

Doctoral Program: Spring 2008

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

Theo 83005 Advanced Hebrew II: Classical Hebrew Prose and Poetry on Creation

CRN# 25936

A. Winitzer

MW, 4:30-5:45

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 has been completed already and also to glance at what lies ahead. This shall be done by reviewing and polishing grammatical skills and vocabulary, while encountering new challenges in the study of Hebrew. In the present instance we will do so by taking on materials from the prophetic corpus, specifically the Book of Ezekiel. To be considered, beyond those stemming from grammatical, philological, and linguistic matters, are a host of issues, including the historical setting(s) behind this material, the relationship of this text to others in the Biblical (and perhaps extra-Biblical) corpus, the composition of the Book, and the its place within the broader prophetic tradition.

Theo 83008 Aramaic II: Biblical and Official Aramaic

CRN# 27642

A. Winitzer

MW, 3:00-4:15

An intermediate-level course designed to improve grammatical, linguistic, and philological skills, and an introduction to the dialect of Aramaic standardized in the period of the Persian Empire (hence Imperial-Aramaic or *Reicharamäische*) and appearing in different contexts in that period (the Bible, to some extent, included). In addition to Biblical selections from Ezra, extra-Biblical texts to be read include literary and administrative texts, primarily from the Jewish community at Elephantine.

Theo 83009 Elementary Akkadian II

CRN # 27640 A. Winitzer

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: The Priestly Document

CRN# 23257

Gary Anderson

H, 2:00-4:45

The priestly document is, without question, the very heart of Israel's Torah. This seminar will examine cover three discrete areas in this source: the narrative about the Tabernacle (Exod 25-40 and Lev 8-10); the laws for sacrifice (Lev 1-7, 16) and the Holiness Code (Lev 17-26). Most of the major questions that concern the priestly source and its distinctive theology will be covered over the course of the term. If there is time and/or interest we will consider how some of these priestly themes find their way into Second Temple writings and the New Testament.

Theo 83111 NT Seminar: Roman Imperial Moral Propaganda and Ancient Jewish and Christian Responses

CRN# 22774

Mary Rose D'Angelo

F, 9:35-12:35

This course explores Roman and particularly Augustan moral propaganda on what are now termed "family values" as the context for the moral apologetic of early Judaism, Christian origins and second century Christianity. The focus will be on reading Roman period texts that propound or celebrate imperial moral standards and the Jewish and Christian texts that respond to the moral claims made in justification of the imperial rule. The material will be organized chronologically according to the Roman imperial dynasties: Augustus and the Julio-Claudians (31BCE-68CE, e.g. Augustus, Dionysius of Halicarnassus, Seneca, 2 Maccabees, Sibylline Oracles 3, Philo, Paul), the Flavians (69-96; e.g. Musonius Rufus, Josephus, Sibylline Oracles 4, Mark, Matthew) and Nerva, Trajan and Hadrian (96-138, e.g. Pliny the Younger, Dio Chrysostom, Plutarch, Sibylline Oracles 5, 4 Maccabees Pastorals, Luke-Acts, Hermas). Art, visual imagery and epigraphical sources will also play a major role in the course. Students may choose to focus on any Jewish or Christian author from 2nd Maccabees through the end of the second century CE. In special cases, students may treat third century texts.

All texts are available in translation, and masters students in Biblical Studies and graduate students from other areas or departments are welcome, but CJA doctoral students must work in at least one original language. The first 30 minutes of the class will be devoted to translation from Greek or Latin (Students who do not read the languages need not attend this part of the class). Course Requirements: participation in class discussions, short presentations and occasional quizzes (50%); seminar paper (50%).

Theo 83112 Love and Death: Rabbinic Midrash on Song of Songs and Ecclesiastes
CRN# 27592
Michael Signer
T, 9:30-12:15

The biblical books, Song of Songs and Ecclesiastes, were ascribed by the Rabbis to King Solomon. In this course we will engage in close reading of the assembled rabbinic writings that were transmitted as *Shir ha-Shirim Rabbah* and *Qohelet Rabbah*. A careful examination of the structures of their expositions will provide a point of entry into the speculative thinking of the Rabbis on the themes of wisdom and its acquisition, love and desire, death and immortality. We will also explore the nature of *Midrash* as a literary genre and as a practice of biblical hermeneutics that stretches from the period of the Second Temple through contemporary Jewish sermons.

