

Ph.D. Course Descriptions - Spring 2009

(Courses and dates/times subject to change w/o notice. All courses are 3 credit-hours unless otherwise noted.)

Theo 83001: Intermediate Hebrew: Introduction to Biblical Hebrew Poetry

CRN#

Mark Nussberger

MW: 4:30-5:45

This fourth-semester course in biblical Hebrew will continue and build upon THEO 60006/83001. While the latter was devoted to the reading of biblical prose, this installment of Intermediate Hebrew will introduce students to the beauty of biblical Hebrew poetry. Our efforts will be focused on the preparation, oral reading, and translation of selected biblical passages. But time also will be spent continuing to review basic grammar as well as developing an appreciation of syntax and poetic structure (e.g., parallelism) in this powerful medium of prayer, prophetic revelation, and the quest for Wisdom in ancient Israel.

Theo 83005: Advanced Hebrew II

CRN: 24793

Avi Winitzer

R: 9:30-12:15

This is an advanced reading course with a focus on biblical historiographic texts from the so-called Deuteronomistic history corpus. Specifically, we will look at the manner Israel perceived itself regarding (a) its origins in the land and (b) the rise of the institution of kingship. Readings will thus include Deuteronomy, Joshua, Judges, and 1 Samuel. In addition, students will be expected to consider Israelite history writing in its ancient Near Eastern context and ask how, if at all, biblical notion(s) of history differ from that of the world in whose midst this text was composed.

Theo 83008: Elementary Aramaic

CRN: 25352

Avi Winitzer

MW: 1:30-2:45

This is 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 Toward this goal we will work through the (yet unpublished) grammar by T. Lambdin and J. Huehnergard.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.

Theo 83009: Elementary Akkadian II
CRN # 25350
Avi Winizer
TBA

The second in a two-semester sequence, this course completes the introduction to the grammar of Akkadian, specifically the Old Babylonian dialect of that language, using still the grammar by J. Huehnergard, 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.

Theo 83102: Hebrew Bible Seminar: Joseph and Tobit
CRN# 22988
Gary Anderson
R: 2:00-4:45

This course will involve a close reading of the narratives about Joseph (in Genesis) and Tobit. We will examine the way literary expression and artistry provides the frame in which a number of significant theological issues are explored. We will also explore the way both texts avail themselves of wisdom traditions in the construction of their respective plot lines.

THEO 83114: The Wisdom Tradition in Rabbinic Literature

CRN:

Tzvi Novick

T: 2:00-4:45

The wisdom tradition confronts classical rabbinic literature in two ways: first, as a social practice, and second, as a corpus of canonical texts. In this course we read, in the original Hebrew, a group of texts that manifest one or the other dimension of this confrontation. Topics include ethical instruction in rabbinic literature; the notion of caution in observing the law; Torah as wisdom; the role of proverbial wisdom in legal discourse; and the use of the wisdom corpus (Proverbs et al.) in rabbinic homilies. Prerequisite: two years of Hebrew.

Theo 83115: Judaism in the Roman Empire: Philo and Apologetics

CRN:

Greg Sterling

F: 9:35-12:35

This seminar will explore the place of Judaism in the Roman empire through the lens of Philo's *Hypothetica*. The seminar will introduce students to Philo and the larger world in which Alexandrian Judaism was situated. We will use the fragmentary and enigmatic work known as the *Hypothetica* to address a series of larger issues in Second Temple Jewish and Early Christian studies: the role of Christians in preserving Jewish works, the debates over Jewish origins in the Roman world, ethical instruction in Jewish synagogues and Early Christian churches, Jewish halakoth in the Roman world, and the ways in which Jews and Christians presented their ideals through select groups such as the Essenes. The seminar will draw heavily from treatments of these issues in a wide range of ancient sources including Philo's other treatises, the works of Josephus, other Hellenistic Jewish texts, the Dead Sea scrolls, Rabbinic sources, and Early Christian materials including the New Testament.

Seminar participants will be expected to work through the Greek fragments of the *Hypothetica* in Eusebius and select another ancient work or corpus to provide parallels or contrasts to the seminar at each session. In this way each participant should become familiar with the text attributed to Philo and one other body of texts. Each participant will write a significant paper to present to the seminar.

Theo 83204: Early Christianity Seminar: Trinitarian Controversy

CRN:

Brian Daley
T: 9:30-12:15

In this seminar, we will study a sampling of texts representing the controversy about the Christian understanding of God - and of Jesus, as the Savior and revealer sent by God into human history - that remained the central theological preoccupation of the Christian community during the fourth and early fifth centuries. We will begin with the controversy over the preaching of Arius of Alexandria, and consider the official Church's first responses to Arius, especially at the council of Nicaea (325). We will go on to read works of Eusebius of Caesarea and some early synods that attempted to find a "middle" position between Arius and his critics, as well as several essays in which Athanasius of Alexandria argued that Arianism and Nicene orthodoxy were the only possible alternatives. Further readings will include works by Hilary of Poitiers and the three Cappadocian Fathers, who finally gave form to the classical Christian understanding of God as a single reality constituted by three distinct but related hypostases or "persons". We will conclude by studying Augustine's great synthesis of fourth-century Trinitarian thought, his treatise *On the Trinity*. Our aim will be to see better how this distinctively Christian formulation of the divine Mystery is centrally related to the Christian message of salvation and transformation through Christ, and in his Spirit.

