNDL 24106
RLVC 45805. Journeys Real & Virtual. Travel in the Pre-modern Mediterranean. 100 Units.
This course focuses on the art of travel in the Medieval and early modern Mediterranean. From the late Middle Ages through the sixteenth century, European pilgrimage to the Holy Land constituted some of the most advanced experiments in representing travel, describing foreign cities, and mapping out territories. Travel accounts represent the core material around which this course is structured along with images and maps in other contexts that such experiments influenced. Course material will span the fields of religion, art, literary, and urban history, encompassing historical geography, cartography, and cultural history. Students will engage directly with the verbal and visual modes that characterize the documentary legacy of mental and physical travel in order to come to terms with the different regimes of knowledge they construct as well as the cognitive demands they place on their audience. Through a comparison of techniques, students will explore the ways in which texts, images, and maps sought to understand human interaction, visualize geographical context, locate history, and make sense of the world beyond their drama of their local experience.
Instructor(s): Niall Atkinson and Karin Krause Terms Offered: Spring
Prerequisite(s): Consent required: Please email Prof. Atkinson or Prof. Krause for request form.
Equivalent Course(s): CDIN 45085, NEHC 30585, HIST 60705, HCHR 45805, RLLT 33020, ARTH 40585

RLVC 46300. The Tragic Sense of Life. 100 Units.
This course covers literature and films that describe the way in which people from different ages conceived of life as tragic. Besides the classic tragedies of ancient Greece and Shakespeare, we will also look at the writings of more modern writers such as Delboe, Camus, and several films by Eastwood and Igmar Bergman.

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

RLVC 47100. History of Criticism: Plato to Hume. 100 Units.
The first of a two-course sequence that offers a survey of major historical moments in the theory of interpretation. Major themes discussed will be: imitation, representation, style, rhetoric, the sublime, the literal and the allegorical modes (and their relation), translation, the emergence of “vernacular” language, the exotic and the esoteric, the genre of commentary, the politics of a sacred text, and the category of taste. Required of Ph.D. students taking the RLVC 1 exam.
Instructor(s): R. Rosengarten Terms Offered: Winter

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

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

RLVC 48610. Jewish Sufism. 100 Units.
During the Middle Ages the Jews in the Muslim world developed a robust synthesis of Jewish Spirituality and Islamic Sufism. Even those who did not subscribe to a Sufi pietistic Judaism nevertheless introduced Sufi language and ideas into their Jewish thought. This course will introduce several important figures in this Jewish Sufi movement, from Bahya ibn Paquda in 11th-century Spain to Maimonides and his descendants in 12th/14th century Egypt. There will be a section for Arabists to read Bahya's "Duties of the Hearts" in Arabic, and a section for Hebraists to read the twelfth-century Hebrew translation of it.
Instructor(s): James T. Robinson Terms Offered: Winter
Equivalent Course(s): MDVL 28610, RLST 28611, ISLM 48610, HIJD 48610
RLVC 50010. Writing Religion. 100 Units.
This will be a course about the craft of scholarly writing. It will consider the conventions and conflicts of writing in a field as interdisciplinary as the study of religion and will explore the opportunities for creativity, voice and style within its various forms through reading and writing. We will work on everything from the sentence to the structuring of book-length manuscripts. The class will be organized to accommodate analysis, discussion and workshop and the final assignment will be the revision of a seminar paper into an essay suitable for publication. The course is geared primarily for PhD students and should be particularly useful to those in the dissertation writing phase.
Instructor(s): A. Davidson 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, CMLT 50204, CDIN 50204, SALC 50204, HREL 50204, ARTH 40204

RLVC 51000. Narrative in Crip and Queer Studies. 100 Units.
This course focuses on Crip and Queer theories of time as ways to get at varied understandings of temporality that destabilize the wobbly formation of “normal” and produce non-linear forms of life as narratable. By focusing on narrative unfolding, circling back, slowing down, and the precarity of the future, the course proceeds by putting two distinct strands of Queer and Crip Theory in conversation. We begin with what theorists have conceptualized as a distinct queer temporality (e.g. Halberstam, Freeman) alongside its complement, crip time (McRuer). We then turn to questions about queer futurity alongside critiques within Crip Theory that fully embrace the future as a way of embracing the present. Following these two strands, we see the productive dynamism and the tension between crip and queer temporalities in envisioning non-normative, non-heterosexual life.
Instructor(s): Sarah Pierce Taylor Terms Offered: Spring
Equivalent Course(s): ENGL 51023, GNSE 51000

RLVC 51210. Literature of the Shoah, Philosophy in the Shoah. 100 Units.
This seminar will focus on three authors—Charlotte Delbo, Primo Levi, and Zalman Gradowski—each of whom wrote a literary masterpiece about their experiences in Auschwitz. All of their works also raise profound philosophical questions. Delbo, a member of the French Resistance, was deported to Auschwitz and wrote a truly remarkable trilogy, Auschwitz and After, that makes use of a variety of literary genres. Levi, deported as a Jew, wrote two classic prose works, If This is a Man and The Drowned and the Saved. Gradowski, the least well known of these authors, was assigned to the Sonderkommando in Auschwitz. Before being murdered, he wrote two extraordinary manuscripts and buried them under the ashes of Birkenau, where they were discovered after the war. Delbo and Levi both exist in English translation. However, there is not yet a complete translation of Gradowski into English. (His manuscripts were written in Yiddish). We will read the superb French translation of his manuscripts, which is accompanied by an important critical apparatus. Reading knowledge of French is therefore a prerequisite for this course. A central concern of this seminar will be the relation between literary expression and philosophical insight. We will also take up the question of how the Shoah can be represented and what philosophy can say about it. Finally, we will consider writing as a form of ethical and political resistance. We will read these works from several perspectives.
Instructor(s): A. Davidson Terms Offered: Winter
Prerequisite(s): All students interested in enrolling in this course should send an application to jbarbaro@uchicago.edu by 12/13/2019. Applications should be no longer than one page and should include name, email address, phone number, and department or committee. Applicants should briefly describe their background and explain their interest in, and their reasons for applying to, this course.
Equivalent Course(s): PHIL 51210, FREN 41201, CMLT 51210, DVPR 51210, ITAL 41201, HIJD 51210
RLVC 53900. French Jewish Thought. 100 Units.
This seminar will introduce students to the tradition of French Jewish Thought from the 1860’s through the early 2000’s with particular attention to the issues of universalism and particularism, the relationship between Judaism and French philosophy, and French-Jewish responses to major historic events during the period: the Dreyfus affair, World War II, the Algerian War, the Six-Day War and contemporary anxieties surrounding the New anti-Semitism. Some French reading knowledge is a must.
Instructor(s): Sarah Hammerschlag Terms Offered: Spring
Equivalent Course(s): HIJD 33906, DVPR 53900