Knowledge of Hebrew is desirable but not a pre-requisite for the course. During each session the students will discuss secondary literature on the genre of Midrash, but the primary focus of the course will be careful and close reading of the texts themselves. By patient attention to the philology and argument of these Midrashim, students will acquire the ability to comprehend rabbinic hermeneutics. Course requirements will be three short papers on sections of the Midrashim, and a more lengthy paper exploring a single theme but utilizing multiple texts from either Midrash.

Theo 83206 Our Lady of Guadeloupe, Faith and Tradition
CRN # 27593
Virgilio Elizondo & Tim Matovina
W, 12:50-3:50

Our Lady of Guadalupe has been at the heart of Mexican and Mexican American faith and identity for nearly five centuries; within Roman Catholicism Pope John Paul II has officially acclaimed her as the patroness and mother of the Americas. This seminar explores the origins and development of the Guadalupe tradition; the *Nican mophua*, which millions of devotees acclaim as the foundational narrative of that tradition; and theological writings about Guadalupe from Miguel Sánchez's *Imagen de la Virgen María, Madre de Dios de Guadalupe* (1648) down to the present day.

Theo 83215 / MI 63471 Islamic Origins
CRN # 17594
Gabriel Reynolds
M, 1:55-4:55

Few questions are more controversial in religious studies than that of Islam's origins. According to Islamic tradition Islam – not only the Qur'ân but all of the religion – is divine. There can be

no question of examining Islam's relationship to earlier religions or historical circumstances. Pre-modern Christian tradition, on the other hand, largely understood Islam to be a Christian heresy. Our focus in the present seminar, however, will be with critical theories on the question. We will begin with the standard paradigm established by 19th century scholarship, that Islam is effectively the product of one man, Muhammad, and his socio-political context. Thereafter we will turn to Revisionist theories, that is, those theories which reject the standard narrative of Islamic history. We will analyze, on one hand, the reason for this historical skepticism and, on the other hand, the cogency of alternative narratives (including those of Crone, Lüling and Luxenberg) which suggest that Islam's origins are more intimately connected with Late Antique Christianity than has heretofore been assumed.

Theo 83219 / MI 63425 Patristic Seminar: Theology of Augustine

CRN# 24413

John Cavadini

W, 9:35-12:35

Many disciplines lay claim to the study of Augustine, for he is a figure whose influence upon Western culture is difficult to underestimate. This course seeks to accommodate the needs of students who come to the study of Augustine with a variety of interests, though the predominant focus will be theological. There will be a continuing emphasis, as well, on access to materials, both primary and secondary, so that students will be able to develop their own research interests with facility.

Theo 83226 Grace in Medieval Theology: Thomas Aquinas

CRN# 28522

Joseph Wawrykow

R, 9:30-12:15

Aquinas's discussion of grace in the *Summa theologiae* is richly textured, and dense in historical and systematic insight. The very placement of the treatise on grace underscores the centrality of grace for Aquinas. Located at the end of the *Prima Secundae* (qq.109-114), the *Summa's* treatise on grace brings to completion the general reflections that constitute ST I- II, on the movement of the rational creature to God as end, and sets the stage for the more specialized inquiries of the *Secunda Secundae*. This course examines the *Summa's* teaching on grace in various contexts—as a discrete treatise that is itself carefully designed; in connection with such related topics elsewhere in the *Summa* as virtue, gifts of the Holy Spirit, providence and predestination, and, the missions, of both Son and Spirit; in comparison with discussions of grace in his other major writings (including the biblical commentaries); and, in dialogue with the principal interlocutors (both Christian and non-Christian, both ancient and more recent) on whom Aquinas drew in presenting his analysis of grace. Close reading will drive the course, supplemented by reports (on adjacent themes, on the key sources) and a final term paper.

Theo 83403 / MI 63467 Medieval Liturgies

CRN# 27595

Michael Driscoll

M, 12:50-3:50

The purpose of this seminar is to examine the various sacramental rites in the Middle Ages, especially the Eucharistic liturgy, and to attempt to reconstruct them within the context of liturgical enactment, architectural space, artistic and musical decoration, etc. The seminar must necessarily deal with liturgical texts, but this is only a first step for understanding the broader dimensions of the liturgy. Architectural, artistic and musical components will be taken into consideration. Numerous commentaries on the liturgy are also an important source for garnering the medieval understanding of the liturgy, especially in its allegorical interpretation. A tangential but key element for the understanding is the devotional and spiritual practices that grew up alongside the official liturgy. Therefore, some attention will be given to these dimensions, including liturgical drama.

