

83-001 Intermediate Hebrew

CRN# 15175

E. Ulrich

MW, 3:00-4:15 (3)

The primary focus of this course is on reading the text of the Hebrew Bible, at first prose narratives, then poetic sections and consonantal (unpointed) texts.

There will be a review of the grammar of Biblical Hebrew, as well as development of vocabulary and skills in using lexicons and concordances of the Hebrew Bible. There will be quizzes, a mid-term, and a final exam. Elementary Hebrew is required.

83-003 Advanced Greek

CRN# 13846

M.R. D'Angelo

TH, 3:30-4:45 (3)

This course is designed to assist students achieve a high level of reading proficiency in Greek texts of the Roman imperial period. Readings will include material from the NT as well as other Greek writers of the period, including ancient Christian and Jewish writers; as well as reviews of vocabulary, syntax and forms.

83004 Advanced Hebrew

CRN# 15671

A. Winitzer

MW, 3:00-4:15 (3)

A reading-level course intended and designed for students who have successfully completed elementary- and intermediate-level courses in (biblical) Hebrew. The aim of a reading-level course is to review what already has been completed and also to glance at what lies ahead. This indeed is our task. We shall do so by reviewing and polishing grammatical skills and vocabulary, while at the same time encountering new challenges in the study of Hebrew. Specifically, we will concern ourselves with the development of the language in the post-Biblical period, and devote ourselves to the study of the language as reflected in main body of literature from this period: Rabbis. As such we will spend a considerable amount of our time on the Hebrew of the Mishnah, but also that of the early Midrashim, taking particular note of the appearance of new lexemes and grammatical forms, as well as the disappearance of others, stalwarts of the Biblical period. Students will be encouraged to (re-)visit the question of the status of Mishnaic,

and by extension Rabbinic, Hebrew, and to evaluate the merit of traditional delineations in modern taxonomy of the Hebrew language.

83006 Elementary Aramaic I

CRN# 18458

A. Winitzer

MW. 4:30-5:45 (3)

(Cross-Listed w/Theo 60007)

An introduction to the grammar of one dialect of Standard Literary Aramaic, viz., that represented in the Targum of Onqelos. Toward this goal we will work through the (yet unpublished) grammar by T. Lambdin and J. Huehnergard . *An Introduction to the Aramaic of Targum Onqelos* (Cambridge, MA 2002). In addition, attention will be paid to the place of Aramaic within the Semitic-language family, especially by way of a(n inductively based) comparison of the Aramaic material with that found other Semitic languages, especially Hebrew.

83007 Elementary Akkadian I

CRN# 1865

A. Winitzer

TR: 9:30-10:45

The first in a two-semester sequence, this course provides an introduction to the grammar of Akkadian, specifically the Old Babylonian dialect of that language. Toward this goal we will work through the masterful grammar by J. Huehnergard, *A Grammar of Akkadian*, 2nd edition (Eisenbrauns, 2005), and make use of that volume's answer key: *Key to A Grammar of Akkadian* 2nd edition (Eisenbrauns, 2005). Via the grammar and its exercises we will begin to familiarize ourselves with the some of the genres of writings from Mesopotamian civilization, a "stream of tradition" whose legacy can hardly be overestimated for students of later Near Eastern cultures and literatures. Readings will include selections from contracts and other legal/administrative texts, laws, letters, omens, royal inscriptions, prayers, and epics. Finally, we will also pay attention to the place of Akkadian within the Semitic-language family, especially by way of a(n inductively based) comparison of the Aramaic material with that found other Semitic languages, especially Hebrew.

83102, Hebrew Bible Seminar: The Text & Canon of the Bible at the Time of Hillel and Jesus

CRN# 10855

E. Ulrich

W, 9:30-12:35 (3)

An inquiry into the state of the Scriptures at the time of the birth of Christianity and Rabbinic Judaism, and critical study of the text today. Study of selected biblical manuscripts from Qumran. Introduction to palaeography, orthography, textual criticism, and critical editions of texts. The evidence of the Scrolls, the Septuagint, the Masoretic Text, the Samaritan Torah, and the New Testament for the history of the biblical text in its Hebrew, Greek, and versional forms, including its process of dynamic composition, scribal development, successive editions of biblical books, and the canonical process. Issues at stake regarding the canon at the time of the Jewish-Christian split. Knowledge of Hebrew and Greek is required. New Testament students welcome.

