

Ph.D. Course Descriptions **Fall 2003**

Theo 603 Hebrew Bible Seminar: The Development of the Text & Canon
Call # 1173 Eugene Ulrich **W 9:30-12:00 (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 composition, scribal development, successive editions of biblical books, and the canonical process. Issues at stake regarding the canon. Knowledge of Hebrew and Greek is required.

Theo 610A Advanced Greek
Call # 0519 Mary Rose D'Angelo **MW 3:00 – 4:15 (3)**

This course is designed to assist students achieve a high level of reading proficiency in Greek texts of the Roman imperial period. The course will focus on extensive readings and will include weekly reviews of syntax and forms. The final examination in this class serves as a Greek qualifying exam for doctoral students in CJA.

THEO 611 New Testament Seminar: Paul, Rhetoric and Epistolography
Call # 2099 David E. Aune **M 9:30-12:00 (3)**

The focus of this seminar will be the utility and viability of using rhetorical criticism (both ancient and modern) and epistolography as tools for interpreting the Pauline letters, particularly the Letter to the Galatians. There will be a close reading of the Greek text of Galatians which will center on clarifying Pauline modes of argumentation and Pauline style in dialogue with modern readings of Galatians which have applied rhetorical and epistolographic theory to the text. Research papers, the gist which will be presented orally toward the end of the semester, will focus on major rhetorical or epistolographic interpretive problems in one Pauline or Deutero-Paul letter other than Galatians. Texts for the course will include H. D. Betz, Galatians (1979), G. Kennedy, New Testament Interpretation through Rhetorical Criticism (1984), G. Kennedy (trans.), Aristotle on Rhetoric (1991), Perelman and Olbrechts-Tyteca, The New Rhetoric (1964), and M. Nannos, The Galatians Debate (2002).

THEO 621 The Christological Controversies of the Early Church

Call # 4143 Brian Daley

F 1:15-3:45 (3)

This seminar will consider the last great period of Greek patristic literature, from the early fourth to the mid-eighth century. The main subject of theological reflection during this period was undoubtedly the "Christological question": granted that Jesus is our savior and has made God's saving mystery accessible to us in a human way, how shall we understand the relation between the divine and the human in him? How can Jesus remain a single person, if indeed he is fully divine and fully human - and why is it important that he should remain so? How is God related to the created order, in such a way that he saves it by his presence and life while also freeing it for its own autonomous existence? How can God enter into our weakness and suffering to heal and transform us, while remaining beyond creation as the eternal and transcendent Mystery?

The center of modern study of classical Christology has usually been the dogmatic definition of the Council of Chalcedon (451). An exclusive focus on the Chalcedonian formula, however, can lead to serious distortions in our understanding of what the early centuries of Christian theology considered most important about the person of Jesus, and can suggest—erroneously—that the Chalcedonian definition put an end to controversy on the subject. This seminar will begin by examining the controversies and theological move-ments that led to the Chalcedonian controversy: the Christology of the Origenist tradition, of Athanasius, of Apollinarius of Laodicaea, of the Cappadocian Fathers, of the Antiochene exegetes and theologians of the early fifth century, and of Cyril of Alexandria. After studying in some detail the debates that surrounded the councils of Ephesus (431) and Chalcedon (451), we will go on to consider the "reception" of the Chalcedonian doctrine of Christ: the massive reaction of the Greek-speaking faithful against it, the reworking of Chalcedonian Christology by its sixth-century defenders (today called "Neo-Chalcedonianism"), the impact of the Greek scholastic method on Christology in the sixth century, and the meaning of the dogmatic definitions of the Second Council of Constantinople (553). Finally, we will consider the importance of the seventh-century controversy over the wills and "energies" of Christ, as it led to the definition of the Third Council of Constantinople (682/3), and the richly synthetic Christology of Maximus the Confessor. We will end the course by reading the sections on Christology and Christological terminology in John of Damascus's monumental "summa" of Greek Patristic theology, the *Fount of Knowledge*.

Requirements: (1) read texts each week; (2) take part in discussions; (3) lead the discussion in one class, providing a brief introductory summary of the issues; (4) either: write a short paper (8-10 pages), due March 5; or: participate in weekly additional session translating a Greek text connected with the seminar; write a final research paper (c. 20 pages), due May 7.