Theo 83406 Liturgical / Sacramental Theology

CRN# 27596

Nathan Mitchell

W, 12:50-3:50

This course, required for Ph.D. students in the Liturgical Studies area, focuses principally on the history and theology of sacraments in the Roman Catholic tradition from the patristic to the postmodern periods. Particular attention will be paid to the creation of a "scholastic synthesis" of the sacraments in the thought of Thomas Aquinas (*Summa Theologiae*, III Pars, QQ. 60-65, *de sacramentis in genere*; QQ. 73-83, *de eucharistia*). The thought of significant twentieth- and twenty-first century theologians (e.g., Karl Rahner and Jean-Luc Marion) will also be highlighted.

Theo 83413 / CLAS 70301 / MI 60423 / LIT 73564 St. Ephrem the Syrian

CRN # 28022

Joseph Amar

M, 9:35-12:35

This Seminar explores the life and literary legacy of St. Ephrem the Syrian (c. 310 - c. 373), Father and Doctor of the Church. The singular importance of Ephrem derives from the fact that he is the most eloquent representative of Christian faith expressed in its native Semitic milieu. Long after Greco-Latin writers embraced the analytical categories of philosophy and classical rhetoric, Syriac-speaking Christianity in the person of Ephrem continued to articulate its faith in the richly allusive and nuanced language of Symbolic Theology. Ephrem's poetic sensibility

combined with his arresting interpretive skills earned him the title "Master" of Christian Aramaic biblical exegesis and catechesis. In short, Ephrem represents the unique phenomenon of Christianity in cultural and linguistic dialogue with the thought-world of Late Second Temple Judaism while anticipating the language and religious milieu of nascent Islam. Contemporary scholarship unanimously regards Ephrem as the most influential theologian-poet in all of early Christianity.

Theo 83621 Modern Catholic Moral Theology

CRN# 27631

Paulinus Odozor

R, 12:30-3:15

This course is a study of some of the important developments in moral theology from the late 18th century to date, the significant questions and trends which characterize the period, and some of the authors whose work have made significant contributions to the development of recent moral theology in the Catholic tradition.

Theo 83622 Theology and Classical Social Theory

CRN# 28523

Todd Whitmore

T, 12:30-3:15

This course examines the thought of three classic social theorists: Marx, Weber, and Durkheim. It then addresses, in particular, their views on religion. Finally, it investigates theologians who have appropriated aspects of the social theorists' thought: Gutierrez (Marx), Gustafson (Weber), and M.L. King (Durkheim). We will ask how and under what terms theologians and social theorists can appropriate each other's terms and modes of inquiry.

Theo 83809 Systematic Seminar: Theological Anthropology

CRN# 27597

M. Catherine Hilbert

T, 12:30-3:15

After an initial exploration of the impact of the early twentieth-century nature/grace disputes on the development of theological anthropology in the Catholic tradition, this seminar will focus on the contributions of selected Catholic, Protestant, and Orthodox theologians to a theological understanding of the mystery of being human. Particular attention will be given to contemporary theological efforts to address the question of what constitutes human personhood and/or to retrieve one or more of the classic anthropological symbols of creation in the image of God, original sin, redemption/divinization, and resurrection of the body. Seminar discussion will

include consideration of how authors assess the major challenges that theological anthropology needs to address today and the sources and starting points for their projects as well as their constructive proposals. In addition to regular seminar preparation and participation (including at least one seminar presentation), course requirements will include a final research paper or two critical review essays.

Theo 83813 Comparative Theology Seminar

CRN# 27598

Brad Malkovsky

W, 12:50-3:50

The purpose of this seminar is to introduce students of systematic theology to recent developments in the theological dialogue between Christianity and other religions, and to deepen their theological understanding of God, christology, grace, eschatology and religious experience through the encounter with three specific faiths: Hinduism, Buddhism and Islam. This course presupposes no previous knowledge of other religions; it is designed to provide the student with a solid theological foundation for further scholarly research or for incorporation in the classroom. Required: oral presentation, class discussion, two analytical papers.

Theo 88401 Liturgical Studies Dissertation Seminar

CRN# 20596

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.