83202 Law, Morality, And Love In The Historical Jesus

CRN# 17632

J. Meier

H, 12:30--3:15 (3)

The so-called "third quest" for the historical Jesus supposedly emphasizes the Jewishness of Jesus. Yet with a few exceptions like E. P. Sanders, almost none of the scholars involved in the quest has presented a detailed and informed survey of the historical Jesus' treatment of the main legal/ moral questions debated by his fellow Jews in first-century Palestine. After an introduction to the main concepts and methods involved in the quest, students will explore Jesus' teaching on such halakic (legal) questions as divorce, oaths, sabbath observance, purity rules, and the love commandments. After researching one topic and circulating a seminar paper on that topic, each student will lead a class discussion on the paper and then revise it in the light of the discussion. One practical goal of this process is to prepare students for the challenge of writing articles for publications in professional journals.

83208 Medieval Exegesis: Biblical Hermeneutics at St. Victor, Paris

CRN#

M.Signer
T, 9:30-12:15 (3)

Twelfth-century Paris was a locus for rapid change in ecclesiastical life and learning as demonstrated by the proliferation of new forms of educational institutions and methods in the city. Among the most significant was the Abbey of St. Victor where the rule of St. Augustine governed the lives of canons who participated in a school open to outsiders. The scholars whose writings are identified with the first-half of the 12th century built their exegetical and theological investigations on the patristic models of St. Augustine and St. Jerome. Hugh, Richard, and Andrew of St. Victor wrote treatises on biblical hermeneutics as well as exegesis of the Bible, particularly the Old Testament. Each of them, to varying degrees, attempted to develop a more nuanced relationship between the literal, allegorical and moral senses of Scripture. Their attempts to expand the literal sense brought them into contact with contemporary Jewish exegetes.

Our course will explore both theoretical statements about hermeneutical method as well as the practice of exegesis in the writings of Hugh, Richard and Andrew of St. Victor. Students will also read selected secondary writings by Beryl Smalley, Jean Chatillon, Rainer Berndt, and Henri de Lubac. Active participation in seminars, a seminar oral presentation, and a paper constitute course requirements.

83212 Modern And Contemporary Ethics: Protestantism

CRN#

G. McKenny

H, 12:30-3:15 (3)

This seminar examines the most influential and characteristic texts of European and North American Protestant theological ethics in the twentieth century. It begins with the crisis of liberal Protestantism, which is represented by Ernst Troeltsch, proceeds to various efforts to reconstitute Reformation themes under high modern conditions, and culminates with contemporary debates in which ecclesiology, natural law, and liberation compete for primacy in what may appear to be a post-Reformation context in which Protestant ethics and Catholic moral theology often appear as parallel traditions. Authors include (but are not limited to) Troeltsch, Bonhoeffer, O'Donovan, Yoder, and Harrison.

83217 Postmodern Theologies

CRN# 17633

C.O'Regan

M, 12:50-3:50 (3)

The categories of "experience," "transcendence," and "excess" are very important to a number of modern French thinkers who variously comment on and appropriate mystical, prophetic, and ascetic aspects of the Christian tradition. The course will focus on the divide (and dialectic) between two distinct dispensations, the one which validates these categories and favors the critical adaptation of mystical discourse and ascetic practice, the other which submits these categories to critical scrutiny, while critically adapting the prophetic dimension common to Christianity and Judaism. Obviously, key issues include the nature and function and validity of the three key terms, the extremely selective nature of the appropriation of the Christian tradition, but also the principles of interpretation and appropriation. For the purpose of the course the thinkers who illustrate the first dispensation are Foucault and Bataille, with Levinas and Derrida illustrating the second. Texts to be discussed include Foucault's History of Sexuality, Bataille's Inner Experience, sections of Levinas's two classics, Totality and Infinity and Otherwise than Being, and Derrida's Acts of Religion.