Books to Buy: R. A. Norris (ed.), The Christological Controversy (Fortress); E. R. Hardy (ed.), The Christology of the Later Fathers (Westminster); St. Cyril of Alexandria, On the Unity of Christ (St. Vladimir's); Justinian, On the Person of Christ (St. Vladimir's).

THEO 623D Augustine and Anselm

Call # 5801 Steven Gersh

TH 12:30-1:45 (3)

X-listed w/ MI612B and PHIL 614

An introduction to the thought (philosophical and theological) of Augustine and Anselm of Canterbury. Since Augustine is one of the few intellectual forerunners mentioned by name in Anselm's main works, we shall assume that a reading of the Latin Church Father forms an indispensable foundation for any serious study of the XIC to XIIC archbishop's writings. Although we shall study either at length or in briefer selections the following works in roughly chronological sequence: (Augustine) *On Free Choice of the Will*, *On the True Religion*, *Confessions*, *On the Trinity*, *On the City of God*, (Anselm) *Monologion*, *Proslogion*, *On Truth*, *On Freedom of the Will*, *On the Fall of the Devil*, certain thematically-connected ideas will be placed in relief in order to reveal the profound coherence and continuity of the Augustinian and Anselmian speculative systems. These ideas will include Being, Truth, Mind, and Will together with associated ontological, epistemological, and ethical questions. Requirements: one final essay of ca. 20pp. together with a short individual or collaborative bibliographical project connected with either Augustine or Anselm.

Theo 634A Medieval Exegesis: Biblical Interpretation in the Middle Ages

Call # 5139 Michael Signer

T 9:30-12:00 (3)

Our focus during the semester will be on the relationship between biblical interpretation and the polemical literature written by Jewish and Christian authors from 1050-1200. Students will read the recent accounts of this literature by Gavin Langmuir, Anna Sapir Abulafia, Gilbert Dahan and Jeremy Cohen. Excerpts from medieval Christian authors such as Abelard, Gilbert Crispin, Guibert of Nogent, Bernard of Clairvaux, Peter the Venerable, Petrus Alfonsi and Alan of Lille. Passages from Jewish authors such as Rashi, Rabbi Joseph Kara, Rabbi Samuel ben Meier, and Rabbi Joseph of Orleans will also be studied. Students will be expected to make an oral presentation and write a paper that provides an explication of the arguments in a polemical work.

Theo 641 Postmodernity

Call # 5141 Cyril O'Regan

M 1:15-3:45 (3)

The course explores a particular strand of postmodern discourse, that is, the Derridian strand, in

Coleman, Leslie Griffin, Lisa Cahill, George Weigel, Michael and Kenneth Himes, John Noonan, and Michael Novak. Particular attention will be paid to such methodological issues as the place of natural law in liberal democratic politics, the nature of political community and the modern state, and the place of the Troeltsch-Niebuhr-Gustafson tradition in Catholic social ethics. Requirements will include weekly papers for the first half of the semester, one long paper to be presented in class during the second half of the semester, and a final reflection paper.

Theo 660 Mercy and Justice

Call # 5145 Cathy Kaveny

T 3:30-6:30 (3)

This course will explore the meaning of mercy, particularly in its relationship to justice. It will have four major topics: (1) Mercy in its relation to retributive justice. Here we will look at the role of mercy (i.e., clemency) in the case of criminal sentencing, as well as broader questions of retribution and wrongdoing. Issues arising here include whether there can or should be criteria for the exercise of mercy, whether one can exercise mercy unjustly, and the relationship of forgiveness to mercy. (2) Mercy in its relation to distributive justice. The focus here will be the corporal works of mercy; issues include the relationship between justice and "private charity" (i.e., whether in a truly just distributive scheme there would be no place for some or all of the works of mercy). (3) Mercy in its relationship to social justice. The main focus here will be on the role of solidarity; is it an aspect of social justice or is it the social face of mercy? (4) Divine mercy. Here the focus will be the various ways theologians have attempted to reconcile divine mercy and divine justice. Readings for the class will be interdisciplinary; they will include materials from legal, philosophical, and theological sources.

Theo 680 Modern Liturgies Seminar

Call # 5941 Nathan Mitchell

F 9:30-12:00 (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.

