

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. New Testament students welcome.

83-110	New Testament Seminar: Roman Imperial Moral Propaganda and Ancient Jewish and Christian Responses	3 credits
(Theo 611)	M. R. D'Angelo	M 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, 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.

This course is open to senior majors in either Theology or Classics by permission. Requirements for doctoral students include (a maximum of) six two-page papers on the readings and a seminar paper. Requirements for other students by arrangement.

83-112	Love and Death: The Midrash on Song of Songs and Ecclesiastes	3 credits
	M. Hirshman	H 9:30-12:15

We will examine Rabbinic exegesis and homiletics on these two central works. The course will begin with the debate over the canonical status of the works and move on to survey the range of Rabbinic comments on these works in early and late Rabbinic midrash. Attention will also be given to comparing Rabbinic exegesis to the Patristic tradition. Knowledge of Hebrew is desirable but not required.

83-201	The Jewish-Christian Debate in the High Middle Ages	3 credits
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(Theo 605A) M. Signer

T 9:30-12:15

The growth of urban centers in Europe and Iberia during the Middle Ages rekindled the literary debates between Jews and Christians that began in the Early Church. Both Jews and Christians constructed images of the Other that were grounded in earlier arguments from Scripture and augmented them with the new tools of reason and linguistic knowledge. Our seminar will read both Jewish and Christian documents analyzing them in light of the work of modern historians such as Gilbert Dahan, Jeremy Cohen, David Berger and Gavin Langmuir. In addition to reading disputation literature we shall analyze papal policy, noble patronage and canon law.

83-207 Historical Theology Seminar: 3 credits
Medieval Theology
(Theo 636) B. McGinn F 12:50-3:50

The last two centuries of the Middle Ages were a time of crisis in church and society, but paradoxically also the era of the "harvest of mysticism," especially in the vernacular languages (German, Dutch, English, and Italian). This seminar will investigate key texts in late medieval mysticism to explore both their contribution to the history of Christian mysticism and their theological challenge to the present. The format will involve lectures, close text study, and student reports. Reading knowledge of Latin and/or one medieval vernacular language is advisable.

83-218 Liberation Theology 3 credits
G. Gutierrez/M.Ashley W 9:35-12:35

This course will examine liberation theology with respect to the historical context within which it arose, its biblical foundations, and its contribution to the global theological conversation. Particular attention will be paid to the key concept of "the option for the poor."

83-219 Patristics Seminar: Psalms 3 credits
(Team-taught)
B. Daley/G. Anderson H 12:30-3:15

The book of Psalms has been the center of Jewish and Christian prayer for centuries. No doubt the ability to serve such a role has been conditioned by the fact that the historical background of these prayers have always been refracted through the lens of synagogue or church. In this course we will consider the book of Psalms from two different perspectives: that of their historical origins and canonical role in the Jewish scriptures and their reception in Patristic commentaries and their use in the early Church's developing understanding of itself, its prayer and union with Christ. On occasion, reference will be made to Rabbinic and Medieval Jewish commentaries as well as Thomas Aquinas and John Calvin. Through a close reading of a select group of Psalms we will explore what the theological significance of the Psalter has been and is for modern readers.

83-405 Modern Liturgies Seminar 3 credits
(Theo 680) Nathan Mitchell W 1:30-4:15

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.

83-411 Topics in Liturgical Study: 3 credits
 Liturgical Asceticism
(Theo 684) D. Fagerberg M 9:35-12:35

Liturgical asceticism is the training (*askesis*) which capacitates a liturgist. Liturgy cannot be understood apart from asceticism, and Christian asceticism cannot be understood apart from liturgy. *Askesis* increases the measure by which we can participate in the liturgical life to which baptism initiated us. This course will consider the ascetical traditions in the early Church, especially in the east, and in such theologians as the Desert Fathers, John Climacus, Evagrius of Pontus, Isaac of Nineveh, and Maximus the Confessor. The tradition once connected liturgy, theology, and asceticism easily and naturally and necessarily, and that is the tradition this course will seek to understand.

83-409 Eastern Christian Life and Worship 3 credits
 The Syriac Churches
(Theo 685A) J. Amar H 9:30-12:00

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.