83224 Women Mystics in Monastic Traditions

CRN #17635

A.Astell

F, 9:35-12:35 (3)

The mystical experience of monastic women during the High Middle Ages has often been characterized as visionary, affective, and Eucharistic (as opposed to imageless, intellectual, and scriptural)-a characterization that has served to separate widely the mysticism of these women from their male counterparts (e.g., Bernard of Clairvaux, Meister Eckhart). More recent studies of the *lectio divina* and the art of memory (Mary Carruthers), of convent artwork (Jeffrey Hamburger), on religious imagination and visualization (Barbara Newman, Margaret Miles), and on the philosophical relationship between the icon and the Eucharist (Jean-Luc Marion) encourages a new reading of the writings of monastic women mystics to find in them the expression of a powerful synthesis of scriptural meditation and Eucharistic reception.

83225 Evagrius Ponticus, Monastic Philosopher

CRN#

R.Darling Young

M, 9:00-11:30 (3)

A student of Gregory Nazianzus and participant in the ecumenical council of 381 (Constantinople), Evagrius was a brilliant thinker, scriptural interpreter and practitioner

of philosophical therapeia. He left the city for self-imposed exile, first to Jerusalem, with Melania and Rufinus, then to the Nile delta where he learned and interpreted the traditions of intellectual monastics such as Macarius the Great and Macarius the Egyptian. In Egypt he became a teacher of the gnostic philosophy and practical exercises of a learned Christian monasticism, giving oral instruction and writing "sentences for disciples," and composing exegetical works, letters and treatises that both point to a comprehensive account of the created world and the human being, and show their relationship to God. Although his advanced works were rejected by the Byzantines after 553, the Syrians and Armenians appreciated and translated his works, and regard him as a saint. The seminar will attend both to the "spiritual exercises" of Evagrius and to his interpretive philosophy as found in, e.g., the letter Ad Melaniam and the Kephalaia Gnostika. Greek. Syriac welcomed.

83405 Modern Liturgy Seminar

CRN #17636

N.Mitchell

W, 9:35-12:35 (3)

The purpose of this course is to introduce students to the movements, documents, issues, and personalities which gradually coalesced to form what is commonly called (in Europe and North America) "the Modern Liturgical Movement." The period covered stretches from ca. 1600 to 2000 C.E., and deals with historical developments in both post-Reformation Europe and North America-and among both Roman Catholic and Protestant churches.

During the course of the semester, each student enrolled in the course will be asked to make several in-class presentations on assigned topics. In addition, four papers will be assigned (each roughly 8-10 pages in length, including footnotes/endnotes and bibliography) on topics drawn from the syllabus and discussed with the professor. Papers will focus on the historical periods, personalities, and/or issues and documents outlined in the syllabus. There is no mid-semester or final exam in this course. Students will be evaluated on the basis of their papers, presentations, and participation in the seminar meetings.

83408 Liturgical Studies Topics: Anaphoras

CRN # 17637

M.Johnson

T, 12:30-3:15 (3)

This course will examine the origins, evolution, variant structures, and theologies of the Anaphora (Prophora, Canon, or Eucharistic Prayer), the central prayer of the central act of liturgical worship within the Christian community. The primary focus of this course is the study of the classic anaphoral sources of Christian antiquity, although some current official liturgical texts may also be examined critically. Required texts will include: A. Hänggi and I. Pahl (eds.), *Prax Eucharistica: Textus e variis liturgiis antiquioribus selecti*, 2nd edition, Spicilegium Friburgense 12 (Fribourg: Éditions Universitaires Fribourg Suisse, 1968). Requirements will include several seminar reports and a major research paper.

83-410 LS Topics

TBA

CRN#

Staff

83260 Jonathan Edwards in Context

CRN #17640

J.Herd

W, 12:50-3:50 (3)

Prior to the 20th century, it is difficult to name any American theologian or philosopher more significant than Jonathan Edwards, and his contributions to theological ethics are particularly important. In Edwards a number of streams of reflection come together, including Reformed scholasticism, Christian Platonism, and the British moral sense tradition. Studying his thought can be fruitful for contemporary reflection on acquired and infused virtue, grace and human agency, theological aesthetics, and secularization within modern moral thought. In this seminar, we will examine those works of Edwards most central to his moral theology, including *Two Dissertations*, *Religious Affections*, *Freedom of the Will*, and *Charity and Its Fruits*. We will also read texts by earlier thinkers who are particularly relevant for understanding Edwards, notably Malebranche, Turretin, Ames, the Cambridge Platonists, Gale, Hutcheson, and Turnbull, and some of the most important contemporary studies of Edwards, by Fiering, Marsden, Lee, Danaher, and Wilson.