Theo 684 Topics in Liturgical Study: THE SANCTUS

Call # 5942 Max Johnson

W 1:15-3:45 (3)

By the late fourth century in the Christian East and the fifth century in the Christian West the hymn of the *sanctus*, the "thrice-holy," of Isaiah 6:2-3 had entered into Christian eucharistic praying as an integral component. But how, from where, and precisely when? This research seminar in early Christian comparative liturgiology, of potential interest also to those in CJA and HC, will investigate the origins of the anaphoral (= eucharistic prayer) use of the *sanctus* and its function and theological meaning in various eucharistic prayers of East and West. In addition to primary eucharological texts, the major secondary sources will be: Robert Taft, S.J., "The Interpolation of the Sanctus into the Anaphora: When and Where? A Review of the Dossier," Part I, *Orientalia Christiana Periodica* 57 (1991) 281-308; Part II, *Orientalia Christiana Periodica* 58 (1992) 531-552; Bryan Spinks, *The Sanctus in the Eucharistic Prayer* (Cambridge 1991); and Gabriele Winkler, *Das Sanctus. Über den Ursprung und die Anfänge des Sanctus und sein Fortwirken*, *Orientalia Christiana Analecta* 267 (Rome 2002). Requirements include short seminar presentations/reports and a major research paper. Reading knowledge of German obviously very helpful in addition to classical languages.

Theo 685A Eastern Christian Life and Worship: The Syriac Churches

Call # Joseph Amar

H 9:30-12:00 (3)

This seminar is designed as a basic introduction to the life and worship of the Syriac family of churches. Syriac churches belong to the Oriental (i.e. non-Byzantine) branch of Christianity. Syriac tradition represents the unique phenomenon of a Semitic Christian tradition that is little affected by Greco-Latin influence.

The first part of the seminar will consider the main lines of the historical development of Syriac Christianity: its Judaeo-Christian origins; its distinctive Aramaic versions of the Bible with roots in the synagogue; and the on-going interaction between Syriac liturgical development and Judaism.

The second part of the seminar will take up specific topics that define the life and worship of Syriac Christianity: the Liturgical Year, Liturgical Books, Eucharistic Prayers, the Role of Liturgical Poetry, Penitential Incense Rites, Liturgy of the Hours, Origins of Mariology.

This seminar will be of interest to students in HC, CJA, LS, and ECS.

Feel free to contact the instructor about this course.

Theo 690 CJA Research & Resources Seminar

Call # 5943 Gregory Sterling

F 9:30-12:00 (3)

X-listed w/590A

A twelve-week seminar designed to introduce advanced students to the critical texts, indices, reference works, journals, linguistic tools, systems of abbreviation, searching strategies, textual methods and electronic resources available for the study of the four fields encompassed by the Christianity and Judaism in Antiquity section of the Theology Department. Three weekly sessions will be devoted to each of these four fields: Hebrew Bible, Judaism, New Testament, and Early Christianity. Seminar sessions will be run by faculty members with expertise in the area of students presented during that session. The grade for the successful completion of this course will be "S" (Satisfactory), and it is open for students from other areas who wish to take one, two or three of the three-week segments. This seminar is required of all CJA students who matriculate in the fall of 2002 and later.

Theo 697 Directed Readings

(V)

(Authorization # required - see Carolyn Gamble)

**Theo 699 Research and
Dissertation**

(V)

(Call number varies with instructor - see DART book)

**Theo 700 Nonresident Dissertation
Research**

(V)

(Call number varies with instructor - see DART book)

OTHER COURSES OF INTEREST:

PHIL 571 Justice

Call # 5627 Nick Woltersdoff

H 3:00-5:30 (3)

In this course we will reflect on both God's justice and our justice, making use of philosophical, theological, and biblical literature. Issues to be discussed include the nature of justice, the relation of justice to rights, the nature of rights, whether or not there are natural rights, the relation of justice to the good and to obligation, the relation of justice to love and to hope, the

relation of justice to forgiveness, and justice and justification. There will be readings from a wide variety of sources, including the Bible, Plato, Aristotle, Justinian, Strauss, Villey, Hohfeld, Nygren, Tierney, and O'Donovan.