RLVC 56400. Love Poetry, Mysticism, and Translation. 100 Units.
We will read intensively examples of love poetry from several traditions, one of which will be Arabic, the others of which will be determined by the participants in the seminar. We will discuss the core question of how and why a love poem may be considered a mystical love poem, and controversies over mystical verses non-mystical interpretations of such poems, and the role of mystical commentaries on love poems (such a commentaries on the Song of Songs or John of the Cross and Ibn `Arabi’s commentaries on their own love poems). The class will contact a practical component as well, wherein each participant will compare various translations of a certain small choice of poems and will actively engage in producing his or her own translation of the same poems. Each participant working in a particular language will be the “guide” to the rest of us for that language and will help introduce the poetic tradition to the rest of us. The instructor will fulfill that role in the case of Arabic love poems. A participant versed in Persian, for example, might then fulfill that role to introduce poems by Rumi, Hafiz, Saeb, or Bedil (to mention just four possible examples), and so on with other traditions.
Instructor(s): Michael Sells Terms Offered: Spring
Equivalent Course(s): ISLM 56400

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

RELIGIOUS ETHICS COURSES

RETH 30100. Minor Classics in Ethics. 000 Units.
This is an informal, non-credit reading group of RETH Faculty and all students interested in religious ethics to discuss minor classics in contemporary ethics, philosophy, and theology. Discussions address a pre-circulated article for each meeting. Selected articles have revitalized forgotten themes or have launched new problems for moral philosophy and religious ethics. The 2016-17 academic year marks the second of a two-year reading cycle. No background is required.
Instructor(s): Richard B. Miller Terms Offered: Autumn Spring Winter 2016-17
Note(s): No Credit - DO NOT REGISTER FOR THIS COURSE Please send email contact information to Professor Richard Miller (rbm1@uchicago.edu) to gain access to the Google Drive, which posts the reading list and the readings in PDF.

RETH 30404. Introduction to Philosophical Ethics. 100 Units.

RETH 30600. Bioethics. 100 Units.
This lecture course will introduce you to the field of Bioethics. We will use a case-based method to study how different philosophical and theological traditions describe and defend differences in moral choices in contemporary bioethics. This class is based on the understanding that case narratives serve as the motivation for the discipline of bioethics and that complex ethical issues are best considered by a careful examination of the competing theories as they work themselves out in specific cases. We will examine both classic cases that have shaped our understanding of the field of bioethics and cases that are newly emerging, including the case of research done at Northwestern University. Through these cases, we will ask how religious traditions both collide and cohere over such topics as embryo research, health care reform, terminal illness, issues in epidemics and public health, and our central research question, synthetic biology research. This class will also explore how the discipline of bioethics has emerged to reflect upon such dilemmas, with particular attention to the role that theology philosophy, law, public health, and religious studies have played in such reflection. We will look at both how the practice of different disciplines has shaped the field of bioethics and in particular at how different theological and philosophical claims, methodology, and praxis have continued to shape and inflect bioethics.
Instructor(s): Laurie Zoloth Terms Offered: Spring
Equivalent Course(s): HLTH 24103, SIGN 26069, RLST 24103

RETH 30702. Introduction to Environmental Ethics. 100 Units.
This course will examine answers to four questions that have been foundational to religious environmental ethics: Are religious traditions responsible for environmental crises? To what degree can religions address environmental crises? Does the natural world have intrinsic value in addition to instrumental value to humans? What point of view (anthropocentrism, biocentrism, theocentrism) should ground an environmental ethic?
Instructor(s): Staff Terms Offered: Spring
Prerequisite(s): Undergraduates can enroll with permission of instructor.
RETH 30802. Contemporary Religious Ethics I. 100 Units.
This is the first quarter of a two-quarter sequence surveying the rise and development of contemporary religious ethics. The course will examine pioneering work that established a new style of scholarship and ethical argumentation during the “quiet revolution” when Religious Studies departments gained an institutional footing in many North American colleges and universities in the 1950s and 60s. This quarter’s readings developed in the wake of that revolution and addressed various moral controversies that arose in the cultural and intellectual ferment of the 1970s and 80s. We will also be asking meta-disciplinary questions about the shape, contours, and directions of religious ethics. The course presupposes no prior work in ethics, but prior work in moral philosophy, theology, or religious studies is recommended.
Instructor(s): Richard Miller Terms Offered: Autumn

RETH 30803. Contemporary Religious Ethics II. 100 Units.
This is the second quarter of a two-quarter sequence surveying the rise and development of religious ethics. The course examines pioneering work that established a new style of scholarship and ethical argumentation during the “quiet revolution” when Religious Studies departments gained an institutional footing in many North American colleges and universities, starting in the 1950s and continuing through the 1960s. Readings explore ethical resources within specific religious traditions, methodological proposals for carrying out work in religious ethics, and new paradigms in the humanities and social sciences that have catalyzed work in religious ethics. Taking RETH 30802 is not required to enroll in this course.
Instructor(s): Richard Miller Terms Offered: Winter
Note(s): Students may enroll in either or both quarters. Doctoral students in the RETH area are encouraged to enroll in both quarters.
Equivalent Course(s): RLST 21407

RETH 31100. History of Theological Ethics I. 100 Units.
This is the first part of a two-part history. It is conducted through the study of basic, classic texts. The course moves from the philosophical ethics of the Greek and Roman worlds through strands of Hebrew scripture, the origins of the Christian movement, the end of the Roman age to the emergence of Islam, and, finally, Christian and Jewish scholastic and mystical thought in the Western middle ages. While the golden thread of the history is the origin and differentiation of Christian moral thinking, this is set within with the complexity of traditions (Hellenistic philosophical, Jewish, Islamic) that intersect and often collide throughout these formative century in Western thought. The course proceeds by lectures and discussion. Most readings are in translation. There will be a final examination. No previous work in theology, philosophy, or ethics is required but it is suggested.
Equivalent Course(s): RLST 21407

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 with the complexity of traditions that intersect and often collide through centuries in Western thought. The course proceeds by lectures and discussion. Most readings are in translation. There will be a final examination. No previous work in theology, philosophy, or ethics is required but it is suggested.
Equivalent Course(s): THEO 31200