83-606	Virtue and Virtues	3 credits
(Theo 657)	J. Porter	W 1:30-4:15

During the second half of the twentieth century, moral philosophers and scholars of Christian ethics turned to what had once been an unfashionable topic, namely, the nature of virtue and the role of the virtues in the moral life. This turn was motivated by a number of different factors, including dissatisfaction with Kantian and consequentialist models of morality, a conviction of the inadequacy of moral rules, growing interest in character and the moral emotions, and a focus the community as context for moral discernment. By the same token, it has given rise to a wide range of approaches to virtue and the virtues, ranging from fairly traditional Aristotelian/ Thomist accounts to pragmatist and post-modern virtue theories. What is more, this topic continues to be central to Christian ethics -- suggesting that the idea of virtue is in some way particularly relevant to theological reflection. In this course, we will examine the development of virtue ethics in recent Christian theology through a close reading and critical analysis of central works in that development, including the writings of Gilleman, Hauerwas, and Adams. We will focus on theological works, but we will also read from some philosophers who have been influential in the theological discussion (for example, MacIntyre, Williams, Foot). I will try to divide the readings roughly between Protestant and Catholic authors. And for those of you who may have had my "Virtue and Sin" class, the focus this time will be on contemporary authors -- no one earlier than about 1930. Course requirements include two or three class presentations and a longer paper based on one of the presentations.

83-615	Roman Catholic Moral Theology: Twentieth Century	3 credits
	M. Ryan	H 12:30-3:15

Using Vatican II's call for renewal as a fulcrum, this seminar will examine key figures and movements in Roman Catholic moral theology in the 20th century. As we trace the challenges to and developments in method from the manualists to the moral encyclicals of John Paul II, we will be concerned in particular with the question of sources for Christian ethics: How are we to conduct the search for truth as a moral community? What properly shapes moral discernment for people of faith? What is a fruitful exchange between theology and science, philosophy, and/or culture?

83-802	Postmodernity	3 credits
(Theo 641)	C. O'Regan	M 1:15-3:45

The course explores a particular strand of postmodern discourse, that is, the Derridian strand, in its relation to Christian discourse in general, theological discourse in particular. Other strands of post-modern discourse, which had some currency in theology, such as

those of Foucault or Habermas (or the Frankfurt School in general), or the so-called Yale school (Frei, Lindbeck et al), will not be treated thematically. (They are welcome guests in our discussions) Nevertheless, despite this limitation, we will be dealing with that form of postmodern discourses that has exercised the most influence on the academy in general, and has shown itself to be interesting at least in the construction of alternatives to regnant theologies. More specifically, the course will attempt to chart the variety in mood and affiliation of Derridian postmodern discourse. Obviously, Derrida himself functions 'foundationally' here, and approximately a third of the course will be devoted directly to his works.

83-810 (Theo 662)	Theological Method M. Ashley	3 credits F 9:35-12:35
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This seminar will explore central methodological issues underlying the diversity and pluralism that characterizes contemporary Catholic theology. It will be divided into three major units. The first and second parts of the seminar will focus on two fundamental issues that have organized the "turn" to method in modern theology: the interpretation of classic texts and events from the past (hermeneutics and correlational theologies), and the insistence on praxis as a broader category contextualizing theoretical reflection (liberation theologies). For each of these we will (1) read philosophical sources (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. In the final weeks of the seminar we will evaluate critiques of the "turn to method" in each of the prior two categories. The figures from whom we will read include the following: Hans Georg Gadamer, Paul Ricoeur, David Tracy, Max Horkheimer, Jon Sobrino, Sandra Schneiders, María Pilar Aquino, Kathryn Tanner, John Milbank and Daniel Bell. 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 students choice.

83-815 (Theo 645)	Ecclesiology Richard McBrien	3 credits T 12:30-3:15
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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.

Directed Readings (Var.)

(Authorization number required - see Carolyn Gamble)

Research and Dissertation (Var.)

(Call number varies with instructor - see DART book)

Non-Resident Dissertation Research (Var.)

(Call number varies with instructor - see DART book)