83810 Theological Method**CRN # 17638****M.Ashley****F, 9:35-12:35 (3)**

Modern theology is characterized by its insistence on reflexive clarity concerning method as a prerequisite for doing theology. This “turn” to method has been elicited by (at least) three challenges raised for Christianity by the modern condition, which have then, in turn radically destabilized the modern turn to method itself. This course will explore this dialectic by attending to these three challenges in turn: the challenge of secularization and the concomitant weakening of normative traditions; the challenge of suffering in the modern world and the “dialectic of Enlightenment” it reveals; the challenge of cultural and religious pluralism. In each case we will (1) read a few selected philosophical sources that instantiate or frame the challenge (e.g., work in philosophical hermeneutics or critical social and cultural theory), (2) analyze in detail the particular way that these sources are deployed by some representative theologians in order to craft a theology that is responsive to a particular challenge to Christian faith posed by late modernity, and (3) investigate how these methodological decisions shape the approach taken to systematic theology. Figures treated will include, Paul Ricoeur, David Tracy, Karl Rahner, Max Horkheimer, Emmanuel Levinas, Johann Baptist Metz, Jon Sobrino, Sandra Schneiders, María Pilar Aquino, Jacques Dupuis, Roger Haight. Course requirements: close reading of assigned texts, active seminar participation, two in-class presentations and responses, and a final research paper that considers a different theologian or theme of the student’s choice.

83815 Ecclesiology**CRN # 17639****R.McBrien****T, 12:30-3:15 (3)**

The course will examine the principal ecclesiological themes articulated in the documents of the Second Vatican Council, e.g., sacramentality, community, authority, collegiality, servanthood, ecumenicity. The conciliar ecclesiology will be situated in its wider historical and theological contexts, taking particular note of the pre-conciliar ecclesiologies of the various Christian traditions and of developments generated by the council.

83816 African Christian Theologies**CRN# 14310****P. Odozor****TH, 9:30-12:15 (3)**

This course is a systematic and critical exploration of the origins, content and trends in contemporary African Christian theologies. We will study in some detail the work of some of the more prominent African theologians who are working or who have worked in biblical studies, moral theology, liturgy, systematic theology, Christology and ecclesiology. Our aim would be to see how these various scholars have articulated and furthered the efforts of the African faith communities to come to terms with both their traditional African religious heritages and their Christian faith. Some of the themes to be explored include (but are by no means restricted to) the emergent christologies which constitute the cornerstone of African theologies and the contribution these christologies as well as the challenges they pose to world Christianity; the meaning scope and biblical foundations of inculturation in contemporary African theologies; the dialogue between Christianity and African religion; the challenge of the NRMs to Christian theology and praxis in the main line churches; the moral methodology and concerns of African Christian theology; the intersection of liturgy and spirituality in African theology and ecclesial patterns, etc.

Course requirement: four short papers and one long essay.

88-101, CJA Seminar: Resources and Tools for Research**CRN# 13400****G. Sterling****F, 9:35-12:35 (3)**

The CJA program covers four distinct disciplines: Hebrew Bible, Judaism, the New Testament, and the Early Church. This seminar provides an advanced introduction to the contents, methodologies, and research resources for each of these four disciplines. We will devote three weeks to each discipline. Faculty from the four disciplines or from related disciplines will provide broad overviews of research in the fields of their specialization. Course requirements include weekly reading assignments and brief written evaluations of six major works from among the four disciplines. The goal of the seminar is to make sure that all CJA students have a working knowledge of the four disciplines in the program.

Directed Readings (V)

(Authorization # required - see Carolyn Gamble)

Research and Dissertation (V)

(Call number varies with instructor - see *Inside ND*)

Nonresident Dissertation Research (V)

(Call number varies with instructor - see *Inside ND*)