RETH 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 Maclntyre, Cornel West, Sandra Lee Bartky and others.
Instructor(s): Sarah Fredericks Terms Offered: Autumn

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

RETH 34799. Same-Sex Sexuality: History, Philosophy, and Law. 100 Units.
This new course examines two important historical periods in Western thought during which same-sex conduct and attraction were extensively debated, both politically and philosophically: ancient Greece and Rome, and Victorian and post-Victorian Britain. We will examine the evidence for ancient Greek and Roman attitudes and practices and the normative arguments of the philosophers, especially Plato and the Greek Stoics. Then we leap forward to Victorian Britain, where a newly honest reading of the Greek evidence provided gay men with a rallying point against Christian laws (female same-sex acts were never illegal in Britain), and philosopher Jeremy Bentham provided eloquent arguments for the decriminalization of same-sex acts (fully published only in 2013). We then pause to study a literature that questions whether sexual orientation is a timeless category or a cultural artifact, and a related debate about alleged biological accounts of same-sex desire. Then we move on to the Wolfenden Commission Report of 1957 that recommended the decriminalization of same-sex acts in Britain (with the case of Alan Turing as a central example of what troubled the reformers), along with the related legal-philosophical debate between H. L. A. Hart and Lord Devlin debate (and its roots in the earlier debate about liberty between J. S. Mill and Fitzjames Stephen).
Instructor(s): M. Nussbaum Terms Offered: Spring
Prerequisite(s): Undergraduates may enroll only with the permission of the instructor. Graduate students (Ph.D. and MA) do not need permission. Assessment is by an 8 hour take home final exam, although Ph.D. students and law students may select a paper option.
Equivalent Course(s): PHIL 24799, PHIL 34799, CLAS 34719, PLSC 24799, GNSE 34799, GNSE 24799, PLSC 34799, CLCV 24719

RETH 35818. Stoic Ethics Through Roman Eyes. 100 Units.
The major ideas of the Stoic school about virtue, appropriate action, emotion, and how to live in harmony with the rational structure of the universe are preserved in Greek only in fragmentary texts and incomplete summaries. But the Roman philosophers give us much more, and we will study closely a group of key texts from Cicero and Seneca, including Cicero’s De Finibus book III, his Tusculan Disputations book IV, a group of Seneca’s letters, and, finally, a short extract from Cicero’s De Officiis, to get a sense of Stoic political thought. For fun we will also read a few letters of Cicero’s where he makes it clear that he is unable to follow the Stoics in the crises of his own life. We will try to understand why Stoicism had such deep and wide influence at Rome, influencing statesmen, poets, and many others, and becoming so to speak the religion of the Roman world. (A)
Instructor(s): M. Nussbaum Terms Offered: Winter
Prerequisite(s): Ability to read the material in Latin at a sufficiently high level, usually about two-three years at the college level. Assignment will usually be about 8 Oxford Classical Text pages per week, and in-class translation will be the norm.
Equivalent Course(s): PHIL 35818, CLCV 25818, PLSC 35818, PHIL 25818, CLAS 35818, PLSC 25818

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

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

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

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

RETH 42603. Environmental Justice and Eco-Justice. 100 Units.
Environmental Justice and Eco-Justice developed as largely separate subjects of study. Environmental Justice focuses on the injustices that minority groups, particularly people of color and the poor experience, in their environments and aims to combat such injustices. Eco-Justice, on the other hand, aims to extend theories and practices of justice to nonhumans, whether particular biota, species, ecosystems, or inorganic entities. Recently, scholars have begun to integrate the two more explicitly. This class will study each body of literature separately and together, seeking to understand how concern for humans and nonhumans may be in conflict, may be complementary, or may be necessarily intertwined.
Instructor(s): S. Fredericks Terms Offered: Winter

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

RETH 42902. Rights and Justice. 100 Units.
This course will examine contemporary theories of rights and justice, focusing on racial justice, post-colonialism, global poverty, animal rights, gender justice, justice across cultures, environmental justice, and the human rights regime. The assigned readings theorize about and apply justice and rights to social problems that lie within but often outside the bounds of the nation-state, or to subjects that are not understood according to the category state citizenship. Readings generally aim to expand the scope of moral concern to include neglected or vulnerable human populations, animals, and the environment. Prior work in ethics, philosophy, or political theory is welcome but not required.
Instructor(s): Richard Miller Terms Offered: Winter
Prerequisite(s): Students wishing to enroll are to petition Professor Miller (rbm1@uchicago.edu), describing their academic background and stating their reasons for wishing to enroll in the seminar by December 15.

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

RETH 43900. Religion and Democracy. 100 Units.
This seminar critically examines theories of democracy, democratic rights, and democratic virtues, focusing on the proper and improper place of religious discourse and practice in democratic public life and culture. Power, sovereignty, liberty, authority, public reason, political obligation, and religion are among the concepts to be interrogated.
Instructor(s): Richard Miller Terms Offered: Winter
Prerequisite(s): Prior work in theology, philosophy, political theory, or religious ethics recommended but not required.
RETH 44802. Contemporary Political and Social Ethics. 100 Units.
This seminar will focus on the work of John Rawls and critical engagements with Rawls in the 1980s and 1990s by Michael Sandel, Michael Walzer, Susan Moller Okin, Richard Rorty, Seyla Benhabib, and Will Kymlicka. Topics include theories of distributive justice, gender equality, cultural rights, religion and politics, and, more generally, the relation between the right and the good in political thought. The course will provide helpful background for future coursework in RETH in Winter 2018 (Religion and Democracy) and Autumn 2018 (Rights and Justice).
Instructor(s): Richard Miller Terms Offered: Winter
Prerequisite(s): Prior work in philosophy or political theory recommended but not required.