Theo 83207: Historical Theological Seminar: Medieval Theology
CRN: 27779
Joseph Wawrykow
R: 9:30-12:15

Thomas Aquinas offered sustained reflections on Jesus Christ in a wide variety of his works, and throughout his career Thomas's Christology played a central role in his entire theology, providing a distinctive cast to his understanding of God and the human person. This course examines the thomistic accomplishment in Christology, paying particularly close attention to the different ways in which Thomas organized his various discussions of Christ, and, to the principal developments in his depiction of Christ.

Theo 83230: Historical and Theological Perspectives
CRN:
Paul Kollman/Mark Noll
T: 5:00-7:30

In a recent review of Martin Marty's *The Christian World: A Global History* (2008), Philip Jenkins concluded with this line: "Let me then offer a modest proposal for the creation of a non-

Eurocentric humanities curriculum that is at once global, diverse, polycentric, multicultural and multiracial, one that incidentally tells the story of the wretched of the earth in terms of their deepest aspirations, and in their own voices. Let us study Christianity.” Jenkins’ ironic proposal, designed to tweak not a few noses, nonetheless captures one of the most important historical realities of the past several decades: the enormous growth of Christianity in places outside the global North and West, into the South and East.

This course explores some of the rich explosion of scholarship that is now pouring forth on the recent and remarkable world-wide expansion of Christianity. While much of the reading chosen for the course is historical, perspectives from theology, the social sciences, and religious studies are also well represented. After sampling major general interpretations (by scholars like Andrew Walls, David Martin, and Lamin Sanneh), readings will concentrate on Africa and China, which are regions of startling change over the last century as well as regions for which scholarship is burgeoning. Some of the course readings come from the standpoint of missionary outreach, but more reflect new expressions of indigenous faith. Studies of Protestant, Catholic, and independent movements are included; readings come from a wide variety of Catholic, Protestant, and secular perspectives. Student responsibilities will include short written reactions to week-by-week assignments, the possibility of more extensive oral presentations, and a major paper that may stress either theological or historical questions, or some other possibility as cleared with the course instructors.

Theo 83231: Syriac Seminar

CRN:

Joseph Amar

M: 9:35-12:05

The Ph.D. Seminar will have as its focus a select group of documents from the formative period of Syriac Christianity: *Peshitta OT*, *Vetus Syra Gospels*, *Diatessaron*; also Bardaisan, *Book of the Laws of the Countries*; *Odes of Solomon*; liturgical sequences in *The Acts of Judas Thomas*; *The Anaphora of Addai and Mari*, and the *Demonstrations* of Aphrahat the Persian Sage. As a separate category, the *Doctrina Addai*, will be read for its relevance to early Syriac ecclesiology. Texts will be read in their entirety in English translation with relevant sections read in Syriac. These texts will serve as background to the main work of the seminar: the cultural and intellectual world of Ephrem the Syrian.

Theo 83402: Eastern Liturgies

CRN:

Daniel Findikyan**M: 9:35 - 12:35; F: 12:50 -3:50**

This seminar begins with an introduction to the Christian East and the phenomenon of its multiple rites. We survey the extant liturgical traditions of the Christian East, their origin, historical evolution, and distinctive features. Our aim is to discover the main factors influencing the development of the rites, and to discern aspects of the distinct Christian witness codified in each rite. A close reading and analysis of the Eucharistic Liturgy of the Byzantine Rite follows. By studying this liturgy, reviewing the relevant secondary literature, and making comparative observations from other rites where appropriate, our goals are twofold: to gain greater familiarity with the Byzantine Rite; and to engage in a kind of apprenticeship in the structural and comparative study of liturgy. A research project invites deeper insight into specific aspects of one eastern rite and some of the scholarship pertaining to it.

Theo 83407: Ritual Studies Seminar**CRN:****Eugene Uzuoku****M: 3:00-6:00**

Rituals reveal societal values at their deepest level. Thanks to the Second Vatican Council, the study of liturgy now incorporates the results of the human sciences. For the pastoral liturgist that fosters critical praxis of the liturgical life of a local church community, ritual studies are indispensable.

This seminar will introduce students to ritual, symbol and myth; ritual, language and communication (ritual and body language, ritual and creating meaning); ritual as building or transforming community. These dimensions of ritual will be related to Christian practice; especially to the historical experience of liturgical inculturation in the church.

Theo 83415: Postmodern Perspectives on Sacraments**CRN: 27791****Nathan Mitchell****T: 2:00-4:45**

This seminar will explore the impact of postmodern philosophy and theology on recent Christian (re-)interpretations of the sacraments. The "phenomenological turn" will be explored and assessed (especially as it is reflected in works of Jean-Luc Marion, such as *In Excess*, *Prolegomena to Charity*, and *Crossing the Visible*). Representatives of the "Louvain School"

will also be read and discussed (e.g., the work of L. Boeve, P. Moyaert, and L. Leijssen). Finally, the seminar will turn attention to the work of Jean-Yves Lacoste, Jean-Louis Chrétien, and Michel Henry.

