

This seminar traces major themes and figures in twentieth-century Protestant social ethics. Part One is historiographical: it considers how Troeltsch, Weber, C. Taylor and Milbank depict the emergence of the "social" as a category and its relation to Protestantism. Departing from a standard interpretation, Part Two examines whether Rauschenbusch and Reinhold Niebuhr are best understood as two phases in a common project of translating theology into social categories, thereby establishing a new discourse of theological ethics. From this perspective, the critical shift in Protestant ethics occurs not between Rauschenbusch and Niebuhr but with the generation after Niebuhr, in which the task of translation, already accomplished, gives way to the task of making social ethics more rigorous. Part Three examines Paul Ramsey's turn to casuistry and James Gustafson's turn to empirical sciences as alternative methods, noting that the social sciences during their era were also becoming more rigorous. Finally, Part Four examines how John Yoder and Stanley Hauerwas radically challenge the category of the social assumed during the previous stages. Noting that this category was also being deconstructed outside of theology, we will discuss whether Yoder and Hauerwas have overcome the relation of theological ethics to the social inaugurated by Rauschenbusch or subtly continued it. We will treat this complex tradition theologically, critically and analytically by examining doctrines, discourses and concrete ethical arguments.

THEO 656A	The City of God and Contemporary Social Ethics	3 credits
Call# 5358	T. Whitmore	M 9:30-12:00

This course will involve a close reading of Augustine's City of God and comparison with contemporary efforts to draw upon Augustine to relate theology to the social order. Contemporary authors will include John Milbank, Oliver O'Donovan, and David Hollenbach. Knowledge of Latin not required. Several shorter papers and intensive discussion.

THEO 664	The Study of the Bible in the Church and Synagogue: From Antiquity to the Middle Ages	3 credits
Call# 5140	M. Signer	T 1:15-3:45

The Bible formed the core revelatory text of both the synagogue and the early church. Although both communities developed differing collections of books considered to be sacred writings, there was a large body of works shared by the two communities. Students in this course will explore three dimensions of how Scripture was studied in Judaism and Christianity: The first consideration will be the material nature of the Bible. What were the physical characteristics of book or books that Christians and Jews studied? A consideration of scroll and codex will form the basis for an investigation how the manuscripts of transmitted the biblical text from antiquity to the Middle Ages. A second dimension will be the development of lectionary and liturgical approaches to Scripture. Students will explore how the Bible was read in the public worship of the Church and Synagogue. The genres of homily, Midrash and liturgical poem or hymnody as liturgical contexts for Scripture will constitute the primary texts for this section of the course. The

third part of the course will trace the hermeneutics of both Jews and Christians. What could one know of God and the divine will from the Scriptures?

Works such as Origen's *Peri Archon*, Augustine's *De Doctrina Christiana*, St. Benedict's Rule, Hugh of St. Victor's *Didascalicon* and Thomas Aquinas's *Summa* will provide evidence for the Christian community. From the Jewish perspective students will read portions the Babylonian Talmud, Saadia Gaon's *Book of Beliefs and Opinions*, Maimonides's *Guide of the Perplexed*, and Nachmanides's *Introduction to the Commentary on the Pentateuch*.

Prerequisites: None.

Course Requirements:

1. Preparation of the readings and participation in the seminar.
2. An oral presentation on a topic decided with the instructor.
3. A seminar paper due at the end of the course.

THEO 667	Comparative Theologies	3 credits
Call# 5355	B. Malkovsky	M 1:15-3:45

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 673	Medieval Liturgies	3 credits
Call# 6606	M. Driscoll	W 9:30-12:00
X-listed MI 673		

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 681	Sacramental / Liturgical Theology Seminar	3 credits
Call# 6645	N. Mitchell	H 1:15-3:45

This course introduces students to the classical texts of sacramental theology (Augustine and Thomas Aquinas) and assesses their modern (re-)interpretation in the work of both European (Louis-Marie Chauvet, Jean-Luc Marion) and American (David Power, Edward Kilmartin) scholars. The relation between sacramental and “liturgical” theology (as developed in Aidan Kavanagh’s *On Liturgical Theology*) is also explored. Among the required texts are Chauvet’s *Symbol and Sacrament*, portions of Marion’s *God without Being*, and Power’s *Sacrament: the Language of God’s Giving*.

THEO 689 Call# 3035	Liturgical Studies Dissertation Seminar M. Johnson	Non-credit T 4:00-5:15
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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 698	Directed Readings Authorization Number Required (See Carolyn Gamble)	Var.
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THEO 699	Resident Dissertation and Research (students not in coursework MUST register register for 1 credit hour)	Var.
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THEO 700	Non-resident Dissertation and Research	1 credit
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OTHER COURSES OF INTEREST:

LAW Ethics and Law at the Beginning of Life