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

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

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

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

RETH 45502. Religion and the Political Order. 100 Units.
This is a seminar on religion and political order, drawing on Western theological and philosophical thinkers from Aristotle to Wollstonecraft. Focal topics include religious and political authority, the ends of politics, political rationality, obedience and freedom, liberty and equality, and moral sources in nature or convention. Special attention will be paid to the role of religion in the political theories under review along with the norms and ideas that are used to conceptualize religion or to distinguish between religions in political life.
Instructor(s): Richard Miller Terms Offered: Autumn

RETH 46502. Comparative Religious Environmental Ethics. 100 Units.
Environmental issues have been studied by religious ethicists of many long-established religious traditions as well as emerging nature religions. While common themes often emerge in terms of the ethical ideas used (justice, responsibility) or the subjects studied (species extinction, population, water, food, climate change, etc.), religious ethicists draw on a wide range of ethical methods, theories, and sources of authority to develop their environmental ethics. To illustrate this diversity we will explore several ethical methods as applied to environmental ethics. These approaches may include the use of the Bible, Church teachings, virtue ethics, and natural law theory in Eastern Orthodox, Roman Catholic, and Protestant environmental ethics; how the Islamic legal tradition can be applied to environmental issues; the use of prayer, meditation, and ethical analysis in Buddhist environmental ethics; the ethics of the nature religion of deep ecology; and/or the quest for a global environmental ethic as expressed in the Earth Charter initiative.
Instructor(s): Sarah Fredericks Terms Offered: Spring
RETH 47750. Virtue Ethics. 100 Units.
Virtue ethics, one of the major types of normative ethics, involves a study of virtues, character, and the formation of such character. This course will examine some of the major contributions to the tradition of virtue ethics (e.g. Aristotle, Aquinas), the late twentieth-century revival of virtue ethics (e.g. Maclntyre, comparative studies of virtue across religious and philosophical traditions), and its flourishing in environmental ethics.
Instructor(s): Sarah Fredericks Terms Offered: Spring

RETH 50250. Greek Tragedy and Philosophy. 100 Units.
Ancient Greek tragedy has been of continuous interest to philosophers, whether they love it or hate it. But they do not agree about what it is and does, or about what insights it offers. This seminar will study the tragic festivals and a select number of tragedies, also consulting some modern studies of ancient tragedy. Then we shall turn to philosophical accounts of the tragic genre, including Plato, Aristotle, the Greek and Roman Stoics, Seneca, Lessing, Schlegel, Hegel, Schopenhauer, Nietzsche, Iris Murdoch, and Bernard Williams. If we have time we will include some study of ancient Greek comedy and its philosophical significance.
Instructor(s): M. Nussbaum Terms Offered: Autumn
Prerequisite(s): Admission by permission of the instructor. Permission must be sought in writing by September 15. An undergraduate major in philosophy or some equivalent solid philosophy preparation, OR a solid grounding in Classics, including language training. In other words, those who qualify on the basis of philosophical background do not have to know ancient Greek, but someone without such preparation may be admitted on the basis of knowledge of Greek and other Classics training of the sort typical of our Ph.D. students in Classics. An extra section will be held for those who can read some of the materials in Greek.
Equivalent Course(s): PHIL 50250

RETH 50325. Public Morality and Legal Conservatism. 100 Units.
This seminar will study the philosophical background of contemporary legal arguments alluding to the idea of “public morality,” in thinkers including Edmund Burke, James Fitzjames Stephen, and Patrick Devlin, and the criticisms of such arguments in thinkers including Jeremy Bentham, John Stuart Mill, and Herbert Hart. We will then study legal arguments on a range of topics, including drugs and alcohol, gambling, nudity, pornography and obscenity, non-standard sex, and marriage.
Equivalent Course(s): PHIL 50325, GNSE 50325, PLSC 50325

RETH 50800. God And Morality. 100 Units.
This research seminar examines a fundamental question in Religious Ethics and Theology, namely, what is the relation, if any, between claims about the Divine and the human moral good. Classical and contemporary thinkers will be explored.
Instructor(s): William Schweiker Terms Offered: Autumn
Equivalent Course(s): THEO 50800

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

RETH 51204. Sustainability. 100 Units.

RETH 51301. Workshop: Law and Philosophy. 50 Units.
Substantial Writing Requirement. The theme for 2019-20 is "Migration and Citizenship." This is a seminar/workshop many of whose participants are faculty from various related disciplines. It admits approximately ten students. Its aim is to study, each year, a topic that arises in both philosophy and the law and to ask how bringing the two fields together may yield mutual illumination. Most sessions are led by visiting speakers, from either outside institutions or our own faculty, who circulate their papers in advance. The session consists of a brief introduction by the speaker, followed by initial questioning by the two faculty coordinators, followed by general discussion, in which students are given priority. Several sessions involve students only, and are led by the instructors. Students write a 20-25 page seminar paper at the end of the year. The course satisfies the Law School Writing Requirement.
Instructor(s): D. Guillery; M. Nussbaum Terms Offered: Autumn Spring Winter
Prerequisite(s): Students are admitted by permission of the two instructors. They should submit a c.v. and a statement (reasons for interest in the course, relevant background in law and/or philosophy) to the instructors by e-mail by September 20. Ph.D. students in Philosophy and Political Theory and law students do not need permission.
Note(s): Students must enroll for all three quarters to receive credit.
Equivalent Course(s): PLSC 51512, PHIL 51200, GNSE 50101, HMRT 51301
RETH 51516. Henry Sidgwick. 100 Units.
The most philosophically explicit and rigorous of the British Utilitarians, Henry Sidgwick made important contributions to normative ethics, political philosophy, and metaethics. His work also has important implication for law. His great work The Methods of Ethics, which will be the primary focus of this seminar, has been greatly admired even by those who deeply disagree with it - for example John Rawls, for whom Sidgwick was important both as a source and as a foil, and Bernard Williams, who wrote about him with particular hostility. Sidgwick provides the best defense of Utilitarianism we have, allowing us to see what it really looks like as a normative ethical and social theory. Sidgwick was also a practical philosopher and activist, writing on many topics, but especially on women's higher education, which he did much to pioneer at Cambridge University, founding Newnham College with his wife Eleanor. A rationalist who helped to found the Society for Psychical Research, an ardent feminist who defended the ostracism of the "fallen woman," a closeted gay man who attempted to justify the proscriptions of Victorian morality, Sidgwick is a philosopher full of deep tensions and fascinating contradictions, which work their way into his arguments. So we will also read the work In the context of Sidgwick's contorted relationship with his era. (I) (IV)
Instructor(s): M. Nussbaum Terms Offered: Autumn
Prerequisite(s): An undergraduate major in philosophy or some equivalent solid philosophy preparation. This is a 500 level course. Ph.D. students in Philosophy and Political Theory may enroll without permission.
Note(s): Admission by permission of the instructor. Permission must be sought in writing by September 15.
Equivalent Course(s): PHIL 51516, PLSC 51516