Theo 83614: Catholic Social Teaching

CRN: 27792

Todd Whitmore

W : 12:50-3:50

This course involves close reading of the official documents of Catholic social teaching from *Rerum Novarum* to *Centesimus Annus*. Emphasis is on intense seminar discussion. Students do a number of shorter analyses of the documents.

Theo 83623: Christian Ethics and the Concept of Morality

CRN:

Gerald McKenny

T: 9:30-12:15

Modern ethics is often thought to have introduced a distinctive concept of morality in which moral laws are grounded in reason alone and bind us categorically, i.e., apart from our desires, inclinations, or interests. This course examines this concept as it appears (or seems to appear) in Kant's writings and in criticisms directed against it by Hegel and Nietzsche. It focuses on (1) the conceptions of moral reason in Kant and Hegel and their continuities and discontinuities with the natural law tradition; (2) the emphasis on the moral subject and the conceptions of responsibility, conscience, freedom, will, and virtue that accompany it; (3) the struggles of modern and contemporary Christian ethics to orient itself in this landscape. Texts include selections from major works by Kant, Hegel, and Nietzsche, along with short selections from Elizabeth Anscombe, Michel Foucault, John Hare, Stanley Hauerwas, Charles Larmore, Emmanuel Levinas, Jean-Luc Marion, Jean Porter, Jeffrey Stout, and Bernard Williams.

Theo 83805: Christology Seminar: Christ

CRN: 27793

Robert A. Krieg

R: 2:00-4:45

This seminar on Christology in the Catholic and Protestant traditions has three goals: [1] to elucidate the history, issues and ideas in Christology, [2] to lay out categories and criteria by which to understand and assess specific Christologies, and [3] to assist each participant in advancing his / her competence in the Christology of a major theologian. To attain these goals, the seminar's participants will discuss Christology (1995) by Gerald O'Collins, S.J., as well as texts representative of various christological orientations and also texts chosen by each participant – texts pertinent to his / her research project on the Christology of a major theologian.

Theo 83820: Catholic Theologians of the Twentieth Century: Edward Schillebeeckx

CRN: 27794

M.Catherine Hilkert

W: 9:35-12:35

The theological project of Edward Schillebeeckx has spanned more than six decades and represents one major trajectory in the development of Catholic theology in the twentieth century. This seminar will focus on a close reading and critical evaluation of major texts authored by Schillebeeckx during three distinct periods of his theological work, with particular attention to his dialogue partners, the theological options he embraces or rejects, and the critical reception of his work. In the first part of the course, the seminar will engage Schillebeeckx's early writings in fundamental and sacramental theology including his ground-breaking work *Christ, the Sacrament of the Encounter with God*. Schillebeeckx's writings prior to the Second Vatican Council can be characterized as a creative retrieval of the Catholic (and specifically Thomistic) theological tradition in light of existential phenomenology as developed by Maurice Merleau-Ponty and Schillebeeckx's philosophical mentor, Dominic DePetter.

The second part of the seminar will trace the shift in Schillebeeckx's theological method that began in the mid 1960s (*God the Future of Man* and *The Understanding of Faith*). In broad strokes that shift can be described as the move from a historically informed dogmatic theology to a form of hermeneutical theology that includes ideology critique in the service of Christian praxis. Schillebeeckx's later theological method can be characterized as a mutually critical correlation of the Christian tradition and the contemporary situation. During this section of the course, students will be encouraged to attend to the historical and cultural events and the theory of secularization that prompted Schillebeeckx's initial shift to history as the starting point for theology, the impact of his subsequent turn to radical suffering and "negative contrast experience," his interpretation and use of a variety of interpretive frameworks (including not only Thomism and existential phenomenology, but also analytic philosophies of language, the hermeneutical theories of Heidegger, Gadamer and Ricoeur, the social-critical theory of the Frankfurt School, and French structuralism and semiotics), and Schillebeeckx's analysis of the relationship between revelation and experience.

In the final section of the seminar, students will read major sections of Schillebeeckx's christological trilogy and assess its soteriological significance in a world of radical suffering,

violence, and religious pluralism. Schillebeeckx's christological project has been widely recognized for its extensive study of exegetical sources, the shift from a dogmatic to a narrative-practical approach to Christology, controversial proposals about the death and resurrection of Jesus, and unresolved questions about the uniqueness and universality of Jesus.

Theo 88401: Liturgical Studies Dissertation Seminar

CRN#

Max Johnson

T: 4:00-5:15

The Dissertation Seminar is a non-credit compulsory course for Liturgy students, taken in the second semester of the second year. The purpose of the seminar is to assist students toward the formulation of a dissertation topic in collaboration with the liturgy faculty and students with a view to a timely submission of the topic.

THEO 87001: Special Studies

Permission required (see Carolyn Gamble)

(variable credits)

THEO 98699: Resident Dissertation and Research

(variable credits, but students who are not in coursework MUST register for 1 credit hour)

THEO 98700: Non-resident Dissertation research

(1 credit)