RETH 51802. Climate Change Ethics. 100 Units.
Anthropogenic climate change is the largest challenge facing human civilization. Its physical and temporal scale and unprecedented complexity at minimum require extensions of existing ethical systems, if not new ethical tools. This course will begin by examining natural and social-scientific studies of climate change and its current and predicted effects (e.g. the reports of the Intergovernmental Panel on Climate Change and the Stern Review). Most of the course will examine how religious and philosophical ethical systems respond to the vast temporal and spatial scales of climate change and its inherent uncertainties. For instance, common principles of environmental ethics such as justice and responsibility are often reimagined in climate ethics. We will also explore the degree to which the assumptions of many modern Western ethical systems including linear causality, an emphasis on individuals, and purely rational decision-making foster or inhibit climate ethics. In the course, we will take a comparative approach to environmental ethics, examining perspectives from secular Western philosophy, Christianity (Catholic and Protestant), Buddhist, and Islamic thought.
Instructor(s): Sarah Fredericks

RETH 52104. Augustine, Kierkegaard, and the Problem of Love. 100 Units.
This advanced seminar will examine how Augustine and Kierkegaard theorized about the virtues and obligations of love, focusing on their respective theologies, moral psychologies, and normative accounts of interpersonal relationships. We will also examine how their ideas about love served as a basis for their political and cultural criticism. To sharpen our analyses of the primary sources, we will read influential receptions and interpretations of their works by Hannah Arendt and M. Jaime Ferreira.
Instructor(s): Richard Miller Terms Offered: Autumn
Prerequisite(s): Background in Philosophy or Theology recommended but not required.

RETH 52990. Good and Evil: Reading Levinas and Arendt. 100 Units.
Our goal is to reflect on a puzzle: why do humans choose to be good or evil? Note how the shape of the question is complex and self-reflective, assuming that moral action is a choice. But is it? How do we understand the human capacity for good and for evil? What is meant by these categories? This seminar will respond to the complexities of this question by reading the work of two master Jewish philosophers, Emmanuel Levinas and Hannah Arendt. They share a certain history and a fascination with the question: both were gifted students and favorites of Martin Heidegger, the German philosopher who joined the Nazi Party promptly and enthusiastically. Both narrowly escaped from the Holocaust (Shoah.) Both then turned their research toward the problem of human relationally, duty, judgment and moral action. Both produced a large body of dense, intricate moral theory that has come to define post-modern Jewish thought. We will read their works slowly, using the manner of classic text study that characterizes the classic study of tradition texts in Jewish religious life. The first 5 sessions will focus on Levinas, reading Otherwise Than Being, considered by many to be his masterpiece, and a selection of his philosophical essays. The next 5 sessions will focus on Arendt’s Responsibility and Judgment and The Origins of Totalitarianism Both texts respond to our puzzle of moral agency, responsibility and moral action.
Instructor(s): Laurie Zoloth Terms Offered: Autumn
Prerequisite(s): Undergraduates may enroll with permission, and must have taken a course in modern philosophy.
Equivalent Course(s): RLST 23606
RETH 53219. Justice in an Unjust World: Theories of Justice. 100 Units.
Classic theories of justice suggest an essential situation of scarcity and a modality and a justification for
distribution of social goods. Yet each theory also assumes a particular ontology and a relationship to some larger
order, a social contract with others; a covenant with an heteronomous law giver, sacred, or historical, or some
internalized structure. The self who is situated in a world of scarcity is thus variously portrayed as 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
infect bioethics. We will examine the issue of epistemic stance, of truth claims, and of how normative policies
are created amid serious controversy. We will explore the nature of the relationship between religion and
public policy and study how religious traditions and moral philosophy shape our view of issues as "bioethics
controversies" in the first place.
Instructor(s): Laurie Zoloth Terms Offered: Spring

RETH 53510. Augustine, Kierkegaard, and the Problem of Love. 100 Units.
This advanced seminar will examine how Augustine and Kierkegaard theorized about the virtues and
obligations of love, focusing on their respective theologies, moral psychologies, and normative accounts of
interpersonal relationships. We will also examine how their ideas about love served as a basis for their political
and cultural criticism. To sharpen our analyses of the primary sources, we will read influential receptions and
interpretations of their works by Hannah Arendt and M. Jaime Ferreira.
Instructor(s): Richard Miller Terms Offered: Winter

RETH 54900. Reformation Ethics: Freedom and Justification. 100 Units.
This is an advanced seminar for students in theology and ethics. Given the worldwide celebration this year of the
500th anniversary of the Protestant Reformation, this seminar will explore seminal texts by Martin Luther, John
Calvin, and Menno Simons as well as their critics, Catholic and contemporary. The seminar will proceed through
close reading of texts and discussion. Reading knowledge of German and/or French helpful but not required.
Each seminar participant will lead a session of the seminar and write a seminar paper.
Instructor(s): William Schweiker Terms Offered: Autumn
Prerequisite(s): Previous doctoral work in theology or ethics required.
RETH 55818. Hellenistic Ethics. 100 Units.
The three leading schools of the Hellenistic era (starting in Greece in the late fourth century B. C. E. and extending through the second century C. E. in Rome) - Epicureans, Skeptics, and Stoics - produced philosophical work of lasting value, frequently neglected because of the fragmentary nature of the Greek evidence and people's (unjustified) contempt for Roman philosophy. We will study in a detailed and philosophically careful way the major ethical arguments of all three schools. Topics to be addressed include: the nature and role of pleasure; the role of the fear of death in human life; other sources of disturbance (such as having definite ethical beliefs?); the nature of the emotions and their role in a moral life; the nature of appropriate action; the meaning of the injunction to "live in accordance with nature". If time permits we will say something about Stoic political philosophy and its idea of global duty. Major sources (read in English) will include the three surviving letters of Epicurus and other fragments; the skeptical writings of Sextus Empiricus; the presentation of Stoic ideas in the Greek biographer Diogenes Laertius and the Roman philosophers Cicero and Seneca. (IV)
Instructor(s): M. Nussbaum Terms Offered: Autumn Prerequisite(s): Admission by permission of the instructor. Permission must be sought in writing by September 15. An undergraduate in philosophy or some equivalent solid philosophy preparation, plus my permission. This is a 500 level course. Ph.D. students in Philosophy, Classics, and Political Theory may enroll without permission.
Note(s): This course complements the Latin course on Stoic Ethics in the Winter quarter, and many will enjoy doing both.
Equivalent Course(s): PLSC 55818, PHIL 55818, CLAS 45818

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

SPECIAL COURSES IN DIVINITY COURSES

DVSC 30400. Introduction to the Study of Religion. 100 Units.
This course examines the influence of Karl Marx and Marxist thought on the study of religion. As an introduction to religion, it does not provide a comprehensive survey of concepts or methodologies in religious studies and current scholarship on religious traditions. Rather, we will focus on how one foundational thinker inaugurated a wide range of intellectual debates and moral critiques that have since shaped approaches to the study of religion. Over ten weeks, we will take up various strands of Marx's theory and method to consider key themes in religious thought and practice across disciplines, periods and geographic regions. These themes address core questions such as: "what is a human and what is a subject?"; "what is at stake in interpreting a sacred text?"; "what is a global religion?", and; "what is heteropatriarchy and what does ritual have to do with it?"
Instructor(s): Angie Heo Terms Offered: Autumn Prerequisite(s): All MA and AMRS students are required to take this course. MDiv students are required to take this course or Classical Theories of Religion (HREL 32900). This class is one of the Divinity School's courses that requires a quality grade. Students must earn a B- or above to fulfill the requirement.

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

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

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

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

DVSC 50300. Research: Divinity. 100 Units.

DVSC 51000. Theories and Methods in the Study of Religion. 100 Units.
This course is required for all first-year doctoral students in the Divinity School. It is meant to introduce basic issues in theory and method in the contemporary study of religion in the academy, with special focus on the range of approaches and disciplines represented in the field. Instructor(s): Willemien Otten and Dwight Hopkins Terms Offered: Winter Note(s): Open to first year PhD students in Divinity.
DVSC 59900. Thesis Work: Divinity. 100 Units.
Thesis research for working on their PhD
Terms Offered: Autumn, Spring, Winter
Prerequisite(s): Petition signed by instructor; enter section number from faculty list.

DVSC 60000. Arts of Teaching. 000 Units.
DVSC 60005. Divinity School Introductory Arts of Teaching. 000 Units.
DVSC 60010. Dean's Seminar. 000 Units.
DVSC 60020. Craft of Teaching Elective. 000 Units.
DVSC 60030. Teaching@Chicago. 000 Units.
DVSC 60040. Divinity School Advanced Arts of Teaching. 000 Units.
DVSC 70000. Advanced Study: Divinity. 300.00 Units.
Advanced Study: Divinity
Terms Offered: Autumn, Spring, Winter
Prerequisite(s): Petition signed by instructor; enter section number from faculty list.
Note(s): Petition signed by instructor; enter section number from faculty list.

THEOLOGY COURSES
THEO 30200. History of Christian Thought II. 100 Units.
For course description contact Divinity.
Equivalent Course(s): 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): HIJD 30402, JWSC 21402, RLIT 30402

THEO 30700. History of Christian Thought V: Modern Religious Thought. 100 Units.
This course traces the history of modern religious thought from Kant, Schleiermacher, and Hegel through Feuerbach, Kierkegaard, Troeltsch, and Barth.
Instructor(s): Kevin Hector Terms Offered: Spring
Equivalent Course(s): HCHR 30900

THEO 31100. History of Theological Ethics I. 100 Units.
This is the first part of a two-part history. It is conducted through the study of basic, classic texts. The course moves from the philosophical ethics of the Greek and Roman worlds through strands of Hebrew scripture, the origins of the Christian movement, the end of the Roman age to the emergence of Islam, and, finally, Christian and Jewish scholastic and mystical thought in the Western middle ages. While the golden thread of the history is the origin and differentiation of Christian moral thinking, this is set within with the complexity of traditions (Hellenistic philosophical, Jewish, Islamic) that intersect and often collide throughout these formative century in Western thought. The course proceeds by lectures and discussion. Most readings are in translation. There will be a final examination. No previous work in theology, philosophy, or ethics is required but it is suggested.
Equivalent Course(s): RETH 31100
THEO 31101. History of Religious and Theological Ethics I. 100 Units.
This is the first part of a two-part history. It is conducted through the study of basic, classic texts. The course moves from the philosophical ethics of the Greek and Roman worlds through strands of Hebrew scripture, the origins of the Christian movement, the end of the Roman age to the emergence of Islam, and, finally, Christian and Jewish scholastic and mystical thought in the Western middle ages. While the golden thread of the history is the origin and differentiation of Christian moral thinking, this is set within the complexity of traditions (Hellenistic philosophical, Jewish, Islamic) that intersect and often collide throughout these formative century in Western thought. The course proceeds by lectures and discussion. Most readings are in translation. There will be a final examination. No previous work in theology, philosophy, or ethics is required but it is suggested.
Instructor(s): William Schweiker Terms Offered: Autumn
Equivalent Course(s): RETH 31101

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

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

THEO 31600. Introduction to Theology. 100 Units.
This course will consider a handful of theologies from a variety of religious traditions, paying special attention to the would-be practical wisdom exhibited in each.
Instructor(s): Kevin Hector Terms Offered: Spring

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

THEO 33812. Descartes on the Self and God, and His Opponents. 100 Units.
On the basis of Meditations on First Philosophy, with Objections and Replies, one will study how Descartes's positions were understood both by his contemporaries (Hobbes, Pascal, etc.) as well as by later philosophers (Spinoza, Kant, Nietzsche, Husserl, Heidegger, 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): 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 35350. Cultivation of Character in Jewish Moral/Spiritual Literature. 100 Units.
This course will survey classical texts and practices in Jewish religious literature from antiquity to the modern period. Selections will include key portions from: Book of Proverbs; Ethics of the Fathers; Fathers According to Rabbi Nathan; Derech Eretz; Maimonides’ ‘Eight Chapters’; Bachya ben Asher’s moral proems; Asher ben Yechiel’s ‘Orchot Hayyim’; Moshe Cordovero’s ‘Tomer Devorah’; Jewish Ethical Wills (diverse periods); Tracts of Spiritual Practices (Safed and modern Hasidism); Moshe Hayyim Luzatto, ‘Mesilat Yesharim’. Contemporary literature on moral and spiritual self-formation and practice will be considered; and pertinent comparisons will be made to classical Catholic sources.
Instructor(s): Michael Fishbane Terms Offered: Autumn
Note(s): Texts in Hebrew with English translations.
Equivalent Course(s): HIJD 35350

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

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

THEO 37500. Spirituality of the 16th Century. 100 Units.
The Spirituality of the Sixteenth century examines both Protestant and Catholic thinkers who wrote treatises that allow us to see how theological doctrines were experienced 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 40600. Black Theology: Second Generation. 100 Units.
Contemporary black theology, with its beginnings on July 31, 1966, was created by African American clergy who offered one interpretation of the new black consciousness movement of the 1960s. Already, we can see that, perhaps, black theology might be the only theological discipline in the USA that did not originate in the academy. Instead, it was birthed out of people’s everyday lives searching for human dignity and a better community on earth. The course examines the 2nd generation of black theologians, starting with 1979. As the new body of knowledge progressed, thinkers saw the necessity to clarify its conceptual, theoretical, and theological positions. An entire body of literature, over half a century of writing, has arisen defining the methodological contours of this USA creation. This course explores the responses and critiques internal to black theology. Specifically, with a firm foundation set by the 1st generation of black religious scholars (1960s), we will now review the 2nd generation (1979 onward). How did this discipline seek to correct itself with debate among the 2nd generation of black theologians?
Instructor(s): Dwight Hopkins Terms Offered: Spring
THEO 40710. Black Theology: Foundational Arguments. 100 Units.
This quarter we look at the origin of contemporary black theology, with its beginnings on July 31, 1966. Black theology, on that date, was created by African American clergy who offered one interpretation of the new black consciousness movement. The latter began June 16, 1966 in Greenwood, Mississippi. Already, we can see that, perhaps, black theology might be the only theological discipline in the U.S.A. that did not originate in the academy. Instead, it was birthed out of people's everyday lives searching for human dignity and a better community on earth. As the new body of knowledge progressed, thinkers saw the necessity to clarify its conceptual, theoretical, and theological positions. An entire body of literature, over fifty years of writing, has arisen defining the methodological contours of this recent creation. This course explores the responses and critiques internal to black theology. How did this discipline seek to correct itself with debate among the first generation of founders?
Instructor(s): Dwight Hopkins Terms Offered: Spring

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

THEO 41101. Being Human. 100 Units.
What does it mean to be a human being—a person who fulfills individual capabilities and contributes to a community's well being? Furthermore, what connects the individual and community to an ultimate vision, spirituality, or God? These questions and investigations can be described as an examination of and argument for constructing a theological anthropology. When one thinks intentionally about the being of a human and his or her ties to some concern or force greater than the limited self, then transcendence and materiality involve themselves in a complex dynamic. How does one construct an individual and a community of individuals? We investigate different models of being human and bring in other disciplines to help unpack this notion.
Instructor(s): Dwight Hopkins Terms Offered: Spring

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

THEO 41190. The Theology of James H. Cone. 100 Units.
James H. Cone died in 2017. He was known as the founder of new a discipline -- liberation theology from the perspective of black Americans. We cover the beginning and end of his academic writings, including his last book published after his death.
Instructor(s): Dwight Hopkins Terms Offered: Winter

THEO 41300. Calvin’s Institutes. 100 Units.
This course examines the key concepts of Calvin’s theology through his major work: the definitive 1559 edition of the Institutes of the Christian Religion.
Equivalent Course(s): FNDL 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): RETH 42601, DVPR 42602

THEO 42610. Theologies from the Underside of History. 100 Units.
This course compares and contrasts various systems and methods in contemporary Third World theologies, that is, in Africa, Asia, and Latin America. As a backdrop for this critical comparative engagement, we will use the recent theological dialogues taking place in the Ecumenical Association of Third World Theologians (EATWOT). As we engage these systems of thought, we want to examine the logic of their theologies and the sources used to construct theology.
Equivalent Course(s): CRES 42610

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

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

THEO 43301. Contemporary Trinitarian Theology. 100 Units.
THEO 43302. Contemporary Theological Anthropologies. 100 Units.
This course will examine a variety of recent theological anthropologies, paying special attention to their handling of science and diversity.
Instructor(s): Kevin Hector Terms Offered: Autumn

THEO 43303. Contemporary Christologies. 100 Units.
This course will examine a variety of recent Christologies, paying special attention to their handling of science, history, politics, and context.
Instructor(s): Kevin Hector Terms Offered: Spring

THEO 43304. Contemporary Ecclesiologies. 100 Units.
This course will examine a variety of recent ecclesiologies, paying special attention to post-Vatican II ecclesiologies, contextual & liberationist ecclesiologies, and ‘peculiar peoplehood’ ecclesiologies

THEO 43501. Contemporary Models of Theology. 100 Units.
This course compares and contrasts various systems and methods in contemporary theology. By contemporary, we mean theological developments in the U.S.A. from the late 1960s to the present. Specifically, we reflect critically on the following models: progressive liberal, post liberal, black theology, feminist theology, womanist theology, postcolonial theology, and theology and economics. As we engage these systems of thought, we want to examine the logic of their theologies and the sources used to construct theology.
Equivalent Course(s): GNSE 43501

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

THEO 44502. Black Theology: Liberation or Reconciliation. 100 Units.
Equivalent Course(s): CRES 44502

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

THEO 44704. Womanist Theology: New Voices. 100 Units.
Using Alice Walker's phrase "womanist", womanist theology is the name adopted by a group of black American women who affirmed the positive relation between them and their "God" beliefs, and, simultaneously, distanced themselves from white feminist and black male systems of religious thought. This course engages a newer generation of womanist theologians. The 1979 founding and first generation of womanist scholars, especially Jacquelyn Grant, Delores Williams, and Katie Cannon, presented foundational scholarly issues, methods, and epistemologies just to begin a new academic (and life) discipline. This course will look at recent womanist scholars who build on the first generation but carry the discipline of womanist theology into some new and, at times, quite challenging directions that call into question some of the cornerstone tenets of the discipline.
Instructor(s): Dwight Hopkins Terms Offered: Spring 2016-17

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

THEO 44806. Creation and Human Creatures: Theological Explorations. 100 Units.
How have creatures and "nature" or "creation" served as reference points-symbols, exemplars, even counter-examples—for interpreting divine creation and transformation? Exploration will include the enduring theological themes of human creatures as the imago dei or image of God and of nature as a mirror or image of God's providence and majesty. Can such historical theological strategies inform contemporary concerns about the enhancement and endangerment of life? Readings may include the Psalms, John Calvin on creation and providence, 18th and 19th century American writings about the glory of God and the glory of creation, Langdon Gilkey on creation, and other texts.

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 "Zweisprache" (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 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 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, woundong and healing, and crucifixion and resurrection, together with religious responses such as introspection, contemplation, mourning, witness, and resistance.
Instructor(s): Kristine Culp Terms Offered: Spring
Prerequisite(s): This course is open to undergraduates with permission of the instructor.

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

THEO 47200. Barth’s Church Dogmatics. 100 Units.
This course will consider several of the most important sections of Barth’s magnum opus, the Church Dogmatics.
Instructor(s): K. Hector Terms Offered: Autumn

THEO 47717. Seminar: Augustine Confessions. 100 Units.
This seminar is based on an in-depth reading of the Confessions, with use of the Latin text. Topics to be covered will be determined by consensus during the first week, but they may include the genesis of the work in relation to Augustine’s life and literary oeuvre (e.g. vis-à-vis the partly contemporary De Doctrina and De Trinitate); its structure (including the relationship between books I-X and XI-XIII); and narrative technique; its meditative versus dialogical character; Augustine’s representation of the self and his method of Biblical exegesis; Manichean and Neoplatonic influences; and ancient (Pelagius) and postmodern readings of the Confessions (Lyotard, Marion). Once-weekly meetings will consist of discussions, lectures, and reports.
Equivalent Course(s): CLAS 47717, HIST 64301, HREL 47717, HCHR 47717

THEO 48701. Late Medieval Women: Authorship and Authority. 100 Units.
In recent decades there has been a great deal of interest in medieval vernacular theology, as complementing the more traditional division of medieval theological texts into monastic and scholastic. This course will focus on a number of medieval women writers, dealing mainly albeit not exclusively with vernacular texts. After a historical overview of the position of women in the early Middle Ages, the course will focus on Heloise and Hildegard of Bingen as transitional figures, and continue with four women writers writing in the vernacular, i.e., Mechtilde of Magdeburg, Hadewijch, Marguerite Porete and Julian of Norwich. The course will link the spectrum of vernacular languages which they represent to the diversity of their individual positions and analyze that diversity in terms of ecclesiastical developments, gender division, authorial identity, and theological criticism. The final aim is to come to an assessment of the constructive contribution of these vernacular treatises to the tradition of late medieval theology and spirituality.
Equivalent Course(s): HIST 60909, HCHR 48700

THEO 50112. Deconstruction and Religion. 100 Units.
Equivalent Course(s): DVPR 50112

THEO 50115. Seminar on the Black Notebooks: Heidegger & the Problem of Evil. 100 Units.
Equivalent Course(s): DVPR 50115
THEO 50211. Between Theology and Sociology: Ernest Troeltsch, H. Richard Niebuhr, Paul Tillich. 100 Units.
In the history of the scientific study of religion we find intense processes of mutual exchange between sociology and theology. They go far beyond a mere use of the other discipline as a source of information about society or religion. This course deals with three of the most important figures in this intellectual history: Ernest Troeltsch, whose epochal achievements have become overshadowed by the writings of his friend and rival Max Weber; H. Richard Niebuhr, the often neglected younger brother of the famous Reinhold, who, after having written a dissertation on Troeltsch, developed his crucial contributions on American religion and the tensions between “Christ and Culture”; and Paul Tillich who connected German and American intellectual traditions and became one of the most influential theologians ever including his role as inspiration for the lifework of the sociologist Robert Bellah.
Instructor(s): Hans Joas Terms Offered: Autumn. Course taught the first five weeks of the quarter - autumn 2018, twice a week.
Prerequisite(s): Graduate seminar - grads only
Equivalent Course(s): SOCI 50107, SCTR 5211

THEO 50800. God And Morality. 100 Units.
This research seminar examines a fundamental question in Religious Ethics and Theology, namely, what is the relation, if any, between claims about the Divine and the human moral good. Classical and contemporary thinkers will be explored.
Instructor(s): William Schweiker Terms Offered: Autumn
Equivalent Course(s): RETH 50800

THEO 51510. Idolatry: Historical and Modern Perspectives. 100 Units.
This seminar examines the concept of idolatry as formulated in the Reformation disputes. We will analyze the way idolatry was understood by Luther, Calvin and Zwingli. We will also look at the occurrences of iconoclasm and religious violence in the 16th century; at the development of the concept of the modern ideas of idolatry, partly as a legacy of Francis Bacon; and at the view of idolatry in Karl Barth, Jacques Ellul and Nicholas Lash.
Equivalent Course(s): DVPR 51611

THEO 51611. Reading of Saint Augustine's The City of God as an Apology. 100 Units.
The particular characteristics and special concern of this special book, compared to the rest of Augustine’s production, can well, if not only be explained by referring the whole De Civitate Dei to the tradition of the “Apology for the Christians”, initiated by (among some few others) Justin in Rome, and rehearsed a century later by Tertullian in Africa. Bibliography -De Civitate Dei, ed. B. Dombart (either in Teubner, or in "Corpus Christianorum"-Concerning the City of God against the Pagans, trans. H. Benttenson, Penguin Books, 1972. -J.-L. Marion, In the Self's Place. The approach of saint Augustine, trans. J.L. Kosky, Stanford University Press, 2012 (Au lieu de soi. Approche de saint Augustin, Paris, PUF, 2008)
Equivalent Course(s): HCHR 51510

THEO 51703. Theological Criticism: Christology. 100 Units.
The seminar on theological criticism aims to explore the problem of how constructive theology can best 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 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, SCTR 5211

THEO 52225. Social Entrepreneurship. 100 Units.
This course is an experiment. We will explore the possibility or reality of the following. Doing good requires capital and capital can do good. This is a major debate. Even before the 2008 financial crisis, most Divinity Schools, seminaries, and theological schools probably held the view that money is the root of all evil. Specifically, at the University of Chicago business school, Milton Friedman, one of its noted Nobel Prize winning thinkers, argued that the purpose of business is to maximize profits for its shareholders. And, for business to engage in the social is tantamount to dabbling in socialism. So, on one side of the campus, we find a legacy of bottom line profit for the wealthy. On the other side of the campus, we find a tradition of transcendent values for the people and notions of the common good. Is it God verses Mammon? The Divinity School verses the Business School? Can profit and purpose and cause and commercialization work together in harmony toward the same transcendent goals?
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
McCracken et al, Loeb, 7 Volumes <these volumes are available online via Hathi Trust at Regenstein Library>
Equivalent Course(s): DVPR 53309

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

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

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

THEO 53990. Renunciation: Ancient, Medieval, and Modern Approaches. 100 Units.
Equivalent Course(s): DVPR 53990

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

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

THEO 70000. Advanced Study: Theology. 300.00 Units.
Advanced